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THE
VULGATE NEW TESTAMENT,

WITH

THE DOUAY VERSION

OF 1582.

IN PARALLEL COLUMNS.



LONDON :
SAMUEL BAGSTER AND SONS
15, PATERNOSTER ROW.

1872.

THE INSTITUTE OF MEDIAEVAL STUDIES
10 ELMLEY PLACE
TORONTO 5, CANADA.

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P R E F A C E .

REPRINTED FROM THE INTRODUCTION TO THE ENGLISH HEXAPLA.

AS the Protestant exiles at Geneva, in the reign of Mary, had provided a version of the Scriptures for their fellow-countrymen, so the Popish exiles at Rheims, in the reign of Elizabeth, imitated their example, and produced another version for the use of their brethren in the faith. The principal persons engaged in the translation were William Allen, Gregory Martin, and Richard Bristow.¹ The first of these was a very distinguished man among the Papists. In the reign of Mary he had been Principal of St. Mary's Hall, Oxford, and Canon of York, but on the accession of her protestant sister had fled to London, and afterwards to Douay. There he was made Doctor of Divinity, and soon afterwards was created Canon of Cambray, whence he was subsequently appointed to a Canonry at Rheims. He there established a Popish seminary, and vigorously exerted himself in opposing Protestantism, for which he was rewarded with a cardinal's hat, and the archbishopric of Mechlin. The person who probably had the chief hand in the execution of the Rheinish Testament, was Gregory Martin. He was, according to Wood, "an excellent linguist, exactly read and versed in the Holy Scriptures, and went beyond others in his time in humane literature;"² and for this version "his name remains precious to this day among those of his own party."

¹ Le Loup, Bibliotheque Sacre, vol. i. 42. The advertisement to the Douay Bible mentions three scholars engaged in this work—*Tres diversi ejus nationum eruditissimi Theologi.* ² Ath. Oxon.

The New Testament appeared in 1582 with the annexed title-page:—

THE
NEVV TESTAMENT
OF IESUS CHRIST, TRANS-
LATED FAITHFULLY INTO ENGLISH,
out of the authentical Latin, according to the best cor-
rected copies of the same, diligently conferred vvith
the Greeke and other editions in diuers languages: Vvith
ARGVMENTVS of booke and chapters, ANNOTA-
TIONS, and other necessarie helpe, for the better vnder-
standing of the text, and specially for the discouerie of the
CORRVPTIONS of diuers late translations, and for
cleering the CONTROVERSYES in religion, of these daies:
IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.
*Da mihi intellectum, & scrutabor legem tuam, & custodiam
illam in toto corde meo.*

That is,
Giuue me understanding, and I wyl searche thy lawe, and
wyl keep it vvith my vvhole hart.

S. Aug tract. 2. in Epist. Ioann.
*Omnia quae leguntur in Scripturis sanctis, ad instructionem & salutem nostram intentè
oportet audire: maxime tamen memorie commendanda sunt, que aduersus Hereticos
valent plurimum: quorum insidie, infirmiores quoque & negligenter circumuenire
non cessant.*

That is,
All things that are readde in holy Scriptures, vve must here vvhile great attention,
to our instruction and salvatiō: but those things specially must be commended
to memorie, vvhich make most against Heretikes: vvhose detestes cease not to
circumuent and beginne al the weaker sort and the more negligent persons.

PRINTED AT RHEMES.
by Iohn Fogny.

1582.

CVM PRIVILEGIO.

translate this sacred book, but upon special consideration of the present time, state, and condition of our country. They eulogise the wisdom and moderation of the church respecting vulgar translations, in neither absolutely forbidding, nor authoritatively commanding them. Then, after reciting that various Catholic translations had been made in ancient times, by Chrysostom, George the Patriarch, St. Jerome, Vulpilas, James Archbishop of Genoa, and others—that, by the Constitution of Archbishop Arundel, all English translations were forbidden which were not allowed by the diocesan—and that, since Luther's time, divers learned Catholics had published the Bible, in order to abolish a number of false and impious translations put forth by sundry sects—they solemnly introduce the order and determination of the Church respecting the reading of the translations allowed. “Wherupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scrip-

tures, though truely and Catholikely translated into vulgar tonges, yet may not be indifferētly readde of all men, nor of any other then such as haue express licence therevnto of their lawful Ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely obserued, as in other times & places, where there is more due respecte of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will vse the matter in the meane while, with such moderation, meekenes, and subiection of hart, as the handling of so sacred a booke, the sincere senses of Gods truth therein, & the holy Canons, Councels, reason, and religion do require." They warmly deny that our forefathers " suffered euery schole-maister, scholer, or Grammarian that had a little Greeke or Latin straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tonges, were in the handes of euery husbandman, artificer, prentice, boies, girles, mistresse, maide, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the hands of euery man, as now there is." The Scriptures, they add, were then in monasteries, colleges, churches; in bishops', priests', and some other devout principal laymen's houses and hands—and curiously remark that, "the poore ploughman could then, in labouring the ground, sing the hymns and psalms, either in knownen or vnknownen languages, as they heard them in the holy church, though they could neither reade nor know the sense, meaning, and mysteries of the same." Under cover of the authority of Augustine and Chrysostom, they deprecate, as an abuse, the practice of all indifferently reading, expounding, and talking of the Scripture; and urge, that some are to learn, and some to teach; that the people went not up to talk with God in the mountain, but Moses, Aaron, and Eleazer. They repudiate the idea that it is from envy that the priests keep the holy book from the people, and ascribe the wholesome restriction to the wisdom and mercy of the Church. " She would haue the vnworthy repelled, the curious repressed, the simple measured, the learned humbled, and all sortes so to vse them or absteine from them, as is most conuenient for euery ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures [Luca 24,] except Christ open their sense, and make them partakers of his holy Spirit in the vnitie

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of his mystical bodie: and for the rest, she committeth it to the Pastor of every prouince and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted." They explain away the sanction that Chrysostom gives to the popular reading of the Bible; allege that the people were fonder of the mysteries than of the morals of Christianity; and remark, that every heretic quotes Scripture for his heresy. They then charge the Protestants with falsely translating the word of God, and set forth, in contrast, their own religious care and sincerity. The reason for introducing the annotations follows; and, in a few lines, the great principle of their Church is developed. "We haue also set forth reasonable large ANNOTATIONS, thereby to shew the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most ancient Coūcels: which meanes whosoeuer trusteth not, for the sense of holy Scriptures, but had rather folow his priuate iudgement or the arrogāt spirit of these Sectaries, he shal worthily through his owne wilfullnes be deceined, beseeching all men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation."

They afterwards exhibit in array the reasons for their preferring the Vulgate text. It is most ancient; was corrected by Jerome; commended by Augustine; used by the Fathers; defined as exclusively authentic by the Council of Trent; is most grave; least partial; precise in following the Greek; preferred by Beza;¹ superior to all the rest, wherein there is much diversity and dissension; and not only better than all other Latin translations, but than the vulgar Greek text itself, in those places where they disagree. They then give two or three instances in which the Fathers thought that the true reading of the passage was to be found in the Latin text, and that the Greek was corrupted; and, as a still more decisive proof of the superiority of the Latin vulgate, they state the fact, that "the Calvinists" had often preferred it to the Greek.

Advancing to critical grounds, they argue that the Latin commonly agrees with the Greek text; that if it differs from the usual readings of

¹ They remark, that Beza's translation was so esteemed in this country, that the Genevan English Testaments were translated according to it. They seem here to refer to Tomson's edition of the Genevan Testament. That the criticisms of Beza influenced the Genevan

translators employed in the version of 1560, there can be no doubt; but they certainly could not be said to translate from his version, as they adopted, with some alterations, the version of 1557, which was made before Beza's was published.

the Greek text, it coincides with some copy specified in the margin, of which examples may be seen in Stephens's Greek Testament; that the adversaries admit some of these marginal readings to be preferable; that when Greek copies fail, quotations in the Greek Fathers may be found consonant with the Vulgate; that in default of authority there, recourse may be had to conjectural emendation, to bring the Greek into harmony with the Latin; that if neither Greek Fathers nor conjectures help us, the Latin Fathers, with great consent, will easily justify the old Vulgar translation; and, lastly, if some Latin Fathers of ancient time read otherwise, the cause is to be found in the great diversity and multitude of Latin copies which then existed. On these very convenient principles of criticism they prove, to their own satisfaction, that the old Vulgar translation is as good, and even better, than the Greek text itself.

They further maintain that the Latin does not make more for them than the Greek, but in some instances assists their cause even less; and candour must admit, that in the examples they cite this is the fact.

The manner of translating is then defended; and they attempt a vindication of certain untranslated terms, such as "parasceue," "pasche," "azymes," "neophyte." In hard places they presume not "to mollify the speech, but keep to it word for word;" as, "The spirituall of wickedness in the celestials," Eph. vi. 12, and, "What to me and thee, woman?" John ii. 11. They sometimes add the Greek, and sometimes the Latin, in the margin. They thus conclude their production:—"Thus we haue endeauoured by al meanes to satisfie the indifferent reader, and to helpe his vnderstanding euery way, both in the text, and by Annotations: and withal to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare wel good Reader, and if we profit the any whit by our poore paines, let vs for Gods sake be partakers of thy deuout praiers, & together with humble and contrite hart call vpō our Sauiour Christ to cease these troubles & stormes of his derest spouse: in the meane time comforting our selues with this saying of S. Augustine: *That Heretikes, when they receiue power corporally to afflict the Church, doe exercise her patience: but when they oppugne her onely by their euil doctrine or opinion, then they exercise her wisedom.* De ciuit. Dei, li. 18. ca. 51."

The notes introduced in the margin throughout the volume are chiefly controversial, and are intended to guard the reader against the adoption of any view of a passage inconsistent with the authoritative

teaching of the church. In fact, the translators sent forth the Scriptures as explained by tradition, treating them as dubious oracles, whose utterances were not to be properly understood without the aid of an interpreting priesthood.

That the Rhemish translators were men of learning there can be no question. Indeed, they might be said to be more than qualified for their task, for to translate correctly from the Vulgate required no very great erudition. They scrupulously adhered to the principles laid down in their preface; and often, at the expense of English idiom and of common sense, refused to "mollify" the Latin, and strictly followed it word for word. The following version affords an instance; "Do I minde according to the flesh that there be with me, *It is* and *It is not?* But God is faithful, because our preaching which was to you there is not in it, *It is*, and *It is not*. For the Sonne of God Jesus Christ, who by us was preached among you, by me and Syluanus and Timothee, was not, *It is*, and *It is not*, but, It is, was in him for al the promises of God that are, in him It is, therefore also by him, Amen to God, vnto our glorie."—(2 Cor. i. 17—20.)

It would be unfair to charge the Rhemish translators with a dishonest perversion of Scripture; it is sufficient condemnation, and one which they deserve—indeed, one which, in their preface, they seem almost to court—to affirm, that they produced a version in many parts quite unintelligible—"a translation," to use the quaint phrase of Fuller, "needing to be translated."¹ The words "pasche," "azymes," "neophyte," &c., remind us of Gardiner's "majestic words," and the whole work was executed in such a manner as would have met his views. To leave them untranslated, and then give the explanation of them in the annotations, was to veil the Scriptures, that the Church might come forward and disclose her mysteries,—to silence the voice of inspiration that she might speak herself. In short, the motto of the Rhemists was not, "Search the Scriptures," but, "*Hear the Church,*" and they had honesty enough to avow it. The Chief importance and interest connected with this version, arise from the veneration with which it is regarded by our Roman Catholic countrymen; and it may be remarked that, disguised as are many of the renderings, and notwithstanding the formidable array of annotations,

¹ In a work of such length, it would be strange indeed if they did not sometimes hit on a good rendering; and it must be admitted that their translation of Hebrews xii. 18, "You are not come to a *palpable* mountain," is greatly

superior to any other that has been ever given. It avoids the ambiguity which makes the other English readings of the verse appear inconsistent with the context.

which stand like sentinels to defend the Church against attacks from without, and to keep the faithful within, there remain, after all, what is quite sufficient to show the inconsistency of the Papal system with the word of God, and to furnish the thoughtful reader with weapons by which to fight his way out of the strongholds of error.

Unfortunately for the boasted and almost immaculate purity of the Latin text, so strenuously maintained by the Rhemish translators, within eight years after they had completed their labours, a new edition of the Vulgate appeared, under the pontifical sanction of Sixtus V., who, on account of the many errors in the existing copies, found such an undertaking to be necessary. The work thus ushered into the world by such high and infallible authority, was found by the next Pope to be exceedingly incorrect; and another edition, differing, more than any other, from the Sixtine, was published under the auspices of Clement VIII., in 1592. Two Latin texts, varying in numerous particulars, were thus placed before the Church by two pontiffs of equal authority; an awkward circumstance for the advocates of the Rhemish version and papal infallibility, which has not failed to attract the notice, and employ the exulting pens, of Protestants, especially of our learned countryman, Dr. Thomas Jaimes.¹

In the same year that the Rhemish translation was published, Gregory Martin, who had the chief hand in its preparation, published his "Discovery of the Manifold Corruptions of the Holie Scriptures by the Heretikes of our daies," evidently intended as a sort of appendix to the version. The Protestants felt that these works required to be noticed; and it has been said, that Queen Elizabeth sent to Beza, to request him to undertake an answer to the objectionable matter contained in the Rhemish translation, and that he modestly excused himself, replying that she had one in her own kingdom far abler than himself to undertake such a task, namely, Mr. Thomas Cartwright. This divine, whose reputation for learning stood very high, was a Puritan, and an object of great dislike to Archbishop Whitgift. Whether there be truth or not in the statement that Elizabeth applied to Beza, and that Beza referred her Majesty to Cartwright as a fitting champion in the Protestant cause, it is certain that Cartwright was excited to undertake the work by the solicitation of Sir Francis Walsingham, and by a letter from several learned men of the University of Cambridge. Cartwright began, and

¹ See Treatise of the Corruptions of Scripture Councils and Fathers.

would have speedily finished his confutation, but he was interdicted by Whitgift.² Dr. William Fulke, Master of Pembroke Hall, Cambridge, one of those who had signed the letter to Cartwright, finding, perhaps, that his learned contemporary was not likely to complete his labours, or, thinking that answers from different pens might not be undesirable, published, in 1583, "A Defence of the Sincere and True Translation of the Holy Scriptures into the English Tongue against the manifold cavils, frivolous quarrels, and impudent slanders, of Gregorie Martin." Six years afterwards he republished the Rhemish translation, with the Bishops' version printed in parallel columns, to which he added "A Confutation of all such Arguments, Glosses, and Annotations, as contain manifest Impiety or Heresy, Treason and Slander against the Catholic Church of God, and the true Teachers thereof; or the Translations used in the Church of England." Though the learned Cartwright was interrupted at the beginning of his work, he afterwards pursued it; and it was published after his death by his friends, in 1618; "A book," says Fuller, "which, notwithstanding some defects, is so complete, that the Rhemish durst never return the least answer thereto;" and in another place, he says of it, "No English champion in that age did with more valour or success charge and rout the Rhemish enemy in matters of doctrine."

² See Preface to the Confutation of the Rhemish Translation, by Thomas Cartwright.

Matt.	iii.	2. apropinquavit <i>r.</i> approquinavit.	John	i.	9. honimen <i>r.</i> hominem.
	xiv.	14. lanquidos <i>r.</i> languidos.		iii.	2. signo <i>r.</i> signa.
	xv.	33. <i>r.</i> Et dicunt ei discipuli.		iv.	28. Ipse <i>r.</i> ipsi.
	xvi.	15. esset <i>r.</i> esse.		x.	21. credi <i>r.</i> erede.
	xvii.	25. filius <i>r.</i> filiis.		27. andiunt <i>r.</i> audiunt.	
	xviii.	7. nomini <i>r.</i> homini.		33. do <i>r.</i> de.	
	xix.	6. conjuxit <i>r.</i> conjunxit.		xx.	7. ed <i>r.</i> et.
	xxi.	2. alligatum <i>r.</i> alligatam.	Acts	xxi.	15. Petrii <i>r.</i> Petro.
		10. <i>r.</i> Quis est hic.		i.	18. viscere <i>r.</i> viscera.
		26. ego <i>r.</i> ergo.		iii.	10. ab <i>r.</i> ad.
	xxii.	5. alias <i>r.</i> alius.		vii.	55. gioriam <i>r.</i> gloriam.
		20. Et ait <i>r.</i> At.		x.	2. eu <i>r.</i> et.
	xxiv.	6. opportet <i>r.</i> oportet.			3. ei <i>r.</i> et.
	xxvi.	47. ei fustibus <i>r.</i> et fustibus.		xiii.	25. cursum sum <i>r.</i> cursum suum.
Mark	i.	45. <i>r.</i> civitatem.			48. <i>r.</i> et glorificabant.
	vi.	8. tollerant <i>r.</i> tollerent.	Romans	xxiii.	34. <i>r.</i> et interrogasset.
		28. <i>r.</i> puellæ, et puella dedit.	1 Cor.	ix.	26. nos <i>r.</i> non.
	viii.	34. sius <i>r.</i> suis.		i.	14. neminen <i>r.</i> neminem.
	x.	29. reliqueret <i>r.</i> reliquerit.		ix.	15. nos <i>r.</i> non.
		38. <i>r.</i> quo ego baptizor.		xi.	1. Christo <i>r.</i> Christi.
	xiii.	31. Hos <i>r.</i> Hoc.			3. " " " "
	xiv.	13. dicet <i>r.</i> dicit.		xiii.	16. oculis <i>r.</i> oculus.
Luke	v.	12. <i>r.</i> Domine.		xiv.	6. scientiae <i>r.</i> scientia.
	vi.	9. facero <i>r.</i> facere.	2 Cor.	xi.	4. accepitis <i>r.</i> accepistis.
	vii.	3. <i>r.</i> de Jesu.	Gal.	iv.	25. suis <i>r.</i> suis.
		25. regnum <i>r.</i> regum.		vi.	9. <i>r.</i> tempore enim suo.
	ix.	37. occurit <i>r.</i> occurrit.	Phil.	ii.	14. hæsitantibus <i>r.</i> hæsitation-
	xiii.	52. <i>r.</i> tres in duos, et duo in tres.		24. <i>r.</i> quoniam et ipse. [ibus.	
	xiv.	33. omnes <i>r.</i> omnis.	Col.	ii.	8. <i>r.</i> secundum elementa mundi.
	xviii.	24. regum <i>r.</i> regnum.	1 Thess.	iv.	14. abducet <i>r.</i> adduet.
		28. Non <i>r.</i> Nos.		v.	9. acquisitione <i>r.</i> acquisitionem.
	xix.	22. Serue <i>r.</i> serve.	2 Thess.	ii.	16. dilexit eos <i>r.</i> dilexit nos.
		24. illi <i>r.</i> illi.	2 Tim.	i.	3. nocte et die <i>r.</i> nocte ac die.
	xx.	19. horo <i>r.</i> hora.		ii.	1. confortare <i>r.</i> conforture.
		24. oi <i>r.</i> ei.	Heb.	iii.	8. oburare <i>r.</i> obdurare.
		30. illam <i>r.</i> illam.		vi.	4. Impossible <i>r.</i> Impossibile.
	xxii.	19. gratio <i>r.</i> gratias.	1 Peter	ix.	6. officio <i>r.</i> officia.
		68. dimittitis <i>r.</i> dimittetis.	1 John	i.	2. at <i>r.</i> et.
	xxiii.	38. es <i>r.</i> est.	Rev.	iii.	6. vidid <i>r.</i> vidit.
	xxiv.	41. guadio <i>r.</i> gaudio.		xxi.	20. quodecimum <i>r.</i> dnodecumum.

JESU CHRISTI

EVANGELIUM SECUNDUM MATTHÆUM.

1 LIBER generationis Jesu Christi filii David, filii Abraham.

2 Abraham genuit Isaac. Isaac autem genuit Jacob.

3 Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram.

4 Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon.
5 Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem.

6 David autem rex genuit Salomonem ex ea, quæ fuit

7 Uriæ. Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abias autem genuit Asa. Asa autem genuit Josaphat. Josaphat autem genuit Joram.

9 Joram autem genuit Oziam. Ozias autem genuit Joatham. Joatham autem genuit Achaz. Achaz au-

10 tem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit

11 Josiam. Josias autem genuit Jechoniam et fratres ejus, in transmigratione Babylonis. Et post transmi-

12 gationem Babylonis: Jechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem

genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud.

15 Eliud autem genuit Eleazar. Eleazar autem genuit Mathan. Mathan autem genuit Jacob.

16 Jacob autem genuit Joseph virum Mariae, de qua natus est Jesus, qui vocatur Christus.

17 Omnes itaque generationes ab Abraham usque ad David, generationes quattuordecim: et a David usque ad transmigrationem Babylonis, generationes quattuordecim: et a transmigratione Babylonis usque ad Christum, generationes quattuordecim.

18 Christi autem generatio sic erat: Cum esset desponsata mater ejus Maria Joseph, antequam conveni-

THE book of the generation of Jesus Christ
the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob. And Jacob begat Judas and his brethren: ³ and Judas begat Phares and Zaram of Thamar. And Phares begat Esron. And Esron begat Aram. ⁴ And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. ⁵ And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Jesse.

⁶ And Jesse begat David the King. And David the King begat Solomon of her that was the wife of Urias. ⁷ And Solomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. ⁸ And Asa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias. ⁹ And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezechias. ¹⁰ And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. ¹¹ And Josias begat Jechonias and his brethren in the Transmigration of Babylon. ¹² And after the Transmigration of Babylon, Jechonias begat Salathiel. And Salathiel begat Zorobabel. ¹³ And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. ¹⁴ And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

¹⁵ And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob.

¹⁶ And Jacob begat Joseph the husband of Mary: of whom was born Jesus, who is called Christ.

¹⁷ Therefore all the generations from Abraham unto David, fourteen generations. And from David to the Transmigration of Babylon, fourteen generations. And from the Transmigration of Babylon unto Christ, fourteen generations.

¹⁸ And the generation of Christ was in this wise. When his mother Mary was spoused to Joseph, before they came together,

she was found to be with child by the Holy Ghost. ¹⁹ Whereupon Joseph, for that he was a just man, and would not put her to open shame: was minded secretly to dismiss her. ²⁰ But as he was thus thinking, behold the Angel of our Lord appeared to him in sleep saying: Joseph son of David, fear not to take Mary thy wife, for that which is born in her, is of the Holy Ghost. ²¹ And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins. ²² And all this was done that it might be fulfilled which our Lord spake by the Prophet saying, ²³ Behold, a Virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. ²⁴ And Joseph rising up from sleep, did as the Angel of our Lord commanded him, and took his wife. ²⁵ And he knew her not till she brought forth her first born son: and called his name Jesus.

When Jesus therefore was born in Bethlehem of Juda in the days of Herod the King, behold, there came Sages from the East to Jerusalem, ² saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. ³ And Herod the King hearing this, was troubled, and all Jerusalem with him. ⁴ And assembling together all the high Priests and the Scribes of the people, he inquired of them where Christ should be born. ⁵ But they said to him, In Bethlehem of Juda. For so it is written by the Prophet: ⁶ And thou Bethlehem the land of Juda, art not the least among the Princes of Juda: for out of thee shall come forth the Captain that shall rule my people Israel.

⁷ Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them: ⁸ and sending them into Bethlehem, said, Go, and inquire diligently of the child: and when you shall find him, make report to me, that I also may come and adore him.

⁹ Who having heard the king, went their way: and behold the star which they had seen in the East, went before them, until it came and stood over, where the child was. ¹⁰ And seeing the star, they rejoiced with exceeding great joy. ¹¹ And entering into the house, they found the child with Mary his mother, and falling down adored him: and opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. ¹² And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

¹³ And after they were departed, behold an Angel of our Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and flee into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. ¹⁴ Who arose, and took the

rent, inventa est in utero habens de Spiritu sancto. Joseph autem vir ejus cum esset justus, et nollet eam traducere: voluit occulte dimittere eam. Haec autem eo cogitante, ecce angelus Domini apparuit in somnis ei, dicens: Joseph fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. Pariet autem filium: et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum a peccatis eorum. Hoc autem totum factum est, ut adimpleretur quod dictum est a Domino per prophetam dicentem: Ecce virgo in utero habebit, ²³ et pariet filium: et vocabunt nomen ejus Emmanuel, quod est interpretatum Nobiscum Deus. Exsurgens autem Joseph a somno, fecit sicut praecipit ei angelus Domini, et accepit conjugem suam. Et non cognoscebat eam donec peperit filium suum primogenitum: et vocavit nomen ejus Jesum.

Cum ergo natus esset Jesus in Bethlehem Juda in diebus Herodis regis, ecce magi ab Oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est rex Judæorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Ierosolyma cum illo. Et congregans omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis, ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judæ: Sic enim scriptum est per prophetam: Et tu Bethlehem terra Juda, nequaquam minima es in principibus Juda: ex te enim exiit dux, qui regat populum meum Israel.

Tunc Herodes clam vocatis magis, diligenter didicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bethlehem dixit: Ite, et interrogate diligenter de puer: et cum inveneritis, renunciate mihi, ut et ego veniens adorem eum.

Qui cum audissent regem, abiecti sunt. Et ecce stella, quam viderant in Oriente, antecedebat eos, usque dum veniens staret supra, ubi erat puer. Videntes autem stellam gavisi sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, et procidentes adoraverunt eum: et apertis thesauris suis obtulerunt ei munera, aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

Qui cum recessissent, ecce angelus Domini apparuit in somnis Joseph, dicens: Surge, et accipe puerum et matrem ejus, et fuge in Agyptum, et esto ibi usque dum dicam tibi. Futurum est enim ut Herodes querat puerum ad perdendum eum. Qui consurgens accepit

puerum et matrem ejus nocte, et secessit in Aegyptum :
 15 Et erat ibi usque ad obitum Herodis: ut adimpleretur
 quod dictum est a Domino per prophetam dicentem :
 Ex Aegypto vocavi filium meum.
 16 Tunc Herodes videns quoniam illusus esset a magis,
 iratus est valde, et mittens occidit omnes pueros, qui
 erant in Bethlehem, et in omnibus finibus ejus, a bimatu
 et infra, secundum tempus, quod exquisierat a magis.
 17 Tunc adimpletum est quod dictum est per Jeremiam
 18 prophetam dicentem : Vox in Rama audita est, ploratus
 et ululatus multus: Rachel plorans filios suos, et noluit
 consolari, quia non sunt.
 19 Defuneto autem Herode, ecce angelus Domini ap-
 20 paruit in somnis Joseph in Aegypto, dicens: Surge, et
 accipe puerum, et matrem ejus, et vade in terram Israel:
 21 defuncti sunt enim, qui quærebant animam pueri. Qui
 consurgens, accepit puerum, et matrem ejus, et venit
 22 in terram Israel. Audiens autem quod Archelaus reg-
 naret in Iudea pro Herode patre suo, timuit illò ire:
 23 et admonitus in somnis, secessit in partes Galilææ. Et
 veniens habitavit in civitate, quæ vocatur Nazareth: ut
 adimpleretur quod dictum est per prophetas: Quoniam
 Nazareus vocabitur.

3 In diebus autem illis venit Joannes Baptista præ-
 2 dicans in deserto Iudeæ, et dicens: Pœnitentiam agite:
 3 apropinquavit enim regnum cœlorum. Hic est enim,
 qui dictus est per Isaiam prophetam dicentem : Vox
 clamantis in deserto: Parate viam Domini: rectas facite
 4 semitas ejus. Ipse autem Joannes habebat vestimentum
 de pilis camelorum, et zonam pelliceam circa lumbos
 suos: esca autem ejus erat locustæ, et mel silvestre.

5 Tunc exibat ad eum Ierosolyma, et omnis Iudea,
 6 et omnis regio circa Jordaneum; et baptizabantur ab eo
 7 in Jordane, confitentes peccata sua. Videns autem
 multos Pharisæorum et Sadduceorum venientes ad
 baptismum suum, dixit eis:

Progenies viperarum, quis demonstravit vobis fugere
 8 a ventura ira? Facite ergo fructum dignum pœni-
 9 tentiae. Et ne velitis dicere intra vos: Patrem habemus Abraham; dico enim vobis quoniam potens est
 10 Deus de lapidibus istis suscitare filios Abrahæ. Jam
 enim securis ad radicem arborum posita est. Omnis
 ergo arbor, quæ non facit fructum bonum, excidetur,
 11 et in ignem mittetur. Ego quidem baptizo vos in
 aqua in pœnitentiam: qui autem post me venturus est,
 fortior me est, cuius non sum dignus calcamenta por-
 tare: ipse vos baptizabit in Spiritu sancto, et igni.
 12 Cujus ventilabrum in manu sua: et permundabit aream

child and his mother by night, and retired into Egypt: and he was there until the death of Herod: ¹⁵ that it might be fulfilled which was spoken of our Lord by the Prophet, saying, *Out of Egypt have I called my son.*

¹⁶ Then Herod perceiving that he was deluded by the Sages, was exceeding angry: and sending, murdered all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the Sages. ¹⁷ Then was fulfilled that which was spoken by Jeremy the prophet saying, *A voice in Rama was heard, crying out and much wailing: Rachel bewailing her children, and would not be comforted, because they are not.*

¹⁸ But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Egypt, ¹⁹ saying, Arise, and take the child and his mother, and go into the land of Israel; for they are dead that sought the life of the child. ²⁰ Who arose, and took the child and his mother, and came into the land of Israel. ²¹ But hearing that Archelaus reigned in Jewry for Herod his father, he feared to go thither; and being warned in sleep retired into the quarters of Galilee. ²² And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

And in those days cometh John the Baptist preaching in the desert of Jewry, ² and saying, Do penance: for the Kingdom of heaven is at hand. ³ For this is he that was spoken of by Esay the Prophet, saying, *A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his paths.* ⁴ And the said John had his garment of camels' hair, and a girdle of a skin about his loins: and his meat was locusts and wild honey.

⁵ Then went forth to him Jerusalem and all Jewry, and all the country about Jordan: ⁶ and were baptized of him in Jordan, confessing their sins. ⁷ And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them,

Ye vipers' brood, who hath shewed you to flee from the wrath to come? ⁸ Yield therefore fruit worthy of penance. ⁹ And delight not to say within yourselves, We have Abraham to our father. For I tell you that God is able of these stones to raise up children to Abraham. ¹⁰ For now the axe is put to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire. ¹¹ I indeed baptize you in water unto penance; but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. ¹² Whose fan is in his hand, and he shall clean purge his floor: and he will

gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

¹³ Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. ¹⁴ But John stayed him, saying, I ought to be baptized of thee, and comest thou to me? ¹⁵ And Jesus answering, said to him, Suffer me for this time: for so it becometh us to fulfil all justice. Then he suffered him. ¹⁶ And Jesus being baptized, forthwith came out of the water: and lo the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. ¹⁷ And behold a voice from heaven saying, This is my beloved son, in whom I am well pleased.

Then Jesus was led of the Spirit into the desert, to be tempted of the devil. ² And when he had fasted forty days and forty nights, afterward he was hungry. ³ And the tempter approached and said to him, If thou be the son of God, command that these stones be made bread. ⁴ Who answered and said, It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

⁵ Then the Devil took him up into the holy city, and set him upon the pinnacle of the Temple, ⁶ and said to him, If thou be the son of God, cast thyself down, for it is written, *That he will give his angels charge of thee, and in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone.* ⁷ Jesus said to him again, It is written, *Thou shalt not tempt the Lord thy God.*

⁸ Again the Devil took him up into a very high mountain: and he shewed him all the kingdoms of the world, and the glory of them, ⁹ and said to him, All these will I give thee, if falling down thou wilt adore me. ¹⁰ Then Jesus saith to him, Avant Satan: for it is written, *The Lord thy God shall thou adore, and him only shall thou serve.* ¹¹ Then the Devil left him: and behold angels came, and ministered to him.

¹² And when Jesus had heard that John was delivered up, he retired into Galilee: ¹³ and leaving the city Nazareth, came and dwelt in Capharnaum a sea town, in the borders of Zabulon and Nephthali, ¹⁴ that it might be fulfilled which was said by Esay the Prophet, ¹⁵ *Land of Zabulon and land of Nephthali, the way of the sea beyond Jordan of Galilee, of the Gentiles:* ¹⁶ *the people that sat in darkness, hath seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* ¹⁷ From that time Jesus began to preach, and to say, Do penance, for the Kingdom of heaven is at hand.

¹⁸ And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). ¹⁹ And he saith to them, Come ye after me, and I

suam: et congregabit triticum suum in horreum, paleas autem comburet igni inextinguibili.

Tunc venit Jesus a Galilaea in Jordanem ad Joannem, ¹³ ut baptizaretur ab eo. Joannes autem prohibebat ¹⁴ eum, dicens: Ego a te debo baptizari, et tu venis ad me? Respondens autem Jesus, dixit ei: Sine modo: ¹⁵ sic enim decet nos implere omnem justitiam. Tunc dimisit eum. Baptizatus autem Jesus, confessim ¹⁶ ascendit de aqua: et ecce aperti sunt ei cœli, et vidit Spiritum Dei descendente sicut columbam, et veniente super se. Et ecce vox de cœlis dicens: Hic ¹⁷ est filius meus dilectus, in quo mihi complacui.

Tunc Jesus ductus est in desertum a Spiritu, ut ⁴ tentaretur a diabolo. Et cum jejunasset quadraginta ² diebus, et quadraginta noctibus, postea esuriit. Et ³ accedens tentator dixit ei: Si filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum ⁴ est: Non in solo pane vivit homo, sed in omni verbo, quod procedit de ore Dei.

Tunc assumpsit eum diabolus in sanctam civitatem, ⁵ et statuit eum super pinnaclum templi. Et dixit ei; ⁶ Si filius Dei es, mitte te deorsum. Scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait ⁷ illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum.

Iterum assumpsit eum diabolus in montem excelsum ⁸ valde: et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens ⁹ adoraveris me. Tunc dicit ei Jesus: Vade Satana: ¹⁰ Scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus: et ¹¹ ecce angeli accesserunt, et ministrabant ei.

Cum autem audisset Jesus, quod Joannes traditus ¹² esset, secessit in Galilæam: et, relicta civitate Nazareth, venit, et habitavit in Capharnaum maritima, in finibus Zabulon, et Nephthalim: ut adimpleretur quod ¹⁴ dictum est per Isaïam prophetam: Terra Zabulon, et ¹⁵ terra Nephthalim, via maris trans Jordanem, Galilæa gentium; populus, qui sedebat in tenebris, vidi lucem ¹⁶ magnam: et sedentibus in regione umbra mortis, lux orta est eis. Exinde cœpit Jesus predicare, et dicere: ¹⁷ Pœnitentiam agite: appropinquavit enim regnum cœlorum.

Ambulans autem Jesus juxta mare Galilææ, vidi ¹⁸ duos fratres, Simonem, qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare (erant enim pescatores). Et ait illis: Venite post me, et faciam vos ¹⁹

20 fieri piscatores hominum. At illi continuo relictis
21 retibus secuti sunt eum. Et procedens inde, vedit
alios duos fratres, Jacobum Zebedæi, et Joannem
fratrem ejus, in navi cum Zebedæo patre eorum,
22 reficientes retia sua: et vocavit eos. Illi autem statim
relictis retibus et patre, secuti sunt eum.

23 Et circuibat Jesus totam Galilæam, docens in syna-
gogis eorum, et prædicans evangelium regni, et sanans
omnem languorem et omnem infirmitatem in populo.
24 Et abiit opinio ejus in totam Syriam, et obtulerunt ei
omnes male habentes, variis languoribus et tormentis
comprehensos, et qui dæmonia habebant, et lunaticos,
25 et paralyticos, et curavit eos: et secutæ sunt eum turbæ
multæ de Galilæa, et Decapoli, et de Ierosolymis, et
de Judæa, et de trans Jordanem.

5 Videns autem Jesus turbas, ascendit in montem, et
2 cum sedisset, accesserunt ad eum discipuli ejus: et
aperiens os suum docebat eos, dicens:

3 Beati pauperes spiritu: quoniam ipsorum est regnum
4 cœlorum. Beati mites: quoniam ipsi possidebunt
5 terram. Beati, qui lugent: quoniam ipsi consola-
6 buntur. Beati, qui esuriunt et sitiunt justitiam: quo-
7 niam ipsi saturabuntur. Beati misericordes: quoniam
8 ipsi misericordiam consequentur. Beati mundo corde:
9 quoniam ipsi Deum videbunt. Beati pacifici: quoniam
10 filii Dei vocabuntur. Beati, qui persecutionem pati-
untur propter justitiam: quoniam ipsorum est regnum
11 cœlorum: Beati estis cum maledixerint vobis, et
persecuti vos fuerint, et dixerint omne malum adver-
12 sum vos mentientes, propter me: gaudete, et exultate,
13 quoniam merces vestra copiosa est in cœlis: sic enim
persecuti sunt prophetas, qui fuerunt ante vos.

13 Vos estis sal terræ. Quod si sal evanuerit, in quo
salietur? ad nihilum valet ultra, nisi ut mittatur foras,
14 et conculceretur ab hominibus. Vos estis lux mundi.
Non potest civitas abscondi supra montem posita.
15 Neque accendunt lucernam, et ponunt eam sub modio,
sed super candelabrum, ut luceat omnibus, qui in domo
16 sunt. Sic luceat lux vestra coram hominibus: ut
videant opera vestra bona, et glorificent patrem ves-
trum, qui in cœlis est.

17 Nolite putare quoniam veni solvere legem, aut pro-
18 pheta: non veni solvere, sed adimplere. Amen
quippe dico vobis, donec transeat cœlum et terra, iota
unum, aut unus apex non praeteribit a lege, donec
19 omnia siant. Qui ergo solverit unum de mandatis istis
minimi, et docuerit sic homines, minimus vocabitur in
regno cœlorum: qui autem fecerit et docuerit, hic mag-

will make you to be fishers of men. ²⁰ But they incontinent leaving the nets, followed him. ²¹ And going forward from thence, he saw other two brethren, James of Zebedee and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. ²² And they forthwith left their nets and father, and followed him.

²³ And Jesus went round about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing every malady and every infirmity in the people. ²⁴ And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversly taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy, and he cured them: ²⁵ and much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan.

And seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him, ² and opening his mouth he taught them, saying,

³ Blessed are the poor in spirit: for their's is the Kingdom of heaven. ⁴ Blessed are the meek: for they shall possess the land. ⁵ Blessed are they that mourn: for they shall be comforted. ⁶ Blessed are they that hunger and thirst after justice: for they shall have their fill. ⁷ Blessed are the merciful: for they shall obtain mercy. ⁸ Blessed are the clean of heart: for they shall see God. ⁹ Blessed are the peace-makers: for they shall be called the children of God. ¹⁰ Blessed are they that suffer persecution for justice: for their's is the kingdom of heaven. ¹¹ Blessed are ye when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake: ¹² be glad and rejoice, for your reward is very great in heaven. For so they persecuted the Prophets, that were before you.

¹³ You are the salt of the earth. But if the salt lose his virtue, wherewith shall it be salted? ¹⁴ It is good for nothing any more but to be cast forth, and to be trodden of men. ¹⁵ You are the light of the world. A city cannot be hid, situated on a mountain. ¹⁶ Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. ¹⁷ So let your light shine before men: that they may see your good works, and glorify your father which is in heaven.

¹⁸ Do not think that I am come to break the Law or the Prophets. I am not come to break: but to fulfil. ¹⁹ For assuredly I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass of the Law: till all be fulfilled. ²⁰ He therefore that shall break one of these least commandments, and shall teach men: shall be called the least in the Kingdom of heaven. But he that shall do and teach: he shall be

called great in the Kingdom of heaven. ²¹ For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of heaven.

²² You have heard that it was said to them of old: Thou shalt not kill, and whoso killeth, shall be in danger of judgment. ²³ But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca: shall be in danger of a council. And whosoever shall say, Thou fool: shall be guilty of the hell of fire. ²⁴ If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought against thee: ²⁵ leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. ²⁶ Be at agreement with thy adversary betimes while thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁷ Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

²⁸ You have heard that it was said to them of old, Thou shalt not commit adultery. ²⁹ But I say to you, that whosoever shall see a woman to lust after her, hath already committed adultery with her in his heart. ³⁰ And if thy right eye scandalise thee, pluck it out, and cast it from thee: for it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell. ³¹ And if thy right hand scandalise thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish, rather than that thy whole body go into hell.

³² It was said also, whosoever shall dismiss his wife, let him give her a bill of divorce. ³³ But I say to you, Whosoever shall dismiss his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is dismissed, committeth adultery.

³⁴ Again you have heard that it was said to them of old, Thou shalt not commit perjury: but thou shalt perform thy oaths to our Lord. ³⁵ But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is the footstool of his feet: neither by Jerusalem, because it is the city of the great King. ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ Let your talk be, yea, yea: no, no: and that which is over and above these, is of evil.

³⁸ You have heard that it was said, An eye for an eye, and a tooth for a tooth. ³⁹ But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: ⁴⁰ and to him that will contend with thee in judgment, and take away thy coat, let go thy cloke also unto him: ⁴¹ and whosoever will force thee one mile,

nus vocabitur in regno cælorum. Dico enim vobis, quia 20 nisi abundaverit justitia vestra plus quam Seribarum et Phariseorum, non intrabitis in regnum cælorum.

Audistis quia dictum est antiquis: Non occides: 21 qui autem occiderit, reus erit judicio. Ego autem 22 dico vobis: quia omnis, qui irascitur fratri suo, reus erit judicio. Qui autem dixerit fratri suo, Raca: reus erit concilio. Qui autem dixerit, Fatue: reus erit gehennæ ignis. Si ergo offers munus tuum ad altare, 23 et ibi recordatus fueris quia frater tuus habet aliquid adversum te: relinque ibi munus tuum ante altare, 24 et vade prius reconciliari fratri tuo: et tunc veniens offeres munus tuum. Esto consentiens adversario tuo 25 cito dum es in via cum eo: ne forte tradat te adversarius judicii, et judex tradat te ministro: et in carcere mittaris. Amen dico tibi, non exies inde, donec 26 reddas novissimum quadrantem.

Audistis quia dictum est antiquis: Non mœchaberis. 27 Ego autem dico vobis: quia omnis, qui viderit mulierem ad concupiscentium eam, jam mœchatus est eam in corde suo. Quod si oculus tuus dexter scandalizat 29 te, erue eum, et projice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam. Et si dextra manus tua 30 scandalizat te, abscinde eam, et projice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum eat in gehennam.

Dictum est autem: Quicumque dimiserit uxorem 31 suam, det ei libellum repudii. Ego autem dico vobis; 32 Quia omnis, qui dimiserit uxorem suam, excepta fornicationis causa, facit eam mœchari: et qui dimissam duxerit, adulterat.

Iterum audistis quia dictum est antiquis: Non per- 33 jurabis: rededes autem Domino juramenta tua. Ego 34 autem dico vobis, non jurare omnino, neque per cœlum, quia thronus Dei est: neque per terram, quia 35 seabellum est pedum ejus: neque per Ierosolymam, quia civitas est magni regis: neque per caput tuum 36 juraveris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo vester, est, 37 est: non, non: quod autem his abundantius est, a malo est.

Audistis quia dictum est: Oculum pro oculo, et 38 dentem pro dente. Ego autem dico vobis, non resis- 39 tere malo: sed si quis te pereusserit in dexteram maxillam tuam, præbe illi et alteram. Et ei, qui vult 40 tecum judicio contendere, et tunicam tuam tollere, dimitte ei et pallium. Et quicumque te angariaverit 41

42 mille passus, vade cum illo et alia duo. Qui petit a te, da ei: et volenti mutuari a te, ne avertaris.

43 Audistis quia dictum est; Diliges proximum tuum,
44 et odio habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his, qui oderunt vos, et orate pro persecutibus, et calumnian-
45 tibus vos: ut sitis filii patris vestri, qui in cœlis est: qui solem suum oriri facit super bonos et malos: et
46 pluit super justos et injustos. Si enim diligitis eos, qui vos diligunt, quam mercedem habebitis? nonne et
47 publicani hoc faciunt? Et si salutaveritis fratres vestros tantum, quid amplius faciatis? nonne et ethnici
48 hoc faciunt? Estote ergo vos perfecti, sicut et pater vester cœlestis perfectus est.

6 Attendite ne justitiam vestram faciatis coram hominibus, ut videamini ab eis: alioquin mercedem non habebitis apud patrem vestrum, qui in cœlis est.

2 Cum ergo facis eleemosynam, noli tuba canere ante te, sicut hypocritæ faciunt in synagogis, et in vicis, ut honorificantur ab hominibus: Amen dico vobis, receperunt mercedem suam. Te autem faciente eleemosynam, nesciat sinistra tua quid faciat dextera tua: ut sit eleemosyna tua in abscondito, et pater tuus, qui videt in abscondito, reddet tibi.

5 Et cum oratis, non eritis sicut hypocritæ, qui amant in synagogis et in angulis platearum stantes orare, ut videantur ab hominibus: amen dico vobis, receperunt mercedem suam. Tu autem cum oraveris, intra in cubiculum tuum, et clauso ostio, ora patrem tuum in abscondito: et pater tuus qui videt in abscondito, reddet tibi. Orantes autem nolite multum loqui, sicut ethnici: putant enim quod in multiloquio suo exaudiantur. Nolite ergo assimilari eis. Scit enim pater vester, quid opus sit vobis, antequam petatis eum.

9 Sic ergo vos orabitis: Pater noster, qui es in cœlis:
10 sanctificetur nomen tuum. Adveniat regnum tuum.
11 Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum supersubstantiale da nobis hodie. Et dimittite nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptationem.
14 Sed libera nos a malo. Amen. Si enim dimiseritis hominibus peccata eorum: dimittet et vobis pater vester cœlestis delicta vestra. Si autem non dimiseritis hominibus: nec pater vester dimittet vobis peccata vestra.

16 Cum autem jejunatis, nolite fieri sicut hypocrite tristes: exterminant enim facies suas, ut apparent hominibus jejunantes. Amen dico vobis, quia rece-

go with him other twain. ⁴² He that asketh of thee, give to him: and to him that would borrow of thee, turn not away.

⁴³ You have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴ But I say to you, Love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: ⁴⁵ that you may be the children of your father which is in heaven, who maketh his sun to rise upon good and bad, and raineth upon just and unjust. ⁴⁶ For if you love them that love you, what reward shall you have? do not also the Publicans this? ⁴⁷ And if you salute your brethren only, what do you more? do not also the heathen this? ⁴⁸ Be you perfect therefore, as also your heavenly father is perfect.

Take good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your father which is in heaven.

²Therefore when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured of men: Amen I say to you, they have received their reward. ³ But when thou doest an alms-deed, let not thy left hand know what thy right hand doeth: ⁴ that thy alms-deed may be in secret, and thy father which seeth in secret, will repay thee.

⁵ And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward. ⁶ But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee. ⁷ And when you are praying, speak not much, as the heathen. For they think that in their much-speaking they may be heard. ⁸ Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him.

⁹ Thus therefore shall you pray: Our Father which art in heaven, sanctified be thy name. ¹⁰ Let thy kingdom come. Thy will be done, as in heaven, in earth also. ¹¹ Give us to day our supersubstantial bread. ¹² And forgive us our debts, as we also forgive our debtors. ¹³ And lead us not into temptation. But deliver us from evil. Amen. ¹⁴ For if you will forgive men their offences, your heavenly father will forgive you also your offences. ¹⁵ But if you will not forgive men, neither will your father forgive you your offences.

¹⁶ And when you fast, be not as the hypocrites, and. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received

their reward. ¹⁷ But thou when thou doest fast, anoint thy head, and wash thy face: ¹⁸ that thou appear not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee.

¹⁹ Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, and where thieves dig through and steal. ²⁰ But heap up to yourselves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal. ²¹ For where thy treasure is, there is thy heart also. ²² The eandle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome. ²³ But if thine eye be naught: thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be?

²⁴ No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and contemn the other. You cannot serve God and Mammon.

²⁵ Therefore I say to you, Be not careful for your life what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment? ²⁶ Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly father feedeth them. Are not you much more of price than they? ²⁷ And which of you by caring, can add to his stature one cubit? ²⁸ And for raiment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spin. ²⁹ But I say to you, That neither Solomon in all his glory was arrayed as one of these. ³⁰ And if the grass of the field, which to day is, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of very small faith? ³¹ Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? ³² for all these things the heathen do seek after. For your father knoweth that you need all these things. ³³ Seek therefore first the Kingdom of God, and the justice of him: and all these things shall be given you besides. ³⁴ Be not careful therefore for the morrow. For the morrow day shall be careful for itself: sufficient for the day is the evil thereof.

Judge not, that you be not judged. ² For in what judgment you judge, you shall be judged: and in what measure you mete, it shall be measured to you again. ³ And why seest thou the mote that is in thy brother's eye: and the beam that is in thine own eye thou seest not? ⁴ Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beam is in thine own eye? ⁵ Hypocrite, cast out first the beam out of

perunt mercedem suam. Tu autem, cum jejunas, unge ¹⁷ caput tuum, et faciem tuam lava. Ne videaris homini- ¹⁸ bus jejunans, sed patri tuo, qui est in abscondito; et pater tuus, qui videt in abscondito, reddet tibi.

Nolite thesaurizare vobis thesauros in terra: ubi ¹⁹ aerugo, et tinea demolitur: et ubi fures effodiunt, et furantur. Thesaurizate autem vobis thesauros in cœlo: ²⁰ ubi neque aerugo, neque tinea demolitur, et ubi fures non effodiunt, nec furantur. Ubi enim est thesaurus ²¹ tuus, ibi est et cor tuum. Lucerna corporis tui est ²² oculus tuus. Si oculus tuus fuerit simplex: totum corpus tuum lucidum erit. Si autem oculus tuus ²³ fuerit nequam: totum corpus tuum tenebrosum erit. Si ergo lumen, quod in te est, tenebrae sunt: ipse tenebrae quantæ erunt?

Nemo potest duobus dominis servire: aut enim ²⁴ unum odio habebit, et alterum diligit: aut unum sustinebit, et alterum contemnet. Non potestis Deo servire, et mammonæ.

Ideo dico vobis, ne solliciti sitis animæ vestre quid ²⁵ manducetis, neque corpori vestro quid induamini. Nonne anima plus est quam esca: et corpus plus quam vestimentum? Respicite volatilia cœli, quoniam non ²⁶ serunt, neque metunt, neque congregant in horrea: et pater vester cœlestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest ²⁷ adjicere ad staturam suam cubitum unum? Et de ²⁸ vestimento quid solliciti estis? Considerate lilia agri quomodo crescunt: non laborant, neque nent. Dico ²⁹ autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si autem scenum ³⁰ agri, quod hodie est, et eras in elibanum mittitur, Deus sic vestit: quanto magis vos, modicæ fidei? Nolite ergo solliciti esse, dicentes: Quid manduca- ³¹ bimus, aut quid bibemus, aut quo operiemur? Hæc ³² enim omnia gentes inquirunt. Seit enim pater vester, quia his omnibus indigetis. Quærite ergo primum ³³ regnum Dei, et justitiam ejus: et hæc omnia adjicien- ³⁴ tur vobis. Nolite ergo solliciti esse in crastinum. Crastinus enim dies sollicitus erit sibi ipsi. Sufficit diei maliitia sua.

Nolite judicare, ut non judicemini. In quo enim ⁷ judicio judicaveritis, judicabimini: et in qua mensura ² mensi fueritis, remetietur vobis. Quid autem vides ³ festuam in oculo fratris tui: et trabem in oculo tuo non vides? Aut quomodo dieis fratri tuo: Sine ⁴ ejiciam festuam de oculo tuo: et ecce trabs est in oculo tuo? Hypocrita, ejice primum trabem de ⁵

oculo tuo, et tunc videbis ejicere festucam de oculo fratris tui.

•6 Nolite dare sanctum canibus: neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis, et conversi dirumpant vos.

7 Petrite, et dabitur vobis: quærите, et invenietis: 8 pulsate, et aperietur vobis. Omnis enim, qui petit, accipit: et qui quærerit, invenit: et pulsanti aperietur. 9 Aut quis est ex vobis homo, quem si petierit filius 10 suus panem, numquid lapidem porrigit ei? Aut si 11 pisces petierit, numquid serpentem porrigit ei? Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris: quanto magis pater vester, qui in cœlis est, dabit bona potentibus sc?

12 Omnia ergo quæcumque vultis ut faciant vobis homines, et vos facite illis. Hæc est enim lex, et prophetæ.

13 Intrate per angustam portam: quia lata porta, et spatiosa via est, quæ dicit ad perditionem, et multi 14 sunt qui intrant per eam. Quam angusta porta, et arcta via est, quæ dicit ad vitam: et pauci sunt, qui inveniunt eam!

15 Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces: 16 a fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor 18 malos fructus facit. Non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere: 19 omnis arbor, quæ non facit fructum bonum, excidetur, 20 et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos.

21 Non omnis, qui dicit mihi, Domine, Domine, intrabit in regnum cœlorum: sed qui facit voluntatem Patris mei, qui in cœlis est, ipse intrabit in regnum 22 cœlorum. Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejeciimus, et in nomine tuo virtutes multas fecimus? Et tunc consitebor illis: Quia nunquam novi vos: discedite a me, qui operaini 24 iniquitatem. Omnis ergo, qui audit verba mea hæc, et facit ea, assimilabitur viro sapienti, qui ædificavit 25 domum suam supra petram; et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in 26 domum illam, et non eccecidit: fundata enim erat super petram. Et omnis, qui audit verba mea hæc, et non facit ea, similis erit viro stulto, qui ædificavit domum 27 suam super arenam: et descendit pluvia, et venerunt

thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

⁶ Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, and turning, all to tear you.

7 Ask, and it shall be given you: seek, and you shall find, knock, and it shall be opened to you. ⁸ For every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened. ⁹ Or what man is there of you, whom if his child shall ask bread, will he reach him a stone? ¹⁰ Or if he shall ask him fish, will he reach him a serpent? ¹¹ If you then being naught, know how to give good gifts to your children: how much more will your father which is in heaven, give good things to them that ask him?

¹² All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law and the Prophets.

¹³ Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. ¹⁴ How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

¹⁵ Take ye great heed of false prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. ¹⁶ By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? ¹⁷ Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits. ¹⁸ A good tree cannot yield evil fruits, neither an evil tree yield good fruits. ¹⁹ Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire. ²⁰ Therefore by their fruits you shall know them.

²¹ Not every one that saith to me, Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my father which is in heaven, he shall enter into the kingdom of heaven. ²² Many shall say to me in that day, Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles? ²³ And then I will confess unto them, That I never knew you: depart from me you that work iniquity. ²⁴ Every one therefore that heareth these my words, and doeth them: shall be likened to a wise man that built his house upon a rock; ²⁵ and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock. ²⁶ And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand; ²⁷ and the rain fell, and the floods

came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great.

²³ And it came to pass, when Jesus had fully ended these words, the multitude were in admiration upon his doctrine. ²⁴ For he was teaching them as having power, and not as their Scribes and Pharisees.

And when he was come down from the mountain, great multitudes followed him: ² And behold a leper came and adored him saying, Lord, if thou wilt, thou canst make me clean. ³ And Jesus stretching forth his hand, touched him, saying, I will: be thou made clean. And forthwith, his leprosy was made clean. ⁴ And Jesus saith to him, See thou tell nobody: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

⁵ And when he was entered into Capharnaum, there came to him a Centurion, beseeching him, ⁶ and saying, Lord, my boy lieth at home sick of the palsy, and is sore tormented. ⁷ And Jesus saith to him, I will come, and cure him. ⁸ And the Centurion making answer, said, Lord, I am not worthy that thou shouldest enter under my roof: but only say the word, and my boy shall be healed. ⁹ For I also am a man subject to authority, having under me soldiers: and I say to this, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. ¹⁰ And Jesus hearing this, marvelled: and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. ¹¹ And I say to you, That many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: ¹² but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. ¹³ And Jesus said to the Centurion, Go: and as thou hast believed, be it done to thee. And the boy was healed in the same hour.

¹⁴ And when Jesus was come into Peter's house, he saw his wife's mother laid, and in a fit of a fever: ¹⁵ and he touched her hand, and the fever left her, and she arose, and ministered to him. ¹⁶ And when evening was come, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease he cured: ¹⁷ that it might be fulfilled which was spoken by Esay the Prophet saying, *He took our infirmities, and bare our diseases.*

¹⁸ And Jesus seeing great multitudes about him, commanded to go beyond the water. ¹⁹ And a certain Scribe came, and said to him, Master, I will follow thee whithersoever thou shalt go. ²⁰ And Jesus saith to him, The foxes have holes, and the fowls of the air nests: but the son of man hath not where to lay his head. ²¹ And another of his Disciples said to him, Lord, permit me first to go and bury my father. ²² But Jesus

flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit, et fuit ruina illius magna.

Et factum est: cum consummasset Jesus verba haec, ²³ admirabantur turbæ super doctrinam ejus. Erat enim ²⁴ docens eos sicut potestatem habens, et non sicut Scribæ eorum, et Pharisæi.

Cum autem descendisset de monte, secutæ sunt eum ⁸ turbæ multæ: et ecce leprosus veniens adorabat eum, ² dicens: Domine, si vis, potes me mundare. Et ex- ³ tendens Jesus manum, tetigit eum, dicens: Volo. Mundare. Et confessio mundata est lepra ejus. Et ⁴ ait illi Jesus: Vide, nemini dixeris: sed vade, ostende te sacerdoti, et offer munus, quod præcepit Moyses, in testimonium illis.

Cum autem introisset Capharnaum, accessit ad eum ⁵ Centurio, rogans eum, et dicens: Domine, puer meus ⁶ jaceet in domo paralyticus, et male torquetur. Et ait ⁷ illi Jesus: Ego veniam, et curabo eum. Et respon- ⁸ dens Centurio, ait: Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate ⁹ constitutus, habens sub me milites, et dico huic: Vade, et vadit: et alii, Veni, et venit: et servo meo, Fac hoc, et facit. Audiens autem Jesus miratus est, ¹⁰ et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod ¹¹ multi ab Oriente et Occidente venient, et recumbent cum Abraham, et Isaiae, et Jacob in regno cœlorum: filii autem regni ejicientur in tenebras exteriores: ibi ¹² erit fletus, et stridor dentium. Et dixit Jesus Cen- ¹³ turioni: Vade, et sicut ereditisti, fiat tibi. Et sanatus est puer in illa hora.

Et cum venisset Jesus in domum Petri, vidit so- ¹⁴ crum ejus jacentem, et febricitantem: et tetigit manum ¹⁵ ejus, et dimisit eam febris, et surrexit, et ministrabat eis. Vesperi autem facto, obtulerunt ei multos dæmo- ¹⁶ nia habentes: et ejiciebat spiritus verbo: et omnes male habentes curavit: ut adimpleretur quod dic- ¹⁷ tum est per Isaiam prophetam, dieentem: Ipse infirmitates nostras accepit: et agrotationes nostras portavit.

Videns autem Jesus turbas multas circum se, jussit ¹⁸ ire trans fretum. Et accedens unus scriba, ait illi: ¹⁹ Magister, sequar te, quoquecumque ieris. Et dicit ei ²⁰ Jesus: Vulpes foveas habent, et volucres cœli nidos: filius autem hominis non habet ubi caput reclinet. Alius autem de discipulis ejus ait illi: Domine, per- ²¹ mitte me primum ire, et sepelire patrem meum. Jesus ²²

autem ait illi: Sequere me, et dimitte mortuos sepelire mortuos suos.

23 Et ascendente eo in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum, dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicæ fidei? Tunc surgens, imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

28 Et cum venisset trans fretum in regionem Gerasenorum, occurserunt ei duo habentes dæmonia, de monumentis exeuntes, sævi nimis, ita ut nemo posset transire per viam illam. Et ecce clamaverunt, dicentes: Quid nobis, et tibi, Jesu fili Dei? Venisti huc ante tempus torquere nos? Erat autem non longe ab illis grec multorum porcorum pascens. Dæmones autem rogabant eum, dicentes: Si ejicis nos hinc, mitte nos in gregem porcorum. Et ait illis: Ite. At illi exeuntes abierunt in porcos, et ecce impetu abiit totus grec per præceps in mare: et mortui sunt in aquis. Pastores autem fugerunt: et venientes in civitatem, nunciaverunt omnia, et de cœs, qui dæmonia habuerant. Et ecce tota civitas exiit obviam Jesu: et viso eo rogabant, ut transiret a finibus eorum.

9 Et ascendens in naviculam, transfractavit, et venit in civitatem suam. Et ecce offerebant ei paralyticum jacentem in lecto. Et videns Jesus fidem illorum, dixit paralytico: Considera, fili, remittuntur tibi peccata tua. Et ecce quidam de Scribis dixerunt intra se: Hic blasphemat. Et cum vidisset Jesus cogitationes eorum, dixit: Ut quid cogitatis mala in cordibus vestris? Quid est facilius, dicere: Dimituntur tibi peccata tua: an dicere: Surge, et ambula? Ut autem seiatis, quia filius hominis habet potestatem in terra dimittendi peccata, tunc ait paralytico: Surge, tolle lectum tuum, et vade in domum tuam. Et surrexit, et abiit in domum suam. Videntes autem turbæ timuerunt, et glorificaverunt Deum, qui dedit potestatem talēm hominibus.

9 Et cum transiret inde Jesus, vidit hominem sedentem in telonio, Matthæum nomine. Et ait illi: Sequere me. Et surgens, secutus est eum. Et factum est, dum cumbente eo in domo, ecce multi publicani et peccatores venientes, dum cumbabant cum Jesu, et discipulis ejus. Et videntes Pharisei, dicebant discipulis ejus: Quare cum publicanis et peccatoribus manducat

said to him, Follow me, and let the dead bury their dead.

²³ And when he entered into the boat, his Disciples followed him: ²⁴ and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. ²⁵ And they came to him, and raised him, saying, Lord, save us, we perish. ²⁶ And he saith to them, Why are you fearful, O ye of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm. ²⁷ Moreover the men marvelled, saying, What an one is this, for the winds and the sea obey him?

²⁸ And when he was come beyond the water into the country of the Gerasens, there met him two that had devils, coming forth out of the sepulchres, exceeding fierce, so that none could pass by that way. ²⁹ And behold they cried, saying, What is between us and thee, Jesu the son of God? art thou come hither to torment us before the time? ³⁰ And there was not far from them an herd of many swine feeding. ³¹ And the devils besought him saying, If thou cast us out, send us into the herd of swine. ³² And he said to them, Go. But they going forth went into the swine; and behold the whole herd went with a violence headlong into the sea: and they died in the waters. ³³ And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. ³⁴ And behold the whole city went out to meet Jesus; and when they saw him, they besought him that he would pass from their quarters.

And entering into a boat, he passed over the water, and came into his own city. ² And behold they brought to him one sick of the palsy lying in bed. And Jesus seeing their faith, said to the sick of the palsy, Have a good heart, son; thy sins are forgiven thee. ³ And behold certain of the Scribes said within themselves, He blasphemeth. ⁴ And Jesus seeing their thoughts, said, Wherefore think you evil in your hearts? ⁵ Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise and walk? ⁶ But that you may know that the Son of man hath power in earth to forgive sins, (then said he to the sick of the palsy,) Arise, take up thy bed, and go into thy house. ⁷ And he arose, and went into his house. ⁸ And the multitudes seeing it, were afraid, and glorified God that gave such power to men.

⁹ And when Jesus passed forth from thence, he saw a man sitting in the custom-house, named Matthew: and he saith to him, Follow me. And he arose up, and followed him. ¹⁰ And it came to pass as he was sitting at meat in the house, behold many Publicans and sinners came, and sat down with Jesus and his Disciples. ¹¹ And the Pharisees seeing it, said to his Disciples: Why doth your Master eat with Publicans and sinners?

¹² But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at ease. ¹³ But go your ways and learn what it is, *I will mercy, and not sacrifice.* For I am not come to call the just, but sinners.

¹⁴ Then came to him the Disciples of John, saying, Why do we and the Pharisees fast often, but thy Disciples do not fast? ¹⁵ And Jesus said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. ¹⁶ And nobody putteth a piece of raw cloth to an old garment. For he taketh away the piecing thereof from the garment, and there is made a greater rent. ¹⁷ Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

¹⁸ As he was speaking this unto them, behold a certain Governor approached, and adored him, saying, Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live. ¹⁹ And Jesus rising up followed him, and his Disciples. ²⁰ And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. ²¹ For she said within herself, If I shall touch only his garment, I shall be safe. ²² But Jesus turning and seeing her, said, Have a good heart, daughter; thy faith hath made thee safe. And the woman became whole from that hour. ²³ And when Jesus was come into the house of the Governor, and saw minstrels and the multitude keeping a stir, ²⁴ he said, Depart: for the wench is not dead, but sleepeth. And they laughed him to scorn. ²⁵ And when the multitude was put forth, he entered in, and held her hand. And the maid arose. ²⁶ And this bruit went forth into all that country.

²⁷ And as Jesus passed forth from thence, there followed him two blind men crying and saying, Have mercy on us, O son of David. ²⁸ And when he was come to the house, the blind came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord. ²⁹ Then he touched their eyes, saying, According to your faith, be it done to you. ³⁰ And their eyes were opened, and Jesus threatened them, saying, See that no man know it. ³¹ But they went forth, and bruited him in all that country.

³² And when they were gone forth, behold they brought him a dumb man, possessed with a devil. ³³ And after the devil was cast out, the dumb man spake, and the multitudes marvelled, saying, Never was the like seen in Israel. ³⁴ But the Pharisees said, In the prince of devils he casteth out devils.

Magister vester? At Jesus audiens, ait: Non est opus valentibus medicus, sed male habentibus. Euntes autem discite quid est: Misericordiam volo, et non sacrificium. Non enim veni vocare justos, sed peccatores.

Tunc accesserunt ad eum discipuli Joannis, dicentes: Quare nos, et Pharisai, jejunamus frequenter: discipuli autem tui non jejunant? Et ait illis Jesus: Numquid possunt filii sponsi lugere, quamdiu cum illis est sponsus? Venient autem dies cum auferetur ab eis sponsus: et tunc jejunabunt. Nemo autem immittit commissuram panni rudis in vestimentum vetus: tollit enim plenitudinem ejus a vestimento, et pejor scissura fit. Neque mittunt vinum novum in utres veteres; alioquin rumpuntur utres, et vinum effunditur, et utres percunt. Sed vinum novum in utres novos mittunt, et ambo conservantur.

Haec illo loquente ad eos, ecce princeps unus accessit, et adorabat eum, dicens: Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Jesus, sequebatur eum, et discipuli ejus. Et ecce mulier, quae sanguinis fluxum patiebatur duodecim annis, accessit retro, et tetigit simbriam vestimenti ejus. Dicebat enim intra se: Si tetigero tantum vestimentum ejus, salva ero. At Jesus conversus, et videns eam, dixit: Confide filia, fides tua te salvam fecit. Et salva facta est mulier ex illa hora. Et cum venisset Jesus in domum principis, et vidisset tibicines et turbam tumultuantem, dicebat: Recedite: non est enim mortua puella, sed dormit. Et deridebant eum. Et cum ejecta esset turba, intravit: et tenuit manum ejus. Et surrexit puella. Et exiit fama haec in universam terram illam.

Et transeunte inde Jesu, secuti sunt eum duo cæci, clamantes, et dicentes: Miserere nostri, fili David. Cum autem venisset dominum, accesserunt ad eum cæci. Et dicit eis Jesus: Creditis quia hoc possum facere vobis? Dicunt ei: Utique, Domine. Tunc tetigit oculos eorum, dicens: Secundum fidem vestram fiat vobis. Et aperti sunt oculi eorum: et comminatus est illis Jesus, dicens: Videte ne quis sciat. Illi autem excuntes, dissimaverunt eum in tota terra illa.

Egressis autem illis, ecce obtulerunt ei hominem mutum, daemonium habentem. Et ejecto daemonio, locutus est mutus, et miratae sunt turbæ, dicentes: Numquam apparuit sic in Israel. Pharisæi autem dicebant: In principe daemoniorum ejicit daemones.

35 Et circuibat Jesus omnes civitates, et castella, docens in synagogis eorum, et prædicans evangelium regni, et curans omnem languorem, et omnem infirmitatem.
 36 Videns autem turbas, misertus est eis: quia erant vexati, et jacentes sicut oves non habentes pastorem.
 37 Tunc dicit discipulis suis: Mæsis quidem multa,
 38 operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

10 Et convocatis duodecim discipulis suis, dedit illis potestatem spirituum immundorum, ut ejicerent eos, et curarent omnem languorem, et omnem infirmitatem.

2 Duodecim autem Apostolorum nomina sunt haec. Primus, Simon, qui dicitur Petrus, et Andreas frater ejus, Jacobus Zebedæi, et Joannes frater ejus, Philip-pus, et Bartholomæus, Thomas, et Matthæus publicanus, Jacobus Alphæi, et Thaddæus, Simon Chan-nanæus, et Judas Iscariotes, qui et tradidit eum.

5 Hos duodecim misit Jesus: præcipiens eis, dicens: In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis: sed potius ite ad oves, quæ perierunt, domus Israel. Euntes autem prædicate, dicentes; Quia appropinquavit regnum cœlorum. 8 Infirmos curate, mortuos suscitare, leprosos mundate, 9 dæmones ejicite; gratis accepistis, gratis date. Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris: non peram in via, neque duas tunicas, neque calceamenta, neque virgam: dignus enim est operarius cibo suo. In quaecumque autem civitatem aut castellum intraveritis, interrogate, quis in ea dignus sit: et ibi manete donec excatis. Intrantes autem in domum, salutate eam, dicentes: Pax huic domui. Et si quidem fuerit domus illa digna, veniet pax vestra super eam: si autem non fuerit digna, pax vestra revertetur ad vos. Et quicumque non receperit vos, neque audierit sermones vestros: exeuntes foras de domo vel civitate, excutite pulvrem de pedibus vestris. Amen dico vobis: Tolerabilius erit terræ Sodomorum et Gomorrhæorum in die judicii, quam illi civitati.

16 Ecce ego mitto vos sicut oves in medio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbae. Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos: et ad præsides, et ad reges ducentini propter me in testimonium illis et gentibus. Cum autem tradent vos, nolite cogitare quomodo, aut quid loquamini: dabitur enim vobis in illa hora, quid loquamini. Non enim vos estis qui loquiunni, sed

³⁵ And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and curing every disease, and every infirmity. ³⁶ And seeing the multitudes, he pitied them: because they were vexed, and lay like sheep that have not a shepherd. ³⁷ Then he saith to his Disciples, The harvest surely is great, but the workmen are few. ³⁸ Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

And having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity.

² And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother, ³ James of Zebedee, and John his brother, Philip and Bartholemew, Thomas and Matthew the publican, and James of Alphæus, and Thaddæus, ⁴ Simon Cananeus, and Judas Iscariote, who also betrayed him.

⁵ These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not: ⁶ but go rather to the sheep that are perished of the house of Israel. ⁷ And going preach, saying, That the kingdom of heaven is at hand. ⁸ Curo the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye. ⁹ Do not possess gold, nor silver, nor money in your purses: ¹⁰ not a scrip for the way, neither two coats, neither shoes, neither rod: for the workman is worthy of his meat. ¹¹ And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry till you go forth. ¹² And when ye enter into the house, salute it, saying, Peace be to this house. ¹³ And if so be that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you. ¹⁴ And whosoever shall not receive you, nor hear your words; going forth out of the house or the city shake off the dust from your feet. ¹⁵ Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the day of judgment, than for that city.

¹⁶ Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. ¹⁷ And take heed of men. For they will deliver you up in councils, and in their synagogues they will scourge you. ¹⁸ And to presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. ¹⁹ But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. ²⁰ For it is not you that speak, but the spirit

of your father that speaketh in you. ²¹The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall work their death: ²²and you shall be odious to all men for my name: but he that shall persevere unto the end, he shall be saved.

²³ And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

²⁴ The disciple is not above the master, nor the servant above his lord. ²⁵ It sufficeth the disciple that he be as his master: and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? ²⁶ Therefore fear ye not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. ²⁷ That which I speak to you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house tops. ²⁸ And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell.

²⁹ Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your father? ³⁰ But your very hairs of the head are all numbered. ³¹ Fear not therefore: better are you than many sparrows. ³² Every one therefore that shall confess me before men, I also will confess him before my father which is in heaven. ³³ But he that shall deny me before men, I also will deny him before my father which is in heaven. ³⁴ Do not ye think that I came to send peace into the earth: I came not to send peace, but the sword. ³⁵ For I came to separate man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. ³⁶ And a man's enemies, they of his own household. ³⁷ He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter above me, is not worthy of me. ³⁸ And he that taketh not his cross, and followeth me, is not worthy of me. ³⁹ He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it.

⁴⁰ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. ⁴¹ He that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. ⁴² And whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen I say to you, he shall not lose his reward.

And it came to pass, when Jesus had done commanding his twelve Disciples, he passed from thence, to teach and preach in their cities.

Spiritus Patris vestri, qui loquitur in vobis. Tradet ²¹ autem frater fratrem in mortem, et pater filium: et insurgent filii in parentes, et morte eos afficiunt: et ²² eritis odio omnibus propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit.

Cum autem consequentur vos in civitate ista, fugite ²³ in aliam. Amen dico vobis, non consummabitis civitates Israel, donec veniat Filius hominis.

Non est discipulus super magistrum, nec servus ²⁴ super dominum suum. Sufficit discipulo, ut sit ²⁵ sicut magister ejus: et servo, sicut dominus ejus. Si patremfamilias Beelzebub vocaverunt: quanto magis domesticos ejus? Ne ergo timueritis eos: nihil enim ²⁶ est opertum, quod non revelabitur: et occultum, quod non sciatur. Quod dico vobis in tenebris, dicite in ²⁷ lumine: et quod in aure auditis, praedicate super tecta. Et nolite timere eos, qui occidunt corpus, animam ²⁸ autem non possunt occidere: sed potius timete eum, qui potest et animam et corpus perdere in gehennam.

Nonne duo passeris asse veneunt: et unus ex illis ²⁹ non cadet super terram sine patre vestro? Vestri ³⁰ autem capilli capitum omnes numerati sunt. Nolite ³¹ ergo timere: multis passeribus meliores estis vos. Omnis ergo, qui confitebitur me coram hominibus, ³² confitebor et ego eum coram Patre meo, qui in cœlis est: qui autem negaverit me coram hominibus, negabo ³³ et ego eum coram Patre meo, qui in cœlis est. Nolite ³⁴ arbitrari quia pacem venerim mittere in terram: non veni pacem mittere, sed gladium. Veni enim separare ³⁵ hominem adversus patrem suum, et filiam adversus matrem suam, et nurum adversus socrum suam: et inimici hominis domestici ejus. Qui amat ³⁶, ³⁷ patrem aut matrem plus quam me, non est me dignus. Et qui amat filium aut filiam super me, non est me dignus. Et qui non accipit crucem suam, et sequitur ³⁸ me, non est me dignus. Qui invenit animam ³⁹ suam, perdet illam: et qui perdidit animam suam propter me, inveniet eam.

Qui recipit vos, me recipit: et qui me recipit, recipit ⁴⁰ eum, qui me misit. Qui recipit prophetam in nomine ⁴¹ prophetæ, mercedem prophetæ accipiet: et qui recipit justum in nomine justi, mercedem justi accipiet. Et ⁴² quicumque potum dederit uni ex minimi istis calicem aquæ frigide tantum in nomine discipuli: amen dico vobis, non perdet mercedem suam.

Et factum est, cum consummasset Jesus, præcipiens ¹¹ duodecim discipulis suis, transiit inde ut doceret et prædicaret in civitatibus eorum.

2 Joannes autem cum audisset in vinculis opera Christi,
 3 mittens duos de discipulis suis, ait illi: Tu es, qui ven-
 4 turus es, an alium expectamus? Et respondens Jesus ait
 illis: Euntes renunciate Joanni quæ audistis, et vidistis.
 5 Cæci vident, claudi ambulant, leprosi mundantur, surdi
 audiunt, mortui resurgunt, pauperes evangelizantur:
 6 et beatus est, qui non fuerit scandalizatus in me.

7 Illis autem abeuntibus, cœpit Jesus dicere ad turbas
 de Joanne: Quid existis in desertum videre? arundi-
 8 nem vento agitatam? Sed quid existis videre? homi-
 nem mollibus vestitum? Ecce qui mollibus vestiuntur,
 9 in domibus regum sunt. Sed quid existis videre? pro-
 phetam? Etiam dico vobis, et plus quam prophetam.
 10 Hic est enim de quo scriptum est: Ecce ego mitto
 angelum meum ante faciem tuam, qui præparabit viam
 tuam ante te.

11 Amen dico vobis, non surrexit inter natos mulierum
 major Joanne Baptista: qui autem minor est in
 12 regno cœlorum, major est illo. A diebus autem
 Joannis Baptistæ usque nunc, regnum cœlorum vim
 13 patitur, et violenti rapiunt illud. Omnes enim pro-
 phetæ et lxx usque ad Joannem prophetaverunt:
 14 et si vultis recipere, ipse est Elias, qui venturus est.
 15 Qui habet aures audiendi, audiat.

16 Cui autem similem æstimabo generationem istam?
 Similis est pueris sedentibus in foro: qui clamantes
 17 coæqualibus dicunt: Cecinimus vobis, et non sal-
 18 tastis: lamentavimus, et non planxit. Venit enim
 Joannes neque manducans neque bibens, et dicunt:
 19 Dæmonium habet. Venit filius hominis manducans
 et bibens, et dicunt: Ecce homo vorax, et potator
 vini, publicanorum et peccatorum amicus. Et justi-
 ficata est sapientia a filiis suis.

20 Tunc cœpit reprobrare civitatibus, in quibus factæ
 sunt plurimæ virtutes ejus, quia non egissent pœniten-
 21 tiā. Væ tibi Corozain, væ tibi Bethsaida: quia, si
 in Tyro et Sidone factæ essent virtutes, quæ factæ
 sunt in vobis, olim in cilicio et cinere pœnitentiam
 22 egi sent. Verumtamen dico vobis: Tyro et Sidoni
 23 remissius erit in die judicii, quam vobis. Et tu Ca-
 pharnaum, numquid usque in cœlum exaltaberis? usque
 in infernum descendes: quia, si in Sodomis factæ
 fuissent virtutes, quæ factæ sunt in te, forte mansissent
 24 usque in hanc diem. Verumtamen dico vobis, quia
 terræ Sodomorum remissius erit in die judicii, quam
 tibi.

25 In illo tempore respondens Jesus dixit: Consiteor
 tibi, Pater, Domine cœli et terræ, quia abscondisti haec

² And when John had heard in prison the works of Christ: sending two of his disciples, he said to him, ³ Art thou he that art to come, or look we for another? ⁴ And Jesus making answer said to them, Go and report to John what you have heard and seen. ⁵ The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached: ⁶ and blessed is he that shall not be scandalized in me.

⁷ And when they went their way, Jesus began to say to the multitudes of John, What went you out into the desert to see? a reed shaken with the wind? ⁸ But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings' houses. ⁹ But what went you out to see? a Prophet? yea I tell you and more than a Prophet. ¹⁰ For this is he of whom it is written, Behold I send mine angel before thy face, which shall prepare thy way before thee.

¹¹ Amen I say to you, there hath not risen among the born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven, is greater than he. ¹² And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. ¹³ For all the Prophets and the Law prophesied unto John: ¹⁴ and if you will receive it, he is Elias that is for to come. ¹⁵ He that hath ears to hear, let him hear.

¹⁶ And whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place: ¹⁷ which crying to their companions, say, We have piped to you, and you have not danced: we have lamented, and you have not mourned. ¹⁸ For John came neither eating nor drinking: and they say, He hath a devil. ¹⁹ The Son of man came eating and drinking, and they say, Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified of her children.

²⁰ Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. ²¹ Woe be to thee, Corozain; woe be to thee, Beth-saida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in haircloth and ashes long ago. ²² But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. ²³ And thou Capernaum, shalt thou be exalted up to heaven? thou shalt come down even into hell: for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remitted unto this day. ²⁴ But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

²⁵ At that time Jesus answered and said, I confess to thee, O Father, lord of heaven and earth, because thou hast hid these

things from the wise and prudent, and hast revealed them to little ones. ²⁶ Yea, Father: for so hath it well pleased thee. ²⁷ All things are delivered me of my Father. And no man knoweth the Son but the Father: neither doth any know the Father, but the Son, and to whom it shall please the Son to reveal. ²⁸ Come ye to me, all that labour, and are burdened, and I will refresh you. ²⁹ Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. ³⁰ For my yoke is sweet, and my burden light.

At that time Jesus went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. ² And the Pharisees seeing them, said to him, Lo, thy Disciples do that which is not lawful for them to do on the Sabbath-days. ³ But he said to them, Have you not read what David did when he was an hundred, and they that were with him: ⁴ how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for priests only? ⁵ Or have ye not read in the Law, that on Sabbath-days the priests in the Temple do break the Sabbath, and are without blame? ⁶ but I tell you that there is here a greater than the Temple. ⁷ And if you did know what it is, I will mercy, and not sacrifice: you would never have condemned the innocents. ⁸ For the Son of man is lord of the Sabbath also.

⁹ And when he had passed from thence, he came into their synagogue. ¹⁰ And behold there was a man which had a withered hand; and they asked him, saying, Whether is it lawful to cure on the Sabbath? that they might accuse him. ¹¹ But he said to them, What man shall there be of you, that shall have one sheep: and if the same fall into a ditch on the Sabbath, will he not take hold and lift it up? ¹² How much better is a man more than a sheep? therefore it is lawful on the Sabbath to do a good deed. ¹³ Then he saith to the man, Stretch forth thy hand: and he stretched it forth, and it was restored to health even as the other.

¹⁴ And the Pharisees going forth, made a consultation against him, how they might destroy him. ¹⁵ But Jesus knowing it, retired from thence: and many followed him, and he cured them all. ¹⁶ And he charged them that they should not disclose him. ¹⁷ That it might be fulfilled which was spoken by Esay the Prophet, saying, ¹⁸ Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my spirit upon him, and judgment to the Gentiles shall he shew. ¹⁹ He shall not contend, nor cry out, neither shall any man hear in the streets his voice. ²⁰ The reed bruised he shall not break, and smoking flax he shall not extinguish: till he cast forth judgment unto victory. ²¹ And in his name the Gentiles shall hope.

²² Then was offered to him one possessed with a devil, blind and dumb: and he cured

a sapientibus et prudentibus, et revelasti ea parvulis. Ita, Pater; quoniam sic fuit placitum ante te. Omnia 26 mihi tradita sunt a Patre meo. Et nemo novit 27 Filium, nisi Pater: neque Patrem quis novit, nisi Filius, et cui voluerit Filius revelare. Venite ad me 28 omnes, qui laboratis, et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me, 29 quia mitis sum, et humilis corde: et invenietis requiem animabus vestris. Jugum enim meum suave est, et 30 onus meum leve.

In illo tempore abiit Jesus per sata sabbato: dis- 12 cipuli autem ejus esurientes cœperunt vellere spicas, et manducare. Pharisei autem videntes dixerunt ei: 2 Ecce discipuli tui faciunt quod non licet facere sabbatis. At ille dixit eis: Non legistis, quid fecerit David, 3 quando esuriit, et qui cum eo erant: quomodo in- 4 travit in domum Dei, et panes propositionis comedit, quos non licet ei edere, neque his, qui cum eo erant, nisi solis sacerdotibus? Aut non legistis in lege 5 quia sabbatis sacerdotes in templo sabbatum violant, et sine crimine sunt? Dico autem vobis, quia templo 6 major est hic. Si autem sciretis, quid est: Misericor- 7 diam volo, et non sacrificium: numquam condemnas- 8 setis innocentes: dominus enim est filius hominis etiam sabbati.

Et cum inde transisset, venit in synagogam eorum. ⁹ Et ecce homo manum habens aridam, et interrogabant 10 cum, dicentes: Si licet sabbatis curare? ut accusarent eum. Ipse autem dixit illis: Quis erit ex vobis homo, ¹¹ qui habeat ovem unam, et si ceciderit hæc sabbatis in foveam, nonne tenebit, et levabit eam? Quanto magis ¹² melior est homo ove? Itaque licet sabbatis benefacere. Tunc ait homini: Extende manum tuam. Et ex- ¹³ tendit, et restituta est sanitati sicut altera.

Exeuntes autem Pharisei, consilium faciebant ad- 14 versus eum, quonodo perderent eum. Jesus autem 15 sciens recessit inde: et secuti sunt eum multi, et curavit eos omnes: et præcepit eis ne manifestum eum face- 16 rent. Ut adimpleretur quod dictum est per Isaiam 17 prophetam dicente: Ecce puer meus, quem elegi, 18 dilectus meus, in quo bene complacuit animæ meæ. Ponam spiritum meum super eum, et judicium genti- 19 bus nunciabit. Non contendet, neque clamabit, neque audiatur aliquis in plateis vocem ejus: arundinem quas- 20 satam non confringet, et linum sumigans non extinguet, donec ejiciat ad victoriam judicium: et in nomine ejus 21 Gentes sperabunt.

Tunc oblatus est ei dæmonium habens, cæcus et 22

mutus, et curavit eum ita ut loqueretur et videret.
 23 Et stupebant omnes turbæ, et dicebant; Numquid hic
 24 est filius David? Pharisei autem audientes, dixerunt:
 Hic non ejicit dæmones nisi in Beelzebub principe
 25 dæmoniorum. Jesus autem sciens cogitationes eorum,
 dixit eis:

Omne regnum divisum contra se, desolabitur: et
 omnis civitas vel domus divisa contra se, non stabit.
 26 Et si Satanas Satanam ejicit, adversus se divisus est:
 27 quomodo ergo stabit regnum ejus? et si ego in Beel-
 zebub ejicio dæmones, filii vestri in quo ejiciunt? Ideo
 28 ipsi judices vestri erunt. Si autem ego in Spiritu Dei
 ejicio dæmones, igitur pervenit in vos regnum Dei.
 29 Aut quomodo potest quisquam intrare in domum
 fortis, et vasa ejus diripere, nisi prius alligaverit
 30 fortē? et tunc domum illius diripiēt. Qui non est
 mecum, contra me est: et qui non congregat mecum,
 31 spargit. Ideo dico vobis: Omne peccatum et blas-
 phemia remittetur hominibus, Spiritus autem blasphemia
 32 non remittetur. Et quicumque dixerit verbum contra
 filium hominis, remittetur ei: qui autem dixerit contra
 Spiritum sanctum, non remittetur ei neque in hoc
 33 sæculo, neque in futuro. Aut facite arborem bonam,
 et fructum ejus bonum: aut facite arborem malam, et
 fructum ejus malum: siquidem ex fructu arbor agnos-
 34 citur. Progenies viperarum, quomodo potestis bona
 loqui, cum sitis mali? ex abundantia enim cordis os
 35 loquitur. Bonus homo de bono thesauro profert bona:
 36 et malus homo de malo thesauro profert mala. Dico
 autem vobis quoniam oīnne verbum otiosum, quod
 locuti fuerint homines, reddent rationem de eo in die
 37 judicij. Ex verbis enim tuis justificaberis, et ex verbis
 tuis condemnaberis.

38 Tunc responderunt ei quidam de Scribis et Phariseis,
 39 dicentes: Magister, volumus a te signum videre. Qui
 respondens ait illis:

Generatio mala et adultera signum querit: et signum
 40 non dabitur ei, nisi signum Jonæ prophetae. Sicut
 enim fuit Jonas in ventre ceti tribus diebus et tribus
 noctibus; sic erit Filius hominis in corde terræ tribus
 41 diebus et tribus noctibus. Viri Ninivitæ surgent in
 judicio cum generatione ista, et condemnabunt eam:
 quia penitentiam egerunt in predicatione Jonæ. Et
 42 ecce plus quam Jonas hic. Regina austri surget in
 judicio cum generatione ista, et condemnabit eam:
 quia venit a finibus terræ audire sapientiam Salomonis,
 43 et ecce plus quam Salomon hic. Cum autem im-
 mundus spiritus exierit ab homine, ambulat per loca

him, so that he spake and saw. ²³ And all the multitudes were amazed, and said, Whether this be the Son of David? ²⁴ But the Pharisees hearing it, said, This fellow casteth not out devils but in Beelzebub the Prince of the devils. ²⁵ And Jesus knowing their cogitations, said to them:

Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. ²⁶ And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? ²⁷ And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges. ²⁸ But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you. ²⁹ Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? and then he will rifle his house. ³⁰ He that is not with me, is against me: and he that gathereth not with me, scattereth. ³¹ Therefore I say to you, Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. ³² And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. ³³ Either make the tree good, and his fruit good: or make the tree evil, and his fruit evil; for of the fruit the tree is known. ³⁴ You vipers' broods, how can you speak good things, whereas you are evil? for of the abundance of the heart the mouth speaketh. ³⁵ A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. ³⁶ But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. ³⁷ For of thy words thou shalt be justified, and of thy words thou shalt be condemned.

³⁸ Then answered him certain of the Scribes and Pharisees, saying, Master, we would see a sign from thee: ³⁹ who answered and said to them,

The wicked and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet. ⁴⁰ For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. ⁴¹ The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold more than Jonas here. ⁴² The Queen of the South shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Salomon, and behold more than Salomon here. ⁴³ And when an unclean spirit shall go out of a man, he walketh through dry places, seeking rest, and

findeth not. ⁴⁴ Then he saith, I will return into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. ⁴⁵ Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last of that man be made worse than the first. So shall it be also to this wicked generation.

⁴⁶ As he was yet speking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. ⁴⁷ And one said unto him, Behold, thy mother and thy brethren stand without, seeking thee. ⁴⁸ But he, answering him that told him, said, Who is my mother, and who are my brethren? ⁴⁹ And stretching forth his hand upon his Disciples, he said, Behold my mother and my brethren. ⁵⁰ For whosoever shall do the will of my father, that is in heaven: he is my brother, and sister, and mother.

The same day Jesus going out of the house, sat by the sea side. ² And great multitudes were gathered together unto him, insomuch that he went up into a boat and sat: and all the multitude stood in the shore; ³ and he spake to them many things in parables, saying,

Behold, the sower went forth to sow. ⁴ And while he soweth, some fell by the way-side, and the fowls of the air did come and eat it. ⁵ Other some also fell upon rocky places, where they had not much earth; and they shot up incontinent, because they had not deepness of earth; ⁶ and after the sun was up, they parched: and because they had not root, they withered. ⁷ And other fell among thorns: and the thorns grew, and choked them. ⁸ And other some fell upon good ground: and they yielded fruit, the one an hundredfold, the other threescore, and another thirty. ⁹ He that hath ears to hear, let him hear.

¹⁰ And his Disciples came and said to him, Why speakest thou to them in parables? Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. ¹² For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. ¹³ Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand: ¹⁴ and the propheey of Esay is fulfilled in them, which saith, *With hearing shall you hear, and you shall not understand: and seeing shall you see, and you shall not see.* ¹⁵ For the heart of this people is waxed gross, and with their ears they have hearily heard, and their eyes they have shut: lest at any time they may see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I may heal them. ¹⁶ But blessed are your eyes, because they do see; and your ears, because they do hear. ¹⁷ For amen I say to you, that many Prophets and just men have desired to see the things that you see, and have not seen them; and to hear the things that

arida querens requiem, et non invenit. Tunc dicit: ⁴⁴ Revertar in domum meam, unde exivi. Et veniens invenit eam vacantem, scopis mundatam, et ornatam. Tunc vadit, et assumit septem alios spiritus secum ⁴⁵ nequiores se, et intrantes habitant ibi: et fiunt novissima hominis illius pejora prioribus. Sic erit et generationi huic pessimæ.

Adhuc eo loquente ad turbas, ecce mater ejus et ⁴⁶ fratres stabant foris, querentes loqui ei. Dixit autem ⁴⁷ ei quidam: Ecce mater tua et fratres tui foris stant querentes te. At ipse respondens dicenti sibi, ait: ⁴⁸ Quae est mater mea, et qui sunt fratres mei? Et ex- ⁴⁹ tendens manum in discipulos suos, dixit: Ecce mater mea, et fratres mei. Quicumque enim fecerit voluntatem Patris mei, qui in cœlis est, ipse meus frater, et soror, et mater est.

In illo die exiens Jesus de domo, sedebat secus mare. ¹³ Et congregatæ sunt ad eum turbæ multæ, ita ut in ² naviculam ascendens sederet; et omissis turba stabat in littore. Et locutus est eis multa in parabolis, dicens: ³

Ecce exiit qui seminat, seminare. Et dum seminat, ⁴ quadam eccliderunt secus viam, et venerunt volucres cœli, et comederunt ea. Alia autem eccliderunt in ⁵ petrosa, ubi non habebant terram multam: et continuo exorta sunt, quia non habebant altitudinem terre. Sole autem orto aestuaverunt: et quia non habebant ⁶ radicem, aruerunt. Alia autem eccliderunt in spinas: ⁷ et creverunt spinæ, et suffocaverunt ea. Alia autem ⁸ eccliderunt in terram bonam: et dabant fructum aliud centesimum, aliud sexagesimum, aliud trigesimum. Qui habet aures audiendi, audiat. ⁹

Et accedentes discipuli dixerunt ei: Quare in parabolis loqueris eis? Qui respondens, ait illis: Quia ¹⁰ vobis datum est nosse mysteria regni cœlorum: illis autem non est datum. Qui enim habet, dabitur ei, et ¹² abundabit: qui autem non habet, et quod habet auferetur ab eo. Ideo in parabolis loquor eis: quia ¹³ videntes non vident, et audientes non audiunt, neque intelligunt. Et adimpletur in eis prophetia Isaiae ¹⁴ dicentis: Auditu audietis, et non intelligetis: et videntes videbitis, et non videbitis. Incrassatum est ¹⁵ enim eorum populi hujus, et auribus graviter audierunt, et oculos suos clauerunt: ne quando videant oculis, et auribus audiant, et corde intelligent, et convertantur, et sanem eos. Vestri autem beati oculi quia vident, et ¹⁶ aures vestrae quia audiunt. Amen quippe dico vobis, ¹⁷ quia multi prophetæ et justi cupierunt videre quæ videtis, et non viderunt: et audire quæ auditis, et

18 non audierunt. Vos ergo audite parabolam seminantis.

19 Omnis, qui audit verbum regni, et non intelligit, venit malus, et rapit quod seminatum est in corde ejus: 20 hic est qui secus viam seminatus est. Qui autem super petrosa seminatus est, hic est, qui verbum audit, et continuo cum gaudio accipit illud: non habet autem in se radicem, sed est temporalis: facta autem tribulatione et persecutione propter verbum, continuo scandalizatur. 22 Qui autem seminatus est in spinis, hic est, qui verbum audit, et solicitude saeculi istius, et fallacia divitiarum 23 suffocat verbum, et sine fructu efficitur. Qui vero in terram bonam seminatus est, hic est qui audit verbum, et intelligit, et fructum affert, et facit aliud quidem centesimum, aliud autem sexagesimum, aliud vero 24 trigesimum. Aliam parabolam proposuit illis, dicens: Simile factum est regnum cœlorum homini, qui seminavit bonum semen in agro suo.

25 Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. 26 Cum autem crevisset herba, et fructum fecisset, tunc 27 apparuerunt et zizania. Accedentes autem servi patris familias, dixerunt ei: Domine, nonne bonum semen 28 seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit: Servi autem dixerunt ei, Vis, imus, et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et 30 triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligit primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

31 Aliam parabolam proposuit eis dicens: Simile est regnum cœlorum grano sinapis, quod accipiens homo 32 seminavit in agro suo: quod minimum quidem est omnibus oleribus: cum autem creverit, majus est omnibus oleribus, et fit arbor, ita ut volucres cœli veniant, 33 et habitent in ramis ejus. Aliam parabolam locutus est ei. Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum.

34 Hæc omnia locutus est Jesus in parabolis ad turbas: et 35 sine parabolis non loquebatur eis: ut impleretur quod dictum erat per Prophetam dicente: Aperiā in parabolis os meum, cruetabo abscondita a constitutione mundi.

36 Tunc, diuinis turbis, venit in domum: et accesserunt ad eum discipuli ejus, dicentes: Edissere nobis 37 parabolam zizaniorum agri. Qui respondens ait illis: 38 Qui scinat bonum semen, est Filius hominis. Ager

you hear, and have not heard them. ¹⁸ Hear you therefore the parable of the sower.

¹⁹ Every one that heareth the word of the kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side. ²⁰ And he that was sown upon rocky places: this is he that heareth the word, and incontinent receiveth it with joy, ²¹ yet hath he not root in himself, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandalized. ²² And he that was sown among thorns, this is he that heareth the word, and the carefulness of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. ²³ But he that was sown upon good ground: this is he that heareth the word, and understandeth, and bringeth fruit, and yieldeth some an hundredfold, and another three-score, and another thirty.

²⁴ Another parable he proposed to them, saying, The kingdom of heaven is resembled to a man that sowed good seed in his field. ²⁵ But when men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. ²⁶ And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. ²⁷ And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? ²⁸ And he said to them, The enemy man hath done this. And the servants said to him, Wilt thou go and gather it up? ²⁹ And he said, No: lest perhaps gathering up the cockle, you may root up the wheat also together with it. ³⁰ Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

³¹ Another parable he proposed unto them, saying, The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. ³² Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come, and dwell in the branches thereof. ³³ Another parable he spake to them, The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

³⁴ All these things Jesus spake in parables to the multitudes, and without parables he did not speak to them: ³⁵ that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

³⁶ Then, having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying, Expond us the parable of the cockle of the field. ³⁷ Who made answer and said to them, He that soweth the good seed, is the Son of man. ³⁸ And

the field, is the world. And the good seed, these are the children of the kingdom. And the cockle, are the children of the wicked one. ³⁹ And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers, are the Angels. ⁴⁰ Even as cockle therefore is gathered up, and burnt with fire, so shall it be in the end of the world. ⁴¹ The Son of man shall send his Angels, and they shall gather out of his kingdom all scandals, and them that work iniquity: ⁴² and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. ⁴³ Then shall the just shine as the sun, in the kingdom of their father. He that hath ears to hear, let him hear.

⁴⁴ The kingdom of heaven is like a treasure hidden in a field, which a man having found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. ⁴⁵ Again, the kingdom of heaven is like to a merchant man, seeking good pearls. ⁴⁶ And having found one precious pearl, he went his way, and sold all that he had, and bought it.

⁴⁷ Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. ⁴⁸ Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. ⁴⁹ So shall it be in the consummation of the world. The Angels shall go forth, and shall separate the evil from among the just, ⁵⁰ and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. ⁵¹ Have ye understood all these things? They say to him, Yea. ⁵² He said unto them, Therefore every Scribe instructed in the kingdom of heaven, is like to a man that is an householder, which bringeth forth out of his treasure new things and old.

⁵³ And it came to pass, when Jesus had ended these parables, he passed from thence. ⁵⁴ And coming into his own country, he taught them in their synagogues, so that they marvelled, and said, How came this fellow by this wisdom and virtues? ⁵⁵ Is not this the carpenter's son? Is not his mother called Marie, and his brethren, James and Joseph, and Simon and Jude: ⁵⁶ and his sisters, are they not all with us? Whence therefore hath he all these things? ⁵⁷ And they were scandalized in him. But Jesus said to them, There is not a Prophet without honour but in his own country, and in his own house. ⁵⁸ And he wrought not many miracles there because of their incredulity.

At that time Herod the Tetrarch heard the fame of Jesus: ² and said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him. ³ For Herod apprehended John and bound him, and put him into prison because of Herodias, his brother's wife. ⁴ For John said unto him, It is not lawful for thee to have her. ⁵ And willing to put him to death, he feared the people: because they esteemed him as a Prophet. ⁶ But on Herod's birth-day, the daughter of Herodias danced before them: and pleased

autem, est mundus. Bonum vero semen, hi sunt filii regni. Zizania autem, filii sunt nequam. Inimicus ³⁹ autem, qui seminavit ea, est diabolus. Messis vero, consummatio saeculi est. Messores autem, angeli sunt. Sicut ergo colliguntur zizania, et igni comburuntur, ⁴⁰ sic erit in consummatione saeculi. Mittet filius hominis ⁴¹ angelos suos, et colligent de regno ejus omnia scandala, et eos, qui faciunt iniquitatem. Et mittent eos in ⁴² eaminum ignis. Ibi erit fletus, et stridor dentium. Tunc justi fulgebunt sicut sol in regno Patris eorum. ⁴³ Qui habet aures audiendi, audiat.

Simile est regnum cœlorum thesauro abscondito in ⁴⁴ agro: quem qui invenit homo, abscondit, et prægaudio illius vadit, et vendit universa quæ habet, et emit agrum illum. Iterum simile est regnum cœlorum ⁴⁵ homini negotiatori querenti bonas margaritas. Inventa ⁴⁶ autem una pretiosa margarita, abiit, et vendidit omnia quæ habuit, et emit eam.

Iterum simile est regnum cœlorum sagenæ misse in ⁴⁷ mare, et ex omni genere piscium congreganti. Quam, ⁴⁸ cum impleta esset, educeentes, et secus littus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione saeculi: exibunt angeli, et ⁴⁹ separabunt malos de medio justorum. Et mittent eos in ⁵⁰ eaminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo ⁵² omnis scriba doctus in regno cœlorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

Et factum est, cum consuminasset Jesus parabolas ⁵³ istas, transiit inde. Et veniens in patriam suam, docebatur eos in synagogis eorum, ita ut mirarentur, et dicebant: Unde huic sapientia hæc, et virtutes? Nonne ⁵⁵ hic est fabri filius? Nonne mater ejus dicitur Maria, et fratres ejus, Jacobus, et Joseph, et Simon, et Judas: et sorores ejus, nonne omnes apud nos sunt? Unde ⁵⁶ ergo huic omnia ista? Et scandalizabantur in eo. ⁵⁷ Jesus autem dixit eis: Non est propheta sine honore nisi in patria sua, et in domo sua. Et non fecit ibi virtutes multas propter incredulitatem illorum.

In illo tempore audivit Herodes tetrarcha famam ¹⁴ Jesu: et ait pueris suis: Hic est Joannes Baptista: ² ipse surrexit a mortuis, et ideo virtutes operantur in eo. Herodes enim tenuit Joannem, et alligavit eum: et ³ posuit in carcere propter Herodiadem uxorem fratri sui. Dicebat enim illi Joannes: Non licet tibi habere ⁴ eam. Et volens illum occidere, timuit populum: quia ⁵ sicut prophetam eum habebant. Die autem natalis ⁶ Herodis saltavit filia Herodiadis in medio, et placuit

7 Herodi. Unde cum juramento pollicitus est ei dare
8 quodecumque postulasset ab eo. At illa præmonita a
matre sua, Da mihi, inquit, hic in disco caput Joannis
9 Baptistæ. Et contristatus est rex : propter juramen-
tum autem, et eos, qui pariter recumbebant, jussit dari.
11 Misitque et decollavit Joannem in carcere. Et 10,
allatum est caput ejus in disco, et datum est puellæ, et
12 attulit matri suæ. Et accedentes discipuli ejus, tule-
runt corpus ejus, et sepelierunt illud : et venientes nun-
ciaverunt Jesu.

13 Quod cum audisset Jesus, secessit inde in navicula
in locum desertum seorsum : et cum audissent turbæ,
14 secutæ sunt eum pedestres de civitatibus. Et exiens
vidit turbam multam, et misertus est eis, et curavit lan-
15 quidos eorum. Vespere autem facto, accesserunt ad
eum discipuli ejus, dicentes : Desertus est locus, et hora
jam præteriit : dimitte turbas, ut euntes in castella,
16 emant sibi escas. Jesus autem dixit eis : Non habent
17 necesse ire : date illis vos manducare. Responderunt
ei : Non habemus hic nisi quinque panes, et duos pisces.
18, 19 Qui ait eis : Afferte mihi illos huc. Et cuin jussis-
set turbam discumbere super fœnum, acceptis quinque
panibus et duobus piscibus, aspiciens in cœlum bene-
dixit, et fregit, et dedit discipulis panes, discipuli
20 autem turbis. Et manducaverunt omnes, et saturati
sunt. Et tulerunt reliquias, duodecim cophinos frag-
21 mentorum plenos. Manducantium autem fuit nu-
merus, quinque millia virorum, exceptis mulieribus, et
parvulis.

22 Et statim compulit Jesus discipulos ascendere in na-
viculam, et præcedere cum trans fretum, donec dimit-
23 teret turbas. Et dimissa turba, ascendit in montem
24 solus orare. Vespere autem facto solus erat ibi. Na-
vicula autem in medio mari jaetabatur fluctibus: erat
25 enim contrarius ventus. Quarta autem vigilia noctis,
26 venit ad eos ambulans super mare. Et videntes eum
super mare ambularem, turbati sunt, dicentes : Quia
27 phantasina est. Et præ timore clamaverunt. Statiim-
que Jesus locutus est eis, dicens : Habete fiduciam :
28 ego sum, nolite timere. Respondens autem Petrus dix-
it : Domine, si tu es, jube me ad te venire super aquas.
29 At ipse ait : veni. Et descendens Petrus de navicula,
30 ambulabat super aquam ut veniret ad Jesum. Videns
vero ventum validum, timuit : et cuin corporisset mergi,
31 clamavit dicens : Domine, salvum me fac. Et con-
tinuo Jesus extendens manum, apprehendit eum : et
32 ait illi : Modicæ fidei, quare dubitasti ? Et cuin as-
33 cendissent in naviculam, cessavit ventus. Qui autem

Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask of him. 8 But she being instructed before of her mother saith, Give me here in a dish the head of John the Baptist. 9 And the king was striken sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his Disciples came and took the body, and buried it: and came and told Jesus.

13 Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. 14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes, that going into the towns they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: give ye them to eat. 17 They answered him, We have not here, but five loaves and two fishes. 18 Who said to them, Bring them hither to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven, he blessed and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was five thousand men, beside women and children.

22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, till he dismissed the multitudes. 23 And, having dismissed the multitude, he ascended into a mountain alone, to pray. And when it was evening, he was there alone. 24 But the boat in the midst of the sea was tossed with waves, for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And seeing him upon the sea walking, they were troubled, saying, That it is a ghost; and for fear they cried out. 27 And immediately Jesus spake unto them, saying, Have confidence; it is I, fear ye not. 28 And Peter making answer said, Lord, if it be thou, bid me come to thee upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus. 30 But seeing the wind rough, he was afraid; and when he began to be drowned, he cried out, saying, Lord, save me. 31 And instant Jesus stretching forth his hand took hold of him, and said unto him, O thou of little faith, why didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And

they that were in the boat came and adored him, saying, Indeed thou art the Son of God.

³⁴ And having passed the water, they came into the country of Genesar. ³⁵ And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease; ³⁶ and they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

Then came to him from Jerusalem Scribes and Pharisees, saying, ² Why do thy Disciples transgress the tradition of the Ancients? For they wash not their hands when they eat bread. ³ But he answering said to them, Why do you also transgress the commandment of God for your tradition? For God said, ⁴ Honour father and mother; and, *He that shall curse father or mother, dying let him die.* ⁵ But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee: ⁶ and shall not honour his father or his mother, and you have made frustrate the commandment of God for your own tradition. ⁷ Hypocrites! well hath Esay Prophesied of you, saying, ⁸ This people honoureth me with their lips, but their heart is far from me. ⁹ And in vain do they worship me, teaching doctrines and commandments of men.

¹⁰ And having called together the multitudes unto him, he said to them, Hear ye and understand. ¹¹ Not that which entereth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. ¹² Then came his Disciples, and said to him, Dost thou know that the Pharisees, when they heard this word, were scandalized? ¹³ But he answering said, All planting which my heavenly father hath not planted, shall be rooted up. ¹⁴ Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. ¹⁵ And Peter answering said to him, Exound us this parable. ¹⁶ But he said, Are you also as yet without understanding? ¹⁷ Do you not understand, that all that entereth into the mouth, goeth into the belly, and is cast forth into the privy? ¹⁸ But the things that proceed out of the mouth, come forth from the heart; and those things defile a man. ¹⁹ For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. ²⁰ These are the things that defile a man: but to eat with unwashed hands doth not defile a man.

²¹ And Jesus went forth from thence and entered into the quarters of Tyre and Sidon. ²² And behold a woman of Chanaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O lord, the Son of David: my daughter is sore vexed of a Devil. ²³ Who answered her not a word. And his Disciples came and besought him, saying, Dismiss her; because she crieth out after us: ²⁴ And he answering said, I was not sent but to the sheep that are lost of the

in navicula erant, venerunt, et adoraverunt eum, dicentes: Vere filius Dei es.

Et cum transfretassent, venerunt in terram Genesar. ³⁴ Et cum cognovissent cum viri loci illius, miserunt in ³⁵ universam regionem illam, et obtulerunt ei omnes male habentes: et rogabant eum ut vel simbriam vestimenti ³⁶ ejus tangerent. Et quicumque tetigerunt, salvi facti sunt.

Tunc accesserunt ad eum ab Ierosolymis Scribae et ¹⁵ Pharisei, dicentes: quare discipuli tui transgrediuntur ² traditionem seniorum? non enim lavant manus suas cum panem manducant. Ipse autem respondens ait ³ illis: Quare et vos transgredimini mandatum Dei propter traditionem vestram? Nam Deus dixit: honora ⁴ patrem, et matrem: et, Qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis: Quicumque dix- ⁵ erit patri, vel matri, Munus quodecumque est ex me, tibi proderit: et non honorificabit patrem suum, aut ⁶ matrem suam: et irritum fecistis mandatum Dei propter traditionem vestram. Hypocrita, bene prophetavit de ⁷ vobis Isaias, dicens: populus hic labiis mehonorat: ⁸ cor autem eorum longe est a me. Sine causa autem ⁹ colunt me, docentes doctrinas et mandata hominum.

Et convocatis ad se turbis, dixit eis: Audite, et ¹⁰ intelligite. Non quod intrat in os, coinquinat hominem: ¹¹ sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli ejus dixerunt ei: Scis ¹² quia Pharisei auditio verbo hoc, scandalizati sunt? At ¹³ ille respondens ait: Omnis plantatio, quam non plantavit Pater meus cœlestis, eradicatorbitur. Sinite illos: cœci ¹⁴ sunt, et duces cœcorum: cœcus autem si cœco ducatum praestet, ambo in soveam cadunt. Respondens autem ¹⁵ Petrus dixit ei; Edissere nobis parabolam istam. At ¹⁶ ille dixit: Adhuc et vos sine intellectu estis? Non in- ¹⁷ telligitis quia omne, quod in os intrat, in ventrem va- dit, et in secundum emittitur? Quæ autem procedunt ¹⁸ de ore, de corde exirent, et ea coinquinant hominem: de corde enim exirent cogitationes malæ, homicidia, ¹⁹ adulteria, fornicationes; furtæ, falsa testimonia, blasphemiae. Haec sunt, que coinquinant hominem. Non lotis ²⁰ autem manibus manducare, non coinquinat hominem.

Et egressus inde Jesus secessit in partes Tyri et Si- ²¹ donis. Et ecce mulier Chanaæa a finibus illis egressa ²² clamavit, dicens ei: Miserere mei Domine fili David: filia mea male a dæmonio vexatur. Qui non respondit ²³ ei verbum. Et accedentes discipuli ejus rogabant eum dicentes: Dimitte eam: quia clamat post nos. Ipse ²⁴ autem respondens, ait: Non sum missus nisi ad oves,

25 quæ perierunt, domus Israel. At illa venit, et adorabit eum, dicens: Domine, adjuva me. Qui respondens ait: Non est bonum sumere panem filiorum, et mittere canibus. At illa dixit: Etiam Domine, nam et catelli edunt de micis, quæ cadunt de mensa dominorum suorum. Tunc respondens Jesus, ait illi: O mulier, magna est fides tua: fiat tibi sicut vis. Et sanata est filia ejus ex illa hora.

29 Et cum transisset inde Jesus, venit secus Mare Galilææ: et ascendens in montem, sedebat ibi: et accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles, et alios multos: et proiecserunt eos ad pedes ejus, et curavit eos. Ita ut turbæ mirarentur videntes mutos loquentes, claudos ambulantes, cæcos videntes: et magnificabant Deum Israel. Jesus autem, convocatis discipulis suis, dixit: Misericordia turbæ, quia triduo jam perseverant mecum, et non habent quod manducent: et dimittere eos jejunos nolo, ne deficiant in via. Et dicunt et discipuli: Unde ergo nobis in deserto panes tantos, ut saturemus turbam tantam? 34 Et ait illis Jesus: Quot habetis panes? At illi dixerunt: Septem, et paucos pisces. Et præcepit turba, ut discumberent super terram. Et accipiens septem panes et pisces, et gratias agens, fregit, et dedit discipulis suis, et discipuli dederunt populo. Et comedebunt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerunt septem sportas plenas. Erant autem qui manducaverunt, quattuor millia hominum, extra parvulos et mulieres. Et, dimissa turba, ascendit in naviculam: et venit in fines Magedan.

16 Et accesserunt ad eum Pharisei, et Sadducei tentantes: et rogaverunt eum ut signum de celo ostenderet eis. At ille respondens, ait illis: Facto vespere dicitis: Serenum erit, rubicundum est enim cœlum. 3 Et mane: Hodie tempestas, rutilat enim triste cœlum. 4 Faciem ergo cœli dijudicare nostis: signa autem temporum non potestis scire? Generatio mala et adultera signum querit: et signum non dabitur ei, nisi signum Jona prophetæ. Et reliquit illis, abiit.

5 Et cum venissent discipuli ejus trans fretum, oblitos sunt pane accipere. Qui dixit illis: Intueyini, et cœte a sermento Phariseorum et Sadduceorum. At illi cogitabant intra se dicentes: Quia panes non accepimus. Sciens autem Jesus, dixit: Quid cogitatis intra, vos modicæ fidei, quia panes non habetis? Non dum intelligitis, neque recordamini quinque panum in quinque millia hominum, et quot cophinos sumpsistis? 10 Neque septem panum in quattuor millia hominum, et

house of Israel. 25 But she came and adored him, saying, Lord, help me. 26 Who answering said, It is not good to take the bread of the Children, and to cast it to the dogs. 27 But she said, Yea, lord: for the whelps also eat of the crumbs that fall from the table of their masters. 28 Then Jesus answering said to her, O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was made whole from that hour.

29 And when Jesus was passed from thence, he came beside the sea of Galilee; and ascending into the mountain, sat there. 30 And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: 31 so that the multitudes marvelled, seeing the dumb speak, the lame walk, the blind see: and they magnified the God of Israel. 32 And Jesus called together his Disciples, and said: I pity the multitude, because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way. 33 And the disciples say unto him: whence then may we get so many loaves in the desert as to fill so great a multitude? 34 And Jesus said to them, How many loaves have you? but they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down upon the ground. 36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people. 37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. 38 And there were that did eat, four thousand men, beside children and women. 39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

And there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a sign from heaven. 2 But he answered and said to them, When it is evening, you say, It will be fair weather, for the element is red. 3 And in the morning, This day there will be a tempest, for the element doth glow and lower. The face therefore of the element you have skill to discern: and the signs of times can you not? 4 The naughty and adulterous generation seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the prophet. And he left them and went away.

5 And when his disciples were come over the water, they forgot to take bread. 6 Who said to them, Look well, and beware of the leaven of the Pharisees and Sadducees. 7 But they thought within themselves, saying, Because we took not bread. 8 And Jesus knowing it, said, Why do you think within yourselves, O ye of little faith, for that you have not bread? 9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? 10 neither the seven loaves, among four thou-

sand men, and how many maundes you took up? ¹¹ Why do you not understand that I said not of bread to you, Beware of the leaven of the Pharisees and Sadducees? ¹² Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

¹³ And Jesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying, Whom say men that the Son of man is? ¹⁴ But they said, Some John the Baptist, and othersome Elias, and others Jeremy, or one of the Prophets. ¹⁵ Jesus saith to them, But whom do you say that I am? ¹⁶ Simon Peter answered and said, Thou art Christ, the son of the living God. ¹⁷ And Jesus answering, said to him, Blessed art thou Simon bar-Jona: because flesh and blood hath not revealed it to thee, but my father which is in heaven. ¹⁸ And I say to thee, That thou art Peter; and upon this Rock will I build my Church, and the gates of hell shall not prevail against it. ¹⁹ And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the heavens: and whatsoever thou shalt loose in earth, it shall be loosed also in the heavens.

²⁰ Then he commanded his disciples that they should tell nobody that he was Jesus Christ.

²¹ From that time Jesus began to shew his disciples, that he must go to Jerusalem, and suffer many things of the Ancients and Scribes, and chief Priests, and be killed, and the third day rise again. ²² And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from thee, this shall not be unto thee. ²³ Who turning, said to Peter, Go after me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. ²⁴ Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. ²⁵ For he that will save his life, shall lose it; and he that shall lose his life for me, shall find it. ²⁶ For what doth it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what permutation shall a man give for his soul? ²⁷ For the Son of man shall come in the glory of his father, with his Angels: and then will he render to every man according to his works.

²⁸ Amen I say to you, there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh unto him Peter and James and John his brother, and bringeth them into a high mountain apart: ² And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. ³ And, behold, there appeared to them Moyses and Elias talking with him. ⁴ And Peter answering,

quot sportas sumpsistis? Quare non intelligitis, quia ¹¹ non de pane dixi vobis: Cavete a fermento Phariseorum, et Sadduceorum. Tunc intellexerunt quia non ¹² dixerit cavendum a fermento panum, sed a doctrina Phariseorum, et Sadduceorum.

Venit autem Jesus in partes Cæsareæ Philippi: et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: Alii Joannem ¹⁴ Baptista, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis. Dicit illis Jesus: Vos autem quem ¹⁵ me esset dicitis? Respondens Simon Petrus dixit: Tu ¹⁶ es Christus, filius Dei vivi. Respondens autem Jesus, ¹⁷ dixit ei: Beatus es Simon bar Jona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc p ¹⁸ tram ædificabo ecclesiam meam, et portæ inferi non prævalebunt adversus eam. Et tibi dabo claves regni ¹⁹ cœlorum. Et quodecumque ligaveris super terram, erit ligatum et in cœlis: et quodecumque solveris super terram, erit solutum et in cœlis.

Tunc præcepit discipulis suis ut nemini dicerent ²⁰ quia ipse esset Jesus Christus.

Exinde cœpit Jesus ostendere discipulis suis, quia ²¹ oporteret eum ire Ierosolymam, et multa pati a senioribus et Scribis et principibus sacerdotum, et occidi, et tertia die resurgere. Et assumens eum Petrus, cœpit ²² inerepare illum, dicens: Absit a te, Domine: non erit tibi hoc. Qui conversus, dixit Petro: Vade post me ²³ satana, scandalum es mihi: quia non sapis ea, quæ Dei sunt, sed ea, quæ hominum. Tunc Jesus dixit discipulis suis: Si quis vult post me venire, abneget semet-ipsum, et tollat crucem suam, et sequatur me. Qui ²⁵ enim voluerit animam suam salvam facere, perdet eam: qui autem perdiderit animam suam propter me, inventiet eam. Quid enim prodest homini si mundum univ ²⁶ ersum lucretur, animæ vero sue detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in gloria Patris sui ²⁷ cum angelis suis: et tunc reddet unicuique secundum opera ejus. Amen dico vobis, sunt quidam de hic ²⁸ stantibus, qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo.

Et post dies sex assumit Jesus Petrum, et Jacobum, ¹⁷ et Joannem fratrem ejus, et ducit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et ² resplenduit facies ejus sicut sol: vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis ³ Moyses et Elias cum eo loquentes. Respondens autem ⁴

Petrus, dixit ad Jesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi 5 unum, et Eliæ unum. Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui; 6 ipsum audite. Et audientes discipuli ceciderunt in 7 faciem suam, et timuerunt valde. Et accessit Jesus, et tetigit eos: dixitque eis: Surgite, et nolite timere. 8 Levantes autem oculos suos, neminem viderunt, nisi 9 solum Jesum. Et descendentibus illis de monte, præcepit eis Jesus, dicens: Neinini dixeritis visionem, donec Filius hominis a mortuis resurgat.

10 Et interrogaverunt eum discipuli, dicentes: Quid ergo Scribæ dicunt, quod Eliam oporteat primum venire? 11 At ille respondens, ait eis: Elias quidem venturus est, et 12 restituet omnia. Dico autem vobis, quia Elias iam venit, et non cognoverunt eum, sed fecerunt in eo, quæcumque voluerunt. Sic et Filius hominis passurus est ab eis. 13 Tunc intellexerunt discipuli, quia de Joanne Baptista dixisset eis.

14 Et cum venisset ad turbam, accessit ad eum homo 15 genibus pro voluntus ante eum, dicens: Domine, miserere filio meo, quia lunaticus est, et male patitur: nam sæpe 16 cadit in ignem, et crebro in aquam. Et obtuli eum 17 discipulis suis, et non potuerunt curare eum. Respondens autem Jesus, ait: O generatio incredula, et perversa, quousque ero vobiscum? usquequo patiar vos? 18 Afferte hoc illum ad me. Et increpavit illum Jesus, et exiit ab eo dæmonium, et curatus est puer ex illa 19 hora. Tunc accesserunt discipuli ad Jesum secreto, et dixerunt: Quare nos non potuimus ejicere illum? 20 Dixit illis Jesus: Propter incredulitatem vestram. Amen quippe dico vobis, si habueritis fidem, sicut granum sinapis, dicetis monti huic, Transi hinc illuc, et 21 transibit, et nihil impossibile erit vobis. Hoc autem genus non ejicitur nisi per orationem, et jejuniunum.

22 Conversantibus autem eis in Galilæa, dixit illis Jesus: 23 Filius hominis tradendus est in manus hominum: et occident eum, et tertia die resurget. Et contristati sunt vehementer.

24 Et cum venissent Capharnaum, accesserunt qui didrachina accipiebant ad Petrum, et dixerunt ei: Magister 25 vester non solvit didrachma? Ait: Etiain. Et cum intra et in domum, prævenit eum Jesus, dicens: Quid tibi videtur Simon? Reges terra: a quibus accipiunt tributum vel censem? a filius suis, an ab alienis? 26 Et ille dixit: Ab alienis. Dixit illi Jesus: Ergo 27 liberi sunt filii. Ut autem non scandalizemus eos,

said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moyses, and one for Elias. ⁵ And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my well-beloved Son, in whom I am well pleased: hear ye him. ⁶ And the disciples hearing it, fell upon their face, and were sore afraid. ⁷ And Jesus came and touched them: and he said to them, Arise, and fear not. ⁸ And they lifting up their eyes, saw nobody, but only Jesus. ⁹ And as they descended from the mount, Jesus commanched them, saying, Tell the vision to nobody, till the Son of man be risen from the dead.

¹⁰ And his Disciples asked him, saying, What say the Scribes then, that Elias must come first? ¹¹ But he answering, said to them, Elias indeed shall come, and restore all things. ¹² And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them. ¹³ Then the Disciples understood, that of John the Baptist he had spoken to them.

¹⁴ And when he was come unto the multitude, there came to him a man, falling down upon his knees before him, ¹⁵ saying, Lord, have mercy upon my son, for he is lunatic, and sore vexed: for he falleth often into the fire, and often into the water: ¹⁶ and I offered him to thy Disciples; and they could not cure him. ¹⁷ Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. ¹⁸ And Jesus rebuked him, and the devil went out of him, and the lad was cured from that hour. ¹⁹ Then came the Disciples to Jesus secretly, and said, Why could not we cast him out? ²⁰ Jesus said to them, because of your incredulity. For, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence thither: and it shall remove, and nothing shall be impossible to you. ²¹ But this kind is not cast out but by prayer and fasting.

²² And when they conversed in Galilee, Jesus said to them, The Son of man is to be betrayed into the hands of men: ²³ and they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly.

²⁴ And when they were come to Capharnaum, there came they that received the didrachmes, unto Peter, and said to him, Your master doth he not pay the didrachmes? ²⁵ He saith, Yes. And when he was entered into the house, Jesus prevented him, saying, What is thy opinion, Simon? The kings of the earth of whom receive they tribute or censem? of their children, or of strangers? ²⁶ And he said, Of strangers. Jesus said to him, Then the children are free. ²⁷ But that we

may not scandalize them, go thy ways to the sea, and cast a hook: and that fish which shall first come up, take: and when thou hast opened his mouth, thou shalt find a stater: take that, and give it them for me and thee.

At that hour the Disciples came to Jesus, saying, Who, thinkest thou, is the greater in the kingdom of heaven? ²And Jesus, calling unto him a little child, set him in the midst of them,³and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. ⁴Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. ⁵And he that shall receive one such little child in my name, receiveth me. ⁶And he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea.

⁷ Woe be to the world for scandals, for it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal cometh. ⁸And if thy hand or thy foot scandalize thee: cut it off, and cast it from thee. It is good for thee to go into life maimed or lame, rather than having two hands or two feet to be cast into everlasting fire. ⁹And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the hell of fire. ¹⁰See that you despise not one of these little ones: for I say to you that their Angels, in heaven always do see the face of my father which is in heaven. ¹¹For the Son of man is come to save that which was perished. ¹² How think you? If a man have an hundred sheep, and one of them shall go astray: doth he no leave ninety-nine in the mountains, and goeth to seek that which is strayed? ¹³ And if it chance that he find it: amen I say to you, that he rejoiceth more for that, than for the ninety-nine that went not astray. ¹⁴ Even so it is not the will of your father which is in heaven, that one perish of these little ones.

¹⁵ But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. ¹⁶ And if he will not hear thee, join with thee besides, one or two, that in the mouth of two or three witnesses every word may stand. ¹⁷ And if he will not hear them, tell the Church. *And if he will not hear the Church, let him be to thee as the heathen and the Publican.* ¹⁸ Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. ¹⁹ Again I say to you, that if two of you shall consent upon earth, concerning every thing whatsoever they shall ask, it shall be done to them of my father which is in heaven. ²⁰ For where there be two or three gathered in my name, there am I in the midst of them.

vade ad mare, et mitte hamum; et cum piseem, qui primus ascenderit, tolle: et aperto ore ejus, invenies statorem: illum sumens, da eis pro me et te.

In illa hora accesserunt discipuli ad Jesum, dicentes: ¹⁸ Quis putas major est in regno cœlorum? Et advocans ² Jesus parvulum, statuit eum in medio eorum. Et ³ dixit: Amen dico vobis, nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum cœlorum. Quicumque ergo humiliaverit se sicut parvulus ⁴ iste, hic est major in regno cœlorum. Et qui suscep- ⁵ perit unum parvulum talem in nomine meo, me suscipit. Qui autem scandalizaverit unum de pusillis istis, qui ⁶ in me credunt, expedit ei ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris.

Væ mundo a scandalis. Necesse est enim ut veniant ⁷ scandala: verumtamen vœ nomini illi, per quem scandalum venit. Si autem manus tua, vel pes tuus scandalizat te: abscinde eum, et projice abs te: bonum tibi est ad vitam ingredi debilem, vel claudum, quam duas manus, vel duos pedes habentem mitti in ignem æternum. Et si oculus tuus scandalizat te, erue eum, ⁹ et projice abs te; bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis unum ex his ¹⁰ pusillis: dico enim vobis, quia angeli corum in cœlis semper vident faciem patris mei, qui in cœlis est. Venit ¹¹ enim filius hominis salvare quod perierat. Quid ¹² vobis videtur? si fuerint alicui centum oves, et erraverit una ex eis: nonne relinquit nonagintanovem in montibus, et vadit querere eam, quæ erravit? Et si ¹³ contigerit ut inveniat eam: amen dico vobis, quia gaudet super eam magis quam super nonagintanovem, quæ non erraverunt. Sic non est voluntas ante Patrem ¹⁴ vestrum, qui in cœlis est, ut pereat unus de pusillis istis.

Si autem peccaverit in te frater tuus, vade, et corripe eum inter te et ipsum solum: si te audierit, lucratus eris fratrem tuum. Si autem te non audierit, ¹⁶ adhibe tecum adhuc unum vel duos, ut in ore duorum vel trium testium stet omne verbum. Quod si non ¹⁷ audierit eos: dic ecclesiæ: si autem ecclesiam non audierit, sit tibi sicut ethnicus, et publicanus. Amen ¹⁸ dico vobis, quæcumque alligaveritis super terram, erunt ligata et in cœlo; et quæcumque solveritis super terram, erunt soluta et in cœlo. Iterum dico vobis, quia ¹⁹ si duo ex vobis consenserint super terram, de omni re quæcumque petierint, sicut illis a patre meo, qui in cœlis est. Ubi enim sunt duo vel tres congregati in ²⁰ nomine meo, ibi sum in medio eorum.

21 Tunc accedens Petrus ad eum, dixit: Domine, quod
22 peccabit in me frater meus, et dimittam ei? usque
23 septies? Dicit illi Jesus: Non dico tibi usque septies:
24 sed usque septuagies septies. Ideo assimilatum est reg-
num cœlorum homini regi, qui voluit rationem ponere,
25 cum servis suis. Et cum cœpisset rationem ponere,
oblatus est ei unus, qui debebat ei decem millia talenta.
26 Cum autem non haberet unde redderet, jussit eum do-
minus ejus venundari, et uxorem ejus, et filios, et
27 omnia quæ habebat, et reddi. Procidens autem ser-
vus ille, orabat eum dicens: Patientiam habe in me, et
28 omnia reddam tibi. Misertus autem dominus servi
29 illius dimisit eum, et debitum dimisit ei. Egressus au-
tem servus ille invenit unum de conservis suis, qui de-
bebat ei centum denarios; et tenens suffocabat eum,
30 dicens: Redde quod debes. Et procidens conservus
eius, rogabat eum, dicens: Patientiam habe in me, et
31 omnia reddam tibi. Ille autem noluit: sed abiit, et
misit eum in carcerem donec redderet debitum. Vi-
dentes autem conservi ejus quæ fiebant, contristati sunt
valde: et venerunt, et narraverunt domino suo omnia,
32 quæ facta fuerant. Tunc vocavit illum dominus suus:
et ait illi: Serve nequam, omne debitum dimisi tibi
33 quoniam rogasti me: nonne ergo oportuit et te inise-
34 reri conservi tui, sicut et ego tui misertus sum? Et
iratus dominus ejus tradidit eum tortoribus, quoadus-
35 que redderet universum debitum. Sic et Pater meus
coelestis faciet vobis, si non remiseritis unusquisque
fratri suo de cordibus vestris.

19 Et factum est, cum consummasset Jesus sermones
istos, migravit a Galilæa, et venit in fines Judææ trans
2 Jordanem. Et secutæ sunt cum turbæ multæ, et
curavit eos ibi.

3 Et accesserunt ad eum Pharisæi tentantes eum, et
dicentes: Si licet homini dimittere uxorem suam
4 quacumque ex causa? Qui respondens, ait eis: Non
legi-tis, quia qui fecit hominem ab initio, masculam
5 et feminam fecit eos? Et dixit: Propter hoc dimittet
homo patrem et matrem, et adhærebit uxori sua, et
6 erunt duo in carne una. Itaque jam non sunt duo, sed
una caro. Quod ergo Deus conjuxit, homo non se-
7 paret. Dicunt illi: Quid ergo Moyses mandavit dare
8 libellum repudii, et dimittere? Ait illis: Quoniam
Moyses ad duritiam cordis vestri permisit vobis dimit-
tere uxores vestras: ab initio autem non fuit sic.
9 Dico autem vobis, quia quicumque diuiserit uxorem
suam, nisi ob fornicationem, et aliam duxerit, mocha-
10 tur: et qui diuini am duxerit, mochatur. Dicunt et

²¹ Then came Peter unto him, and said, Lord, how often shall my brother offend against me, and I forgive him? until seven times? ²² Jesus said to him, I say not to thee until seventimes, but until seventytimes seven times. ²³ Therefore is the kingdom of heaven likened to a man being a king, that would make an account with his servants. ²⁴ And when he began to make the account, there was one presented unto him that owed him ten thousand talents. ²⁵ And having not whence to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repayed. ²⁶ But that servant falling down, besought him, saying, Have patience toward me, and I will repay thee all. ²⁷ And the lord of that servant, moved with pity, dismissed him, and the debt he forgave him. ²⁸ And when that servant was gone forth, he found one of his fellow-servants that did owe him an hundred pence; and laying hands upon him, throttled him, saying, Repay that thou owest. ²⁹ And his fellow-servant, falling down, besought him, saying, Have patience toward me, and I will repay thee all. ³⁰ And he would not; but went his way, and cast him into prison till he repayed the debt. ³¹ And his fellow-servants seeing what was done, were very sorry, and they came and told their lord all that was done. ³² Then his lord called him; and he said unto him, Thou ungracious servant, I forgive thee all the debt because thou besoughtest me: oughtest not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee? ³³ And his lord, being angry, delivered him to the tormentors, until he repayed all the debt. ³⁴ So also shall my heavenly father do to you, if you forgive not every one his brother from your hearts.

And it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Jewry beyond Jordan, ² and great multitudes followed him, and he cured them there.

³ And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dismiss his wife for every cause? ⁴ Who answering, said to them, Have ye not read, that he which did make from the beginning, made them male and female? And he said, ⁵ For this cause man shall leave father and mother, and shall cleare to his wife: and they two shall be in one flesh. ⁶ Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate. ⁷ They say to him, Why then did Moyses command to give a bill of divorce, and to dismiss her? ⁸ He saith to them, Because Moyses for the hardness of your heart permitted you to dismiss your wives; but from the beginning it was not so. ⁹ And I say to you, that Whosoever shall dismiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery. ¹⁰ His disciples say unto him, If

the case of a man with his wife be so, it is not expedient to marry.¹¹ Who said to them, Not all take this word, but they to whom it is given.¹² For there are eunuchs which were born so from their mother's womb; and there are eunuchs which were made by men; and there are eunuchs which have gelded themselves for the kingdom of heaven. He that can take, let him take.

¹³ Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them.¹⁴ But Jesus said to them, Suffer the little children, and stay them not from coming unto me: for the kingdom of heaven is for such.¹⁵ And when he had imposed hands upon them, he departed from thence.

¹⁶ And behold one came and said to him, Good Master, what good shall I do that I may have life everlasting?¹⁷ Who said to him, What askest thou me of good? One is good, God. But if thou wilt enter into life, keep the commandments.¹⁸ He saith to him, Which? And Jesus said, Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,¹⁹ Honour thy father and thy mother, Thou shalt love thy neighbour as thyself.²⁰ The young man saith to him, All these have I kept from my youth: what is yet wanting unto me?²¹ Jesus said to him, If thou wilt be perfect, go, sell the things that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.²² And when the young man had heard this word, he went away sad, for he had many possessions.²³ And Jesus said to his disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven.²⁴ And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.²⁵ And when they had heard this, the disciples marvelled very much, saying, Who then can be saved?²⁶ And Jesus, beholding, said to them, With men this is impossible; but with God all things are possible.²⁷ Then Peter answering, said to him, Behold we have left all things, and have followed thee; what therefore shall we have?²⁸ And Jesus said to them, Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel.²⁹ And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting.³⁰ And many shall be first that are last, and last that are first.

The kingdom of heaven is like to a man that is an householder which went forth early in the morning to hire workmen into his vineyard.² And having made covenant with the workmen for a penny a day, he

discipuli ejus: Si ita est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est. Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castraverunt propter regnum cœlorum. Qui potest capere capiat.

Tunc oblati sunt ei parvuli, ut manus eis imponeret,¹³ et oraret. Discipuli autem increpabant eos. Jesus vero ait eis: Sinite parvulos, et nolite eos prohibere ad me venire: talium est enim regnum cœlorum. Et cum imposuisset eis manus, abiit inde.

Et ecce unus accedens, ait illi: Magister bone, quid boni faciam ut habeam vitam æternam? Qui dixit ei:¹⁷ Quid me interrogas de bono? Unus est bonus, Deus. Si autem vis ad vitam ingredi, serva mandata. Dicit illi;¹⁸ Quæ? Jesus autem dixit: Non homicidium facies: Non adulterabis: Non facies furtum: Non falsum testimonium dices: Honora patrem tuum et matrem tuam, et diliges proximum tuum sicut te ipsum. Dicit illi adolescens: Omnia hæc custodivi a juventute mea, quid adhuc mihi deest? Ait illi Jesus: Si vis perfec-tus esse, vade, vende quæ habes, et da pauperibus, et habebis thesaurum in cœlo: et veni, sequere me. Cum audisset autem adolescens verbum, abiit tristis: erat enim habens multas possessiones. Jesus autem dixit discipulis suis: Amen dico vobis, quia dives difficile intrabit in regnum cœlorum. Et iterum dico vobis:²⁴ Facilius est camelum per foramen acus transire, quam divitem intrare in regnum cœlorum. Auditis autem his, discipuli mirabantur valde, dicentes: Quis ergo poterit salvus esse? Aspiciens autem Jesus, dixit illis:²⁶ Apud homines hoc impossibile est: apud Deum autem omnia possibilia sunt. Tunc respondens Petrus, dixit ei:²⁷ Ecce nos reliquimus omnia, et secuti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secuti estis me, in regeneratione cum sederit filius hominis in sede majestatis suæ, sedebitis et vos super sedes duodecim, judicantes duodecim tribus Israel. Et omnis, qui reliquerit dominum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam æternam possidebit. Multi autem erunt primi novissimi, et novissimi primi.

Simile est regnum cœlorum homini patrifamilias,²⁰ qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex 2

3 denario diurno misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, 4 et dixit illis: Ite et vos in vineam meam, et quod 5 justum fuerit dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam; et 6 fecit similiter. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis: Quid hic statis tota die 7 otiosi? dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam.

8 Cum sero autem factum esset, dicit dominus vineae procuratori suo: Voca operarios, et redde illis mercenariis incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, 10 acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: accep- 11 perunt autem et ipsi singulos denarios. Et accipientes 12 murmurabant adversus patrem familias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, 13 qui portavimus pondus diei, et aestus. At ille respondens uni eorum, dixit: Amice non facio tibi injuriam: 14 nonne ex denario convenisti tecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut 15 et tibi. Aut non licet mihi quod volo facere? an 16 oculus tuus nequam est, quia ego bonus sum? sic erunt novissimi primi, et primi novissimi: multi enim sunt vocati, pauci vero electi.

17 Et ascendens Jesus Ierosolymam, assumpsit duodecim discipulos secreto, et ait illis: Ecce ascendimus Ierosolymam, et filius hominis tradetur principibus sacerdotum, et Scribis, et condemnabunt eum morte; 19 et tradent eum Gentibus ad illudendum, et flagellandum, et crucefigendum, et tertia die resurget.

20 Tunc accessit ad eum mater filiorum Zebedee cum filiis suis, adorans et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sedeat hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram in regno tuo. 22 Respondens autem Jesus, dixit: Nescitis quid petatis. Potestis bibere calicem, quem ego bibiturnus sum? Dicunt ei: Possumus. Ait illis: Calicem quidem meum bibetis: sedere autem ad dexteram meam vel sinistram non est meum dare vobis, sed quibus paratum est a Patre meo. Et audientes decepi indignati sunt de duabus fratribus. Jesus autem vocavit eos ad se, et ait: Scitis quia principes gentium dominantur eorum: 26 et qui majore sunt, potestatem exercent in eos. Non ita erit inter vos: sed quicunque voluerit inter vos major fieri, sit vester minister: et qui voluerit inter vos primus esse, erit vester servus. Sicut filius hominis

sent them into his vineyard. 3 And going forth about the third hour, he saw others standing in the market place idle, 4 and he said to them, Go you also into the vineyard, and that which shall be just I will give you. 5 And they went their way. And again he went forth about the sixth and the ninth hour, and did likewise. 6 But about the eleventh hour he went forth and found others standing, and he saith to them, What stand you here all the day idle? 7 They say to him, because no man hath hired us. He saith to them, Go you also into the vineyard.

8 And when evening was come, the lord of the vineyard saith to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first. 9 Therefore when they were come that came about the eleventh hour, they received every one a penny. 10 But when the first also came, they thought that they should receive more; and they also received every one a penny. 11 And receiving it, they murmured against the good man of the house, 12 saying, These last have continued one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. 13 But he answering said to one of them, Friend, I do thee no wrong: didst thou not covenant with me for a penny? 14 Take that is thine, and go: I will also give to this last even as to thee also. 15 Or, is it not lawful for me to do that I will? 16 Is thine eye naught, because I am good? 16 So shall the last be first, and the first, last. For many be called, but few elect.

17 And Jesus going up to Jerusalem, took the twelve disciples secretly, and said to them, 18 Behold, we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the Scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

20 Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring something of him. 21 Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, one at thy right hand, and one at thy left hand, in thy kingdom. 22 And Jesus answering said, You know not what you desire. Can you drink of the cup that I shall drink of? They say to him, We can. 23 He saith to them, My cup indeed you shall drink of: but to sit at my right hand and left is not mine to give to you: but to whom it is prepared of my father. 24 And the ten hearing it, were displeased at the two brethren. 25 And Jesus called them unto him, and said, You know that the princes of the gentiles overrule them; and they that are the greater, exercise power against them. 26 It shall not be so among you: but whosoever will be the greater among you, let him be your minister: 27 and he that will be first among you, shall be your servant. 28 Even as the Son of man is not

come to be ministered unto, but to minister, and to give his life a redemption for many.

²⁹ And when they went out from Jericho, a great multitude followed him. ³⁰ And, behold, two blind men, sitting by the wayside, heard that Jesus passed by, and they cried out saying, Lord, have mercy upon us, son of David. ³¹ And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, have mercy upon us, son of David. ³² And Jesus stood, and called them, and said, What will ye that I do to you? ³³ They say to him, Lord, that our eyes may be opened. ³⁴ And Jesus, having compassion on them, touched their eyes. And immediately they saw, and followed him.

And when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, ² saying to them, Go ye into the town that is against you, and immediately you shall find an ass tied, and a colt with her: loose them, and bring them to me; ³ and if any man shall say ought unto you, say ye, that our Lord hath need of them: and forthwith he will let them go. ⁴ And this was done that it might be fulfilled which was spoken by the Prophet, saying, ⁵ Say ye to the daughter of Sion, Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. ⁶ And the disciples, going, did as Jesus commanded them. ⁷ And they brought the ass and the colt, and laid their garments upon them, and made him to sit thereon. ⁸ And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: ⁹ and the multitudes that went before and that followed, cried, saying, Hosanna to the son of David! blessed is he that cometh in the name of our Lord. Hosanna in the highest!

¹⁰ And when he was entered Jerusalem, the whole city was moved, saying, Who is this? ¹¹ And the people said, This is Jesus the Prophet, of Nazareth in Galilee. ¹² And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew: ¹³ and he saith to them, It is written, My house shall be called the house of prayer: but you have made it a den of thieves. ¹⁴ And there came to him the blind, and the lame in the temple; and he healed them. ¹⁵ And the chief priests and Scribes seeing the marvellous things that he did, and the children crying in the temple, and saying, Hosanna to the son of David! they had indignation, ¹⁶ and said to him, Hearest thou what these say? And Jesus said to them, Very well: have you never read, That out of the mouth of infants and sucklings thou hast perfected praise. ¹⁷ And leaving them, he went forth out of the city into Bethania, and remained there.

non venit ministrari, et dare animam suam redemptionem pro multis.

Et egredientibus illis ab Jericho, secuta est eum ²⁹ turba multa. Et ecce duo caeci sedentes secus viam, ³⁰ audierunt, quia Jesus transiret: et clamaverunt dicentes: Domine, miserere nostri, fili David. Turba ³¹ autem increpabat eos ut tacerent. At illi magis clambabant, dicentes: Domine, miserere nostri, fili David. Et stetit Jesus, et vocavit eos, et ait: Quid vultis ut ³² faciam vobis? Dicunt illi: Domine, ut aperiantur oculi ³³ nostri. Misertus autem eorum Jesus, tetigit oculos ³⁴ eorum. Et confestim viderunt, et secuti sunt eum.

Et cum appropinquarent Ierosolymis, et venissent ²¹ Bethphage ad montem oliveti: tunc Jesus misit duos discipulos; dicens eis: Ite in castellum, quod contra ² vos est, et statim invenietis asinam alligatum, et pullum cum ea: solvite, et adducite inibi: et si quis vobis alii ³ quid dixerit, dicite quia Dominus his opus habet; et confestim dimittet eos. Hoc autem totum factum est, ⁴ ut adimpleretur quod dictum est per Prophetam, dicentem: dicite filiae Sion: Ecce rex tuus venit tibi ⁵ mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli fecerunt sicut praecepit ⁶ illis Jesus. Et adduxerunt asinam, et pullum: et im- ⁷ posuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt ves- ⁸ timenta sua in via: alii autem caudebant ramos de arboribus, et sternebant in via: turbæ autem quæ præ ⁹ cedebant, et quæ sequebantur, clamabant dicentes: Hosanna filio David: benedictus qui venit in nomine Domini: hosannah in altissimis.

Et cum intrasset Ierosolymam, commota est universa ¹⁰ civitas, dicens: Qui est hic? Populi autem dicebant: ¹¹ Hie est Jesus propheta a Nazareth Galilæe. Et in- ¹² travit Jesus in templum Dei, et ejiciebat omnes ven- dentes et ementes in templo, et mensas numulariorum, et cathedras vendentium columbas evertit: Et dicit ¹³ eis: Scriptum est: Domus mea domus orationis vocabitur: vos autem fecistis illam speluncam latronum. Et accesserunt ad eum caeci, et claudi in templo: et ¹⁴ sanavit eos. Videntes autem principes sacerdotum, et ¹⁵ Sibæ mirabilia, quæ fecit, et pueros clamantes in templo, et dicentes: Hosanna filio David: indignati sunt, et dixerunt ei: Audis quid isti dicunt? Jesus ¹⁶ autem dixit eis: Utique: numquam legistis: Quia ex ore infantium et lactentium perfecisti laudem? Et re- ¹⁷ lictis illis, abiit foras extra Civitatem in Bethaniam: ibique mansit.

18, 19 Mane autem revertens in Civitatem, esuriit. Et videns fici arborem unam securus viam, venit ad eam; et nihil invenit in ea nisi folia tantum, et ait illi: Numquam ex te fructus nascatur in sempiternum. Et arefacta est continuo ficalnea. Et videntes discipuli, 21 mirati sunt, dicentes: Quomodo continuo aruit? Respondens autem Jesus, ait eis: Amen dico vobis, si habueritis fidem, et non haesitaveritis, non solum de ficalnea facietis, sed et si monti huic dixeritis, Tolle, et 22 jacta te in mare, fiet. Et omnia quaecumque petieritis in oratione credentes, accipietis.

23 Et cum venisset in templum, accesserunt ad eum docentem principes sacerdotum, et seniores populi, dicentes: In qua potestate haec facis? Et quis tibi debet hanc potestatem? Respondens Jesus dixit eis: Interrogabo vos et ego unum sermonem: quem si dixeritis mihi, et ego vobis dicam in qua potestate haec facio. Baptismus Joannis unde erat? e cœlo, an ex hominibus? At illi cogitabant inter se, dicentes: Si dixerimus, e cœlo, dicet nobis: Quare ego non credidistis illi? Si autem dixerimus, ex hominibus, timemus turbam: omnes enim habebant Joannem sicut prophetam. Et respondentes Jesu, dixerunt: Nescimus. Ait illis et ipse: Nec ego dico vobis in qua potestate haec facio.

28 Quid autem vobis videtur? Homo quidam habebat duos filios, et accedens ad primum, dixit: Fili, vade hodie, operare in vinea mea. Ille autem respondens, ait: Nolo. Postea autem, pœnitentia motus, abiit. 30 Accedens autem ad alterum, dixit similiter. At ille respondens, ait: Eo, domine, et non ivit. Quis ex duabus fecit voluntatem patris? Dieunt ei: Primus. Dicit illis Jesus: Amen dico vobis, quia publicani et 32 meretrices præcedent vos in regnum Dei. Venit enim ad vos Joannes in via justitiae, et non credidistis ei: publicani autem, et meretrices crediderunt ei: vos autem videntes nec pœnitentiam habuistis postea, ut crederetis ei.

33 Aliam parabolam audite: Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et aedificavit turrim, et locavit eam agricolis, et peregre profectus est. Cum autem tempus fructuum appropinquasset, misit servos suos ad agricultores, ut acciperent fructus ejus. Et agricultores, apprehensis servis ejus, alium occiderunt, alium occiderunt, 36 alium vero lapidaverunt. Iterum misit alios servos plures prioribus, et fecerunt illi similiter. Novissime autem misit ad eos filium suum, dicens: Verebuntur

¹⁸ And in the morning returning into the city, he was an hungered. ¹⁹ And seeing a certain fig-tree by the way side, he came to it; and found nothing on it, but leaves only: and he saith to it, Never grow there fruit of thee for ever. And incontinent the fig-tree was withered. ²⁰ And the disciples seeing it, marvelled, saying, How is it withered incontinent? ²¹ And Jesus answering said to them, Amen I say to you, if you shall have faith, and stagger not, not only that of the fig-tree shall you do, but and if you shall say to this mountain, Take up, and throw thyself into the sea, it shall be done. ²² And all things whatsoever you shall ask in prayer, believing, you shall receive.

²³ And when he was come into the temple, there came to him, as he was teaching, the chief Priests and ancients of the people, saying, In what power doest thou these things? and who hath given thee this power? ²⁴ Jesus answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things. ²⁵ The Baptism of John, whence was it? from heaven, or from men? But they thought within themselves, saying, ²⁶ If we shall say, from heaven, he will say to us, why then did you not believe him? but if we shall say, from men, we fear the multitude; for all hold John as a Prophet. ²⁷ And answering to Jesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things.

²⁸ But what is your opinion? A certain man had two sons: and coming to the first, he said, Son, go work to-day in my vineyard. ²⁹ And he answering, said, I will not. But afterward, moved with repentance, he went. ³⁰ And coming to the other, he said likewise. And he answering, said, I go, Lord; and he went not. ³¹ Which of the two did the father's will? They say to him, The first. Jesus saith to them, Amen I say to you, that the Publicans and whores go before you into the kingdom of God. ³² For John came to you in the way of justice, and you did not believe him: but the publicans and whores did believe him; but you seeing it, neither have ye had repentance afterward, to believe him.

³³ Another parable hear ye: A man there was, an householder, who planted a vineyard, and made a hedge round about it, and digged in it a press, and builded a tower, and let it out to husbandmen, and went forth into a strange country. ³⁴ And when the time of fruits drew nigh, he sent his servants to the husbandmen, to receive the fruits thereof. ³⁵ And the husbandmen, apprehending his servants, one they beat, another they killed, and another they stoned. ³⁶ Again he sent other servants, more than the former; and they did to them likewise. ³⁷ And last of all he sent to them his son, saying, They will

reverence my son. ³⁸ But the husbandmen seeing the son, said within themselves, This is the heir; come, let us kill him, and we shall have his inheritance. ³⁹ And apprehending him, they cast him forth out of the vineyard, and killed him. ⁴⁰ When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen? ⁴¹ They say to him, the naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons.

⁴² Jesus saith to them, Have you never read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner?* By our lord was this done, and it is marvellous in our eyes. ⁴³ Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. ⁴⁴ And he that falleth upon this stone, shall be broken: and on whom it falleth it shall all to bruise him. ⁴⁵ And when the chief Priests and Pharisees had heard his parables, they knew that he spake of them. ⁴⁶ And seeking to lay hands upon him, they feared the multitudes; because they held him as a Prophet.

And Jesus answering, spake again in parables to them, saying, ²The kingdom of heaven is likened to a man being a king, which made a marriage to his son. ³ And he sent his servants to call them that were invited to the marriage; and they would not come. ⁴ Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner, my beeves and fatlings are killed, and all things are ready; come ye to the marriage. ⁵ But they neglected, and went their ways, one to his farm, and another to his merchandise; ⁶ and the rest laid hands upon his servants, and spitefully entreating them, murdered them. ⁷ But when the king had heard of it, he was wroth, and sending his hosts, destroyed those murderers, and burnt their city. ⁸ Then he saith to his servants, The marriage indeed is ready, but they that were invited, were not worthy; ⁹ go ye therefore into the highways, and whosoever you shall find, call to the marriage. ¹⁰ And his servants, going forth into the ways, gathered together all that they found, bad and good; and the marriage was filled with guests. ¹¹ And the king went in to see the guests; and he saw there a man not attired in a wedding garment. ¹² And he saith to him, Friend, how camest thou in hither not having a wedding garment? But he was dumb. ¹³ Then the king said to the waiters, Bind his hands and feet, and cast him into the utter darkness: there shall he weeping and gnashing of teeth. ¹⁴ For many be called, but few elect.

¹⁵ Then the Pharisees departing, consulted among themselves for to entrap him in his talk. ¹⁶ And they send to him their disciples with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou doest not respect the per-

38 filium meum. Agricolæ autem videntes filium, dixerunt intra se: Hic est heres, venite, occidamus eum, et habebimus hereditatem ejus. Et apprehensum eum 39 ejecerunt extra vineam, et occiderunt. Cum ergo ve- 40 nerit dominus vineæ, quid faciet agricolis illis? Auunt 41 illi: Malos male perdet: et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis.

Dicit illis Jesus: Numquam legistis in Scripturis: 42 Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris: Ideo dico vobis, quia 43 auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus. Et qui ecclerit super lapidem istum, 44 confringetur: super quem vero ceciderit, conteret eum. Et cum audissent principes sacerdotum et Pha- 45 risæ parabolas ejus, cognoverunt quod de ipsis diceret. Et querentes cum tenere, timuerunt turbas: quoniam 46 sicut prophetam eum habebant.

Et respondens Jesus, dixit iterum in parabolis eis, 22 dicens: simile factum est regnum cœlorum homini 2 regi, qui fecit nuptias filio suo. Et misit servos suos 3 vocare invitatos ad nuptias, et noblebant venire. Iterum 4 misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexe- 5 runt: et abierunt, alias in villam suam, alius vero ad negotiationem suam: reliqui vero tenuerunt servos 6 ejus, et contumeliis affectos occiderunt. Rex autem 7 cum audisset, iratus est: et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succedit. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed 8 qui invitati erant, non fuerunt digni. Ite ergo ad ex- 9 itus viarum, et quoscumque inveneritis. vocate ad nuptias. Et egressi servi ejus in vias, congregaverunt 10 omnes, quos invenerunt, malos et bonos: et impletæ sunt nuptiae discumbentium. Intravit autem rex ut 11 videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Et ait illi: Amice, quomodo hoc 12 intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et 13 pedibus ejus, mittite eum in tenebras exteriores: ibi erit fletus, et stridor dentium. Multi enim sunt vo- 14 cati, pauci vero electi.

Tunc abeuntes Pharisei, consilium inierunt ut ca- 15 perent eum in sermone. Et mittunt ei discipulos 16 suos cum Herodianis dicentes: Magister, scimus quia verax es, et viam Dei in veritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum:

17 dic ergo nobis quid tibi videtur, licet censum dare
 18 Cæsari, an non? Cognita autem Jesus nequitia eorum
 19 ait: Quid me tentatis, hypocritæ? Ostendite mihi nu-
 20 misma census. Et ait illi obtulerunt ei denarium. Et
 ait illis Jesus: Cujus est imago hæc, et superscriptio?
 21 Dicunt ei: Cæsar. Tunc ait illis: Reddite ergo quæ
 22 sunt Cæsar's, Cæsari: et quæ sunt Dei, Deo. Et
 audientes mirati sunt, et relicto eo abierunt.
 23 In illo die accesserunt ad eum Sadducae, qui dicunt
 non esse resurrectionem: et interrogaverunt eum,
 24 dicentes: Magister, Moyses dixit: Si quis mortuus
 fuerit non habens filium, ut ducat frater ejus uxorem
 25 illius, et suscitet semen fratri suo. Erant autem apud
 nos septem fratres: et primus, uxore ducta, defunctus
 est: et non habens semen, reliquit uxorem suam fratri
 26 suo. Similiter secundus, et tertius usque ad septi-
 27 mum. Novissime autem omnium et mulier defuncta
 28 est. In resurrectione ergo cuius erit de septem uxor?
 29 omnes enim habuerunt eam. Respondens autem Jesus,
 ait illis: Erratis, nescientes Scripturas, neque virtutem
 30 Dei. In resurrectione enim neque nubent, neque
 31 nubentur: sed erunt sicut angeli Dei in cœlo. De
 resurrectione autem mortuorum non legistis quod die-
 32 tum est a Deo dicente vobis: Ego sum Deus Abraham,
 et Deus Isaac, et Deus Jacob? Non est Deus mortu-
 33 orum, sed viventium. Et audientes turbæ, mirabantur
 in doctrina ejus.

34 Pharisæi autem audientes quod silentium imposuisset
 35 Sadducaeis, convenerunt in unum: et interrogavit
 36 eum unus ex eis legis doctor, tentans eum: Magister,
 37 quod est mandatum magnum in Lege? Ait illi Jesus:
 Diliges Dominum Deum tuum ex toto corde tuo, et
 38 in tota anima tua, et in tota mente tua. Hoc est
 39 maximum et primum mandatum. Secundum autem
 simile est huic: Diliges proximum tuum, sicut teip-
 40 sum. In his duobus mandatis universa lex pendet, et
 prophetæ.

41 Congregatis autem Pharisæis, interrogavit eos Jesus,
 42 dicens: Quid vobis videtur de Christo? cuius filius
 43 est? Dicunt ei: David. Ait illis: Quomodo ergo
 44 David in spiritu vocat eum Dominum, dicens: Dixit
 Dominus Domino meo; sede a dextris meis, donec
 45 ponam inimicos tuos scabellum pedum tuorum? Si
 ergo David vocat eum Dominum, quomodo filius ejus
 46 est? Et nemo poterat ei respondere verbum: neque
 ausus fuit qui quam ex illa die amplius interrogare.

23 Tunc Jesus locutus est ad turbas, et ad discipulos
 2 suos, dicens: Super cathedram Moysi sederunt Scribae

son of men: ¹⁷ tell us therefore what is thy opinion, is it lawful to give tribute to Cæsar, or not? ¹⁸ But Jesus, knowing their naughtiness, said, What do you tempt me, Hypocrites? ¹⁹ Shew me the tribute coin. And they offered him a penny. ²⁰ And Jesus saith to them, Whose is this image and superscription? ²¹ They say to him, Cæsar's. Then he saith to them, Render therefore the things that are Cæsar's, to Cæsar; and the things that are God's, to God. ²² And hearing it they marvelled, and leaving him went their ways.

²³ That day there came to him the Sadducees, that say there is no resurrection: and asked him, ²⁴ saying, Master, Moyses said, If a man die not having a child, that his brother marry his wife, and raise up seed to his brother. ²⁵ And there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. ²⁶ In like manner the second and the third, even to the seventh. ²⁷ And last of all the woman died also. ²⁸ In the resurrection, therefore, whose wife of the seven shall she be? for they all had her. ²⁹ And Jesus answering, said to them, You do err, not knowing the Scriptures, nor the power of God. ³⁰ For in the resurrection, neither shall they marry nor be married: but are as the Angels of God in heaven. ³¹ And concerning the resurrection of the dead, have you not read that which was spoken of God, saying to you, ³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the living. ³³ And the multitudes hearing it, marvelled at his doctrine.

³⁴ But the Pharisees hearing that he had put the Sadducees to silence, came together; ³⁵ and one of them, a doctor of law, asked of him, tempting him, ³⁶ Master, which is the great commandment in the law? ³⁷ Jesus said to him, Thou shalt love the lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind. ³⁸ This is the greatest and the first commandment. ³⁹ And the second is like to this, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments dependeth the whole Law and the Prophets.

⁴¹ And the Pharisees being assembled, Jesus asked them, ⁴² saying, What is your opinion of Christ? Whose son is he? They say to him, David's. ⁴³ He saith to them, How then doth David in spirit call him Lord, saying, ⁴⁴ The Lord said to my Lord, sit on my right hand, until I put thine enemies the footstool of thy feet? ⁴⁵ If David therefore call him Lord, how is he his son? ⁴⁶ And no man could answer him a word: neither durst any man from that day ask him any more.

Then Jesus spake to the multitudes and to his disciples, saying, Upon the chair of Moyses have sitten the Scribes and the Phari-

risees. ³All things therefore whatsoever they shall say to you, observe ye and do ye; but according to their works do ye not, for they say and do not. ⁴For they bind heavy burdens and importable: and put them upon men's shoulders; but with a finger of their own they will not move them. ⁵But they do all their works, for to be seen of men, for they make broad their phylacteries, and enlarge their fringes. ⁶And they love the first places at suppers, and the first chairs in the Synagogues, ⁷and salutations in the market-place, and to be called of men, Rabbi. ⁸But be not you called Rabbi, for one is your master, and all you are brethren. ⁹And call none father to yourself upon earth; for one is your father, he that is in heaven. ¹⁰Neither be ye called masters; for one is your master, Christ. ¹¹He that is the greater of you, shall be your servitor. ¹²And he that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

¹³ But woe to you Scribes and Pharisees, hypocrites; because you shut the kingdom of heaven before men. For yourselves do not enter in; and those that are going in, you suffer not to enter.

¹⁴ Woe to you Scribes and Pharisees, hypocrites; because you devour widows' houses, praying long prayers; for this you shall receive the greater judgment.

¹⁵ Woe to you Scribes and Pharisees, hypocrites; because you go round about the sea and the land, to make one proselyte; and when he is made, you make him the child of hell, double more than yourselves.

¹⁶ Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is bound. ¹⁷ Ye foolish and blind, for whether is greater, the gold, or the temple that sanctifieth the gold? ¹⁸ And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is bound. ¹⁹ Ye blind, for whether is greater, the gift, or the altar that sanctifieth the gift? ²⁰ He therefore that sweareth by the altar, sweareth by it and by all things that are upon it: ²¹ and whosoever shall swear by the temple, sweareth by it and by him that dwelleth in it; ²² and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

²³ Woe to you Scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith; these things you ought to have done, and not to have omitted those. ²⁴ Blind guides, that strain a gnat, and swallow a camel.

²⁵ Woe to you Scribes and Pharisees, hypocrites; because you make clean that on the outside of the cup and dish, but within you are full of rapine and uncleanness. ²⁶ Thou

et Pharisæi. Omnia ergo quæcumque dixerint vobis, ³ servate, et facite: secundum opera vero eorum nolite facere; dicunt enim, et non faciunt. Alligant enim ⁴ onera gravia et importabilia, et imponunt in humeros hominum: digito autem suo nolunt ea movere. Omnia ⁵ vero opera sua faciunt ut videantur ab hominibus: dilatant enim phylacteria sua, et magnificant simbrias. Amant autem primos recubitus in cœnis, et primas ⁶ cathedras in synagogis, et salutationes in foro, et vo- ⁷ cari ab hominibus Rabbi. Vos autem nolite vocari ⁸ Rabbi: unus est enim Magister vester, omnes autem vos fratres estis. Et patrem nolite vocare vobis super ⁹ terram: unus est enim Pater vester, qui in cœlis est. Nec vocemini magistri: quia Magister vester unus est, ¹⁰ Christus. Qui major est vestrum, erit minister vester. ¹¹ Qui autem se exaltaverit, humiliabitur; et qui se hu- ¹² miliaverit, exaltabitur.

Væ autem vobis, Scribæ et Pharisæi hypocritæ: ¹³ quia clauditis regnum cœlorum ante homines; vos enim non intratis, nec introeuntes sinitis intrare.

Væ vobis, Scribæ et Pharisæi hypocritæ: quia comeditis domos viduarum, orationes longas orantes: propter hoc amplius accipietis judicium.

Væ vobis, Scribæ et Pharisæi hypocritæ: quia circumcisis mare, et aridam, ut faciatis unum proselytum: et cum fuerit factus, facitis eum filium gehennæ duplo quam vos.

Væ vobis, duces cæci, qui dicitis: Quicumque iuraverit per templum, nihil est: qui autem juraverit in auro templi, debet. Stulti, et cæci: Quid enim majus ¹⁷ est, aurum, an templum, quod sanctificat aurum? Et ¹⁸ quicumque juraverit in altari, nihil est: quicumque autem juraverit in dono, quod est super illud, debet. Cæci: Quid enim majus est; donum, an altare, quod ¹⁹ sanctificat donum? Qui ergo jurat in altari, jurat in eo, et in omnibus, quæ super illud sunt. Et quicumque ²¹ juraverit in templo, jurat in illo, et in eo, qui habitat in ipso: Et qui jurat in cœlo, jurat in throno ²² Dei, et in eo, qui sedet super eum.

Væ vobis, Scribæ et Pharisæi hypocritæ: qui decimatis mentham, et anethum, et cymimum, et reliquistis quæ graviora sunt legis, judicium, et misericordiam, et fidem: hæc oportuit facere, et illa non omittere. Duces cæci, excolantes culicem, camelum autem gluttones.

Væ vobis, Scribæ et Pharisæi hypocritæ, quia mundatis quod deforis est calicis et paropsidis: intus autem pleni estis rapina et immunditia. Pharisæi cæce,

munda prius quod intus est calicis et paropsidis, ut fiat id, quod deforis est, mundum.

27 Væ vobis, Scribæ et Pharisæi hypocritæ: quia similes estis sepulchris dealbatis, quæ aforis parent hominibus speciosa, intus vero plena sunt ossibus mortuorum, et omni spurcitia. Sic et vos aforis quidem paretis hominibus justi: intus autem pleni estis hypocrisi et iniquitate.

29 Væ vobis, Scribæ et Pharisæi hypocritæ, qui ædificatis sepulchra prophetarum, et ornatis monumenta justorum. Et dicitis: Si fuissemus in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum. Itaque testimonio estis vobis metipsis, quia filii estis eorum, qui prophetas occiderunt. Et vos implete mensuram patrum vestrorum. Serpentes genimina viperarum, quomodo fugietis a judicio gehennæ? Ideo ecce ego mitto ad vos prophetas, et sapientes, et scribas, et ex illis occidetis, et crucifigetis, et ex eis flagellabitis in synagogis vestris, et persecutimi de civitate in civitatem: ut veniat super vos omnis sanguis justus, qui effusus est super terram, a sanguine Abel justi usque ad sanguinem Zachariæ, filii Barachiæ, quem occidistis inter templum et altare.

36 Amen dico vobis, venient hæc omnia super generationem istam. Jerusalem, Jerusalem, quæ occidis prophetas, et lapidas eos, qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti? Ecce relinquetur vobis domus vestra deserta. Dico enim vobis, non me videbitis amodo, donec dicatis: Benedictus, qui venit in nomine Domini.

24 Et egressus Jesus de templo, ibat. Et accesserunt discipuli ejus, ut ostenderent ei ædificationes templi. 2 Ipse autem respondens dixit illis: Videtis hæc omnia? Amen dico vobis, non relinquetur hic lapis super lapideum, qui non destruatur.

3 Sedente autem eo super montem Oliveti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis, quando hæc erunt? et quod signum adventus tui, et consummationis sæculi? Et respondens Jesus, dixit eis: Videte ne quis vos seducat. Multi enim venient in nomine meo, dicentes: Ego sum Christus: et multos seduerint. Audituri enim estis prælia, et opiniones præliorum. Videte ne turbemini, opportet enim hæc fieri, sed nondum est finis. Consurget enim gens in gentem, et regnum in regnum, et erunt pestilentia, et famæ, et terramotus per loca. Hæc autem omnia initia sunt dolorum. Tunc tradent vos in tribula-

tionem, first make clean the inside of the cup and the dish, that the outside may become clean.

27 Woe to you Scribes and Pharisees, hypocrites; because you are like to whitened sepulchres, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29 Woe to you Scribes and Pharisees, ye hypocrites; because you build the Prophets' sepulchres, and garnish the monuments of just men,³⁰ and say, If we had been in our fathers' days, we had not been their fellows in the blood of the Prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the Prophets. 32 And fill you up the measure of your fathers. 33 You serpents, vipers' broods, how will you flee from the judgment of hell? 34 Therefore behold, I send unto you Prophets and wise men, and scribes, and of them you shall kill and crucify, and of them you shall scourge in your Synagogues, and persecute from city into city; 35 that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you murdered between the temple and the altar. 36 Amen I say to you, all these things shall come upon this generation. 37 Jerusalem, Jerusalem, which killlest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the hen doth gather together her chickens under her wings, and thou wouldest not? 38 Behold, your house shall be left desert to you. 39 For I say to you, you shall not see me from henceforth till you say, Blessed is he that cometh in the name of our Lord.

And Jesus being gone out of the temple, went. And his disciples came to shew him the buildings of the temple. 2 And he answering, said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

3 And when he was sitting upon Mount olivet, the disciples came to him secretly, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? 4 And Jesus answering, said to them, Beware that no man seduce you; 5 for many shall come in my name saying, I am Christ; and they shall seduce many. 6 For you shall hear of wars, and brunts of war. See that ye be not troubled; for these things must be done; but the end is not yet: 7 for nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places; 8 and all these things are the beginnings of sorrow. 9 Then shall they deliver you into tribulation,

and shall kill you, and you shall be odious to all nations for my name's sake. ¹⁰ And then many shall be scandalized; and they shall deliver up one another; and they shall hate one another. ¹¹ And many false prophets shall rise; and shall seduce many. ¹² And because iniquity shall abound, the charity of many shall wax cold. ¹³ But he that shall persevere to the end, he shall be saved. ¹⁴ And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

¹⁵ Therefore when you shall see *the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand) ¹⁶ then they that are in Jewry, let them flee to the mountains; ¹⁷ and he that is on the house-top, let him not come down to take anything out of his house; ¹⁸ and he that is in the field, let him not go back to take his coat. ¹⁹ And woe to them that are with child, and that give suck in those days. ²⁰ But pray that your flight be not in the winter or on the Sabbath. ²¹ For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. ²² And unless those days had been shortened, no flesh should be saved: but for the elect, the days shall be shortened. ²³ Then if any man shall say unto you, Lo, here is Christ, or there; do not believe him. ²⁴ For there shall rise false Christs and false Prophets, and shall shew great signs and wonders, so that the elect also (if it be possible) may be induced into error. ²⁵ Lo, I have foretold you. ²⁶ If therefore they shall say unto you, Behold, he is in the desert, go ye not out; behold, in the closets, believe it not. ²⁷ For as lightning cometh out of the east, and appeareth even into the west, so shall also the advent of the son of man be. ²⁸ Wheresoever the body is, thither shall the eagles also be gathered together.

²⁹ And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; ³⁰ and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. ³¹ And he shall send his Angels with a trumpet, and a great voice; and they shall gather together his elect from the four winds, from the furthest parts of heaven even to the ends thereof. ³² And of the fig-tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is nigh. ³³ So you also, when you shall see these things, know ye that it is nigh, even at the doors. ³⁴ Amen I say to you, that this generation shall not pass till all these things be done. ³⁵ Heaven and earth shall pass, but my words shall not pass.

³⁶ But of that day and hour nobody knoweth, neither the Angels of heaven, but the Father alone. ³⁷ And as in the days of Noe,

tionem, et occident vos: et eritis odio omnibus gentibus propter nomen meum. Et tunc scandalizabuntur ¹⁰ multi, et invicem tradent, et odio habebunt invicem. Et multi pseudoprophetæ surgent, et seducent multos. ¹¹ Et quoniam abundavit iniquitas, refrigerescet charitas ¹² multorum. Qui autem perseveraverit usque in finem, ¹³ hic salvus erit. Et prædicabitur hoc Evangelium ¹⁴ regni in universo orbe, in testimonium omnibus gentibus: et tunc veniet consummatio.

Cum ergo videritis abominationem desolationis, ¹⁵ quæ dicta est a Daniele propheta, stante in loco sancto: qui legit, intelligat: tunc qui in Judea sunt, ¹⁶ fugiant ad montes: et qui in tecto, non descendat ¹⁷ tollere aliquid de domo sua: et qui in agro, non re-¹⁸ vertatur tollere tunicam suam. Væ autem pregnantibus, ¹⁹ et nutrientibus in illis diebus. Orate autem ut ²⁰ non fiat fuga vestra in hieme, vel sabbato. Erit enim ²¹ tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet. Et nisi breviati fuissent dies ²² illi, non fieret salva omnis caro: sed propter electos breviabuntur dies illi. Tunc si quis vobis dixerit: ²³ Ecce hic est Christus, aut illic: nolite credere. Sur-²⁴ gent enim pseudochristi, et pseudoprophetæ: et dabunt signa magna, et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce prædicti vobis. ²⁵ Si ergo dixerint vobis, Ecce in deserto est, nolite ²⁶ exire: ecce in penetralibus, nolite credere. Sicut ²⁷ enim fulgur exit ab Oriente, et paret usque in Occiden-tem: ita erit et adventus Filii hominis. Ubicumque ²⁸ fuerit corpus, illic congregabuntur et aquilæ.

Statim autem post tribulationem dierum illorum sol ²⁹ obsecurabitur, et luna non dabit lumen suum, et stellæ cadent de cœlo, et virtutes cœlorum commovebuntur: et tunc parebit signum Filii hominis in cœlo: et tunc ³⁰ plangent omnes tribus terræ: et videbunt Filium hominis venientem in nubibus cœli cum virtute multa, et majestate. Et mittet angelos suos cum tuba, et voce ³¹ magna: et congregabunt electos ejus a quattuor ventis, a summis cœlorum usque ad terminos eorum. Ab ³² arbore autem fici discite parabolam: cum jam ramus ejus tener fuerit, et folia nata, scitis quia prope est aestas: ita et vos cum videritis hæc omnia, scitote ³³ quia prope est in januis. Amen dico vobis, quia non ³⁴ præteribit generatio hæc, donec omnia hæc siant. Cœlum et terra transibunt, verba autem mea non præ-³⁵ teribunt.

De die autem illa et hora nemo scit, neque angeli ³⁶ cœlorum, nisi solus Pater. Sicut autem in diebus ³⁷

38 Noe, ita erit et adventus Filii hominis. Sieut enim erant in diebus ante diluvium comedentes et bibentes, nubentes, et nuptui tradentes, usque ad eum diem, quo 39 intravit Noe in arcam; et non cognoverunt donec venit diluvium, et tulit omnes: ita erit et adventus 40 Filii hominis. Tunc duo erunt in agro: unus assu- 41 metur, et unus relinquetur. Duæ molentes in mola: 42 una assumetur, et una relinquetur. Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit. 43 Illud autem scitote, quoniam si sciret paterfamilias qua hora fur venturus esset, vigilaret utique, et non 44 sineret perfodi domum suam. Ideo et vos estote parati: quia qua nescitis hora Filius hominis venturus est.

45 Quis, putas, est fidelis servus, et prudens, quem constituit dominus suus super familiam suam, ut det illis 46 cibum in tempore? Beatus ille servus, quem cum 47 venerit dominus ejus, invenerit sic facientem. Amen dico vobis, quoniam super omnia bona sua constituet 48 eum. Si autem dixerit malus servus ille in corde suo: 49 Moram facit dominus meus venire: et cœperit percutere conservos suos, manducet autem, et bibat cum 50 ebriosis: veniet dominus servi illius in die, qua non 51 sperat, et hora qua ignorat: et dividet eum, partemque ejus ponet cum hypocritis: illic erit fictus, et stridor dentium.

52 Tunc simile erit regnum cœlorum decem virginibus: quæ accipientes lampades suas exierunt obviam 2 sponso et sponsæ. Quinque autem ex eis erant fatuæ, 3 et quinque prudentes: sed quinque fatuæ, acceptis 4 lampadibus, non sumpserunt oleum secum: prudentes vero acceperunt oleum in vasis suis cum lampadibus. 5 Moram autem faciente sponso, dormitaverunt omnes 6 et dormierunt. Media autem nocte clamor factus est: 7 Ecce sponsus venit, exite obviam ei. Tunc surrexerunt 8 omnes virgines illæ, et ornaverunt lampades suas. Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro: 9 quia lampades nostræ extingunntur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et 10 vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus: et quæ paratae erant, intraverunt cum eo ad nuptias, et clausa est janua. 11 Novi, imo vero veniunt et reliqua virgines, dicentes: 12 Domine, Domine, aperi nobis. At ille respondens ait: 13 Amen dico vobis, nescio vos. Vigilate itaque, quia nesciti diem neque horam.

14 Sieut enim homo peregre proficiscens, vocavit servos 15 suos, et tradidit illi bona sua. Et uni dedit quinque

so shall also the coming of the Son of man be. ³⁸ For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noe entered into the ark, ³⁹ and knew not till the flood came, and took them all; so also shall the coming of the Son of man be. ⁴⁰ Then two shall be in the field: one shall be taken, and one shall be left. ⁴¹ Two women grinding in the mill: one shall be taken, and one shall be left. ⁴² Watch therefore, because you know not what hour your Lord will come. ⁴³ But this know ye, that if the good man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up. ⁴⁴ Therefore be you also ready, because at what hour you know not, the Son of man will come.

⁴⁵ Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? ⁴⁶ Blessed is that servant, whom when his lord cometh, he shall find so doing. ⁴⁷ Amen I say to you, that over all his goods, shall he appoint him. ⁴⁸ But if that naughty servant shall say in his heart, My lord is long a coming; ⁴⁹ and shall begin to strike his fellow-servants, and eateth, and drinketh with drunks: ⁵⁰ the lord of that servant shall come in a day that he hopeth not, and an hour that he knoweth not, ⁵¹ and shall divide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Then shall the kingdom of heaven be like to ten virgins, which taking their lamps, went forth to meet the bridegroom and the bride. ² And five of them were foolish, and five wise; ³ but the five foolish, having taken their lamps, did not take oil with them: ⁴ but the wise did take oil in their vessels with the lamps. ⁵ And the bridegroom tarrying long, they slumbered all and slept. ⁶ And at midnight there was a clamour made, Behold the bridegroom cometh, go ye forth to meet him. ⁷ Then arose all those virgins, and they trimmed their lamps. ⁸ And the foolish said to the wise, Give us of your oil, because our lamps are going out. ⁹ The wise answered, saying, Lest peradventure there suffice not for us and you: go rather to them that sell, and buy for yourselves. ¹⁰ And whilst they went to buy, the bridegroom was come; and they that were ready entered with him to the marriage, and the gate was shut. ¹¹ But last of all came also the other virgins, saying, Lord, Lord, open to us. ¹² But he answering, said, Amen I say to you, I know you not. ¹³ Watch ye therefore, because you know not the day nor the hour.

¹⁴ For even as a man, going into a strange country, called his servants, and delivered them his goods. ¹⁵ And to one he gave five

talents, and to another two, and to another one, to every one according to his proper faculty; and immediately he took his journey.¹⁶ And he that had received the five talents, went his way, and occupied with the same, and gained other five.¹⁷ Likewise also he that had received the two, gained other two.¹⁸ But he that had received the one, going his way, digged into the earth, and hid his lord's money.¹⁹ But after much time the lord of those servants cometh, and made a count with them.²⁰ And there came he that had received the five talents, and offered other five talents, saying, Lord, five talents thou didst deliver me; behold, I have gained other five besides.²¹ His lord said unto him, Well fare thee, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord.²² And there came also he that had received the two talents, and said, Lord, two talents thou didst deliver me; behold I have gained other two.²³ His lord said to him, Well fare thee, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy lord.²⁴ And he also that had received the one talent, came forth and said, Lord, I know that thou art a hard man, thou reapest where thou didst not sow, and gatherest where thou strawedst not;²⁵ and being afraid I went, and hid thy talent in the earth; behold, lo, here thou hast that which thine is.²⁶ And his lord answering, said to him, Naughty and slothful servant, thou didst know that I reap where I sow not, and gather where I strawed not;²⁷ thou oughtest therefore to have committed my money to the bankers, and coming I might have received mine own with usury.²⁸ Take ye away therefore the talent from him, and give it him that hath ten talents.²⁹ For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away from him.³⁰ And the unprofitable servant cast ye out into the utter darkness. There shall be weeping and gnashing of teeth.

³¹ And when the Son of man shall come in his majesty, and all the Angels with him; then shall he sit upon the seat of his majesty;³² and all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separateth the sheep from the goats:³³ and shall set the sheep at his right hand, but the goats at his left.³⁴ Then shall the king say to them that shall be at his right hand, Come, ye blessed of my father, possess you the kingdom prepared for you from the foundation of the world;³⁵ for I was an hungered, and you gave me to eat: I was athirst, and you gave me to drink.³⁶ I was a stranger, and you took me in; naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.³⁷ Then shall the just answer him, saying, Lord, when did we see thee an hungered, and fed thee: athirst, and gave thee drink?³⁸ and when did we see thee a stranger, and

talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Ait illi dominus ejus: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce alia duo lucratus sum. Ait illi dominus ejus: Euge, serve bone, et fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. Accedens autem et qui unum talentum acceperat, ait: Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti: et timens abii, et abscondi talentum tuum in terra: ecce habes quod tnum est. Respondens autem dominus ejus dixit ei: Serve male et piger, sciebas quia meto ubi non semino, et congregate ubi non sparsi: oportuit ergo te committere pecuniam meam numulariis, et veniens ego receperisse utique quod in eum est cum usura. Tollite itaque ab eo talentum, et date ei, qui habet decem talenta. Omni enim habenti dabitur, et abundabit: ei autem, qui non habet, et quod videtur habere, auferetur ab eo. Et inutilem servum ejicite in tenebras exteriores: illic erit fletus, et stridor dentium.

Cum autem venerit Filius hominis in maiestate sua,³¹ et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae: et congregabuntur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hædis: et statuet oves quidem a dextris suis,³³ hædos autem a sinistris. Tunc dicet rex his, qui a dextris ejus erunt: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare: sitivi, et dedistis mihi bibere: hospes eram, et collegistis me: nudus, et cooperuistis me: infirmus, et visitastis me: in carcere eram, et venistis ad me. Tunc respondebunt ei justi, dicentes: Domine, quando te vidimus esurientem, et pavimus te: sitientem, et dedimus tibi potum? Quando autem te vidimus hospitem, et collegimus te:³⁸

39 aut nudum et cooperuimus te: aut quando te vidimus
40 infirmum, aut in carcere, et venimus ad te? Et re-
spondens rex, dicet illis: Amen dico vobis, quamdiu
fecistis uni ex his fratribus meis minimis, mihi fecistis.
41 Tunc dicet et his, qui a sinistris erunt: Discedite a me
maledicti in ignem aeternum, qui paratus est diabolo et
42 angelis ejus: esurivi enim, et non dedistis mihi mandu-
care: sitivi, et non dedistis mihi potum: hospes eram,
et non collegistis me: nudus, et non cooperuistis me:
44 infirmus, et in carcere, et non visitastis me. Tunc
respondebunt ei et ipsi, dicentes: Domine, quando te
vidimus esurientem, aut sitientem, aut hospitem, aut
nudum, aut infirmum, aut in carcere, et non ministra-
45 vimus tibi? Tunc respondebit illis dicens: Amen dico
vobis: Quamdiu non fecistis uni de minoribus his, nec
46 mihi fecistis. Et ibunt hi in supplicium aeternum:
justi autem in vitam aeternam.

26 Et factum est, cum consummasset Jesus sermones
2 hos omnes, dixit discipulis suis: scitis quia post biduum
Pascha fiet, et Filius hominis tradetur ut crucifigatur.
3 Tunc congregati sunt principes sacerdotum, et seniores
populi, in atrium principis sacerdotum, qui dicebatur
4 Caiphas: et consilium fecerunt ut Jesum dolo tenerent,
5 et occiderent. Dicebant autem: Non in die festo, ne
forte tumultus fieret in populo.

6 Cum autem Jesus esset in Bethania in domo Simonis
7 leprosi; accessit ad eum mulier habens alabastrum
unguenti pretiosi, et effudit super caput ipsius recum-
8 bentis. Videntes autem discipuli, indignati sunt
9 dicentes: Ut quid perditio haec? Potuit enim istud
10 venundari multo, et dari pauperibus. Sciens autem
Jesus, ait illis: Quid molesti estis huic mulieri? opus
11 enim bonum operata est in me. Nam semper pauperes
habetis vobiscum: me autem non semper habetis.
12 Mittens enim haec unguentum hoc in corpus meum, ad
13 sepeliendum me fecit. Amen dico vobis, ubicumque
praedicatum fuerit hoc evangelium in toto mundo,
14 dicetur et quod haec fecit in memoriam ejus. Tunc
abiit unus de duodecim, qui dicebatur Judas Iscariotes,
15 ad principes sacerdotum: et ait illis: Quid vultis mihi
dare, et ego vobis eum tradam? At illi constituerunt
16 ei triginta argenteos. Et exinde quarebat opportuni-
tatem ut eum traderet.

17 Prima autem die Azymorum accesserunt discipuli
ad Jeum, dicentes: Ubi vis paremus tibi comedere
18 Pascha? At Jesus dixit: Ite in civitatem ad quem-
dam, et dicite ei: Magister dicit: Tempus meum
prope est, apud te facio Pascha, cum discipulis meis.

took thee in? or naked, and covered thee?
or when did we see thee sick or in prison,
and came to thee? ³⁰ And the king answer-
ing, shall say to them, Amen I say to you,
as long as you did it to one of these my least
brethren, you did it to me. ³¹ Then he shall
say to them also that shall be at his left hand,
Get ye away from me you cursed into fire
everlasting, which was prepared for the Devil
and his angels; ³² for I was an hungred, and
you gave me not to eat; I was athirst, and
you gave me not to drink. ³³ I was a stranger,
and you took me not in; naked, and you
covered me not: sick and in prison, and you
did not visit me. ³⁴ Then they also shall
answer him, saying, Lord, when did we see
thee an hungred, or athirst, or a stranger, or
naked, or sick, or in prison, and did not minister
to thee? ³⁵ Then he shall answer them,
saying, Amen I say to you, as long as you
did it not to one of these lesser, neither did
you it to me. ³⁶ And these shall go into pun-
ishment everlasting; but the just, into life
everlasting.

And it came to pass, when Jesus had ended
all these words, he said to his Disciples, ² You
know that after two days shall be Pasche,
and the Son of man shall be delivered to be
crucified. ³ Then were gathered together the
chief Priests and ancients of the people into
the court of the high priest, who was called
Caiphas: ⁴ and they consulted how they
might by some wile apprehend Jesus, and
kill him. ⁵ But they said, Not on the festival
day, lest perhaps there might be a tumult
among the people.

⁶ And when Jesus was in Bethania, in the
house of Simon the Leper, ⁷ there came to
him a woman having an alabaster-box of
precious ointment, and poured it out upon
his head as he sat at the table. ⁸ And the
Disciples seeing it, had indignation, saying,
Whereto is this waste? ⁹ for this might have
been sold for much, and given to the poor.
¹⁰ And Jesus knowing it, said to them, Why
do you molest this woman? for she hath
wrought a good work upon me. ¹¹ For the
poor you have always with you, but me you
have not alwys. ¹² For she in pouring this
ointment upon my body, hath done it to bury
me. ¹³ Amen I say to you, wheresoever this
Gospel shall be preached in the whole world,
that also which she hath done shall be re-
ported for a memory of her. ¹⁴ Then went
one of the Twelve, which was called Judas
Iscarioth, to the chief Priests, ¹⁵ and said to
them, What will you give me, and I will de-
liver him unto you? But they appointed
unto him thirty pieces of silver. ¹⁶ And from
thenceforth he sought opportunity to betray
him.

¹⁷ And the first day of the Azymes the Dis-
ciples came to Jesus, saying, Where wilt thou
that we prepare for thee to eat the Pasche?
¹⁸ But Jesus said, Go ye into the city to a
certain man, and say to him, The Master
saith, My time is at hand, with thee do I

make the Pasche with my Disciples. ¹⁹ And the Disciples did as Jesus appointed them, and they prepared the Pasche. ²⁰ But when it was even, he sat down with his twelve Disciples. ²¹ And while they were eating, he said, Amen I say to you, that one of you shall betray me. ²² And they being very sad, began every one to say, Is it I, Lord? ²³ But he answering, said, He that dippeth his hand with me in the dish, he shall betray me. ²⁴ The Son of man indeed goeth as it is written of him; but woe be to that man by whom the Son of man shall be betrayed. It were good for him if that man had not been born. ²⁵ And Judas that betrayed him, answering, said, is it I, Rabbi? He saith to him, Thou hast said.

²⁶ And while they were at supper, Jesus took bread, and blessed, and brake; and he gave to his Disciples, and said, Take ye, and eat; THIS IS MY BODY. ²⁷ And taking the chalice, he gave thanks; and gave to them, saying, Drink ye all of this. ²⁸ For THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS. ²⁹ And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my father. ³⁰ And an hymn being said, they went forth unto Mount-olivet.

³¹ Then Jesus saith to them, All you shall be scandalized in me, in this night. For it is written, I will strike the Pastor, and the sheep of the flock shall be dispersed. ³² But after I shall be risen again, I will go before you into Galilee. ³³ And Peter answering, said to him, Although all shall be scandalized in thee, I will never be scandalized. ³⁴ Jesus said to him, Amen I say to thee, that in this night before the cock crow, thou shalt deny me thrice. ³⁵ Peter saith to him, Yea though I should die with thee, I will not deny thee. Likewise also said all the Disciples.

³⁶ Then Jesus cometh with them into a village called Gethsemani; and he said to his Disciples, Sit you here till I go yonder, and pray. ³⁷ And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. ³⁸ Then he saith to them, My soul is sorrowful even unto death; stay here, and watch with me. ³⁹ And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me, nevertheless not as I will, but as thou. ⁴⁰ And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter, Even so? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is prompt, but the flesh weak. ⁴² Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, thy will be done. ⁴³ And he cometh again, and findeth them sleeping; for their eyes were

Et fecerunt discipuli sicut constituit illis Jesus, et paraverunt Pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis, dixit; ²¹ Amen dico vobis, quia unus vestrum me traditurus est. Et contrastati valde cœperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: ²⁴ vœ autem homini illi, per quem Filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem Judas, qui tradidit eum, dixit: ²⁵ Numquid ego sum, Rabbi? Ait illi: Tu dixisti.

Cœnantibus autem eis, accepit Jesus panem, et bene- ²⁶ dixit, ac fregit, deditque discipulis suis, et ait: Accipite, et comedite; hoc est corpus meum. Et accipiens calicem gratias egit, et dedit illis, dicens: Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis: non bibam amodo de hoc genimine vitis usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei. Et hymno dicto, exierunt in montem Oliveti.

Tunc dicit illis Jesus: Omnes vos scandalum patie- ³¹ mini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, praecedam vos in Galileam. Re- ³³ spondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contrastari et mœstus esse. Tunc ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum. Et progressus pusil- ³⁹ lum, procidit in faciem suam, orans, et dicens: Pater mi, si possibile est, transeat a me calix iste: verumtamen non sicut ego volo, sed sicut tu. Et venit ad 40 discipulos suos, et invenit eos dormientes, et dicit Petro: Sic non potuistis una hora vigilare meeum? Vigilate, ⁴¹ et orate ut non intretis in temptationem. Spiritus qui- ⁴² dem promptus est, caro autem infirma. Iterum secundo abiit, et oravit dicens: Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua. Et ⁴³ venit iterum, et invenit eos dormientes: erant enim

44 oculi eorum gravati. Et relictis illis, iterum abiit, et
45 oravit tertio, eundem sermonem dicens. Tunc venit
ad discipulos suos, et dicit illis: Dormite jam, et re-
quiescite: ecce appropinquavit hora, et Filius hominis
46 tradetur in manus peccatorum. Surgite, eamus: ecce
appropinquavit qui me tradet.

47 Adhuc eo loquente, ecce Judas unus de duodecim
venit, et cum eo turba multa cum gladiis, ei fustibus,
missi a principibus sacerdotum, et senioribus populi.
48 Qui autem tradidit eum, dedit illis signum, dicens:
Quemcumque osculatus fuero, ipse est, tenete eum.
49 Et confestim accedens ad Jesum, dixit: Ave Rabbi.
50 Et osculatus est eum. Dixitque illi Jesus: Amice,
ad quid venisti? Tunc accesserunt, et manus injec-
51 runt in Jesum, et tenuerunt eum. Et ecce unus ex
his, qui erant cum Jesu, extendens manum, exemit
gladium suum, et percutiens servum principis sacerdo-
52 tum amputavit auriculam ejus. Tunc ait illi Jesus:
Converte gladium tuum in locum suum: omnes enim,
53 qui acceperint gladium, gladio peribunt. An putas,
quia non possum rogare patrem meum, et exhibebit
mihi modo plusquam duodecim legiones angelorum?
54 Quomodo ergo implebuntur Scripturæ, quia sic oportet
55 fieri? In illa hora dixit Jesus turbis: Tamquam ad
latronem existis cum gladiis et fustibus comprehendere
me: quotidie apud vos sedebam docens in templo, et
56 non me tenuistis. Hoc autem totum factum est, ut
adimplerentur Scripturæ prophetarum. Tunc disci-
puli omnes, relicto eo, fugerunt.

57 At illi tenentes Jesum, duxerunt ad Caipham
principem sacerdotum, ubi Scribæ et seniores conve-
58 nerant. Petrus autem sequebatur eum a longe, usque in
atrium principis sacerdotum. Et ingressus intro, sedebat
59 cum ministris, ut videret finem. Principes autem sacer-
dotum, et omne consilium quærebant falsum testimonium
60 contra Jesum, utecum morti traderent: et non invenerunt,
cum multi falsi testes accessissent. Novisine autem
61 venerunt duo falsi testes, et dixerunt: Illic dixit: Possum
destruere templum Dei, et post triduum reædificare illud.
62 Et surgens princeps sacerdotum, ait illi: Nihil respon-
63 den ad ea, qua isti adversum te testificantur? Jesus
autem tacebat. Et princeps sacerdotum ait illi: Ad-
juro te per Deum vivum, ut dicas nobis si tu es Christus
64 filius Dei. Dicit illi Jesus: Tu dixisti: verum tamen
dico vobis, amodo videbitis filium hominis sedentem
a dextris virtutis Dei, et venientem in nubibus caeli.
65 Tunc princeps sacerdotum scidit vestimenta sua, dicens:
Blasphemavit: quid adhuc egemus testibus? ecce nunc

become heavy. ⁴⁴ And leaving them, he went again, and he prayed the third time, saying the self-same word. ⁴⁵ Then he cometh to his Disciples, and saith to them, Sleep ye now, and take rest; behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners. ⁴⁶ Rise, let us go; behold, he approacheth that shall betray me.

⁴⁷ As he yet spake, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief Priests and the ancients of the people. ⁴⁸ And he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. ⁴⁹ And forthwith coming to Jesus, he said, Hail, Rabbi; and he kissed him. ⁵⁰ And Jesus said to him, Friend, whereto art thou come? Then they drew near, and laid hands on Jesus, and held him. ⁵¹ And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high Priest, cut off his ear. ⁵² Then Jesus saith to him, Return thy sword into his place; for all that take the sword, shall perish with the sword. ⁵³ Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? ⁵⁴ How then shall the scriptures be fulfilled, that so it must be done? ⁵⁵ In that hour Jesus said to the multitudes, You are come out as it were to a thief, with swords and clubs to apprehend me: I sat daily with you teaching in the temple, and you laid no hands on me. ⁵⁶ And all this was done that the scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled.

⁵⁷ But they taking hold of Jesus, led him to Caiphas the high Priest, where the Scribes and ancients were assembled. ⁵⁸ And Peter followed him afar off, even to the court of the high Priest. And going in he sat with the servants, that he might see the end. ⁵⁹ And the chief Priests and the whole Council sought false witness against Jesus, that they might put him to death; ⁶⁰ and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; ⁶¹ and they said, This man said, I am able to destroy the temple of God, and after three days to re-edify it. ⁶² And the high Priest rising up, said to him, Answerest thou nothing to the things which these do testify against thee? ⁶³ But Jesus held his peace. And the high Priest said to him, I adjure thee by the living God, that thou tell us if thou be Christ the son of God. ⁶⁴ Jesus saith to him, Thou hast said; nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. ⁶⁵ Then the high Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? behold, now you have

heard the blasphemy,⁶⁶ how think you? But they answering said, He is guilty of death.⁶⁷ Then did they spit on his face, and buffeted him, and other smote his face with the palms of their hands,⁶⁸ saying, Prophesy unto us, O Christ; who is he that struck thee?

⁶⁹ But Peter sat without in the court; and there came to him one wench, saying, Thou also wast with Jesus the Galilean.⁷⁰ But he denied before them all, saying, I wot not what thou sayest.⁷¹ And as he went out of the gate, another wench saw him, and she saith to them that were there, And this fellow also was with Jesus the Nazarite.⁷² And again he denied with an oath, That I know not the man.⁷³ And after a little they came that stood by, and said to Peter, Surely thou also art of them, for even thy speech doth bewray thee.⁷⁴ Then he began to curse and to swear that he knew not the man. And incontinent the cock crew.⁷⁵ And Peter remembered the word of Jesus which he had said, Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly.

And when morning was come, all the chief Priests and ancients of the people consulted together against Jesus, that they might put him to death.² And they brought him bound, and delivered him to Ponce Pilate the President.

³ Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and ancients,⁴ saying, I have sinned, betraying just blood. But they said, What is that to us? look thou to it.⁵ And casting down the silver pieces in the temple, he departed; and went and hanged himself with an halter.⁶ And the chief Priests having taken the silver pieces, said, It is not lawful to cast them into the Corban, because it is the price of blood.⁷ And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.⁸ For this cause that field was called *Haceldama*, that is, *the field of blood*, even to this present day.⁹ Then was fulfilled that which was spoken by Jeremie the Prophet, saying, *And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel;*¹⁰ and they gave them into the potter's field, as our Lord did appoint to me.

¹¹ And Jesus stood before the President, and the President asked him, saying, Art thou the King of the Jews? Jesus saith to him, Thou sayest.¹² And when he was accused of the chief Priests and ancients, he answered nothing.¹³ Then Pilate saith to him, Dost thou not hear how many testimonies they allege against thee?¹⁴ And he answered him not to any word; so that the President did marvel exceedingly.

¹⁵ And upon the solemn day the President had accustomed to release unto the people one prisoner whom they would.¹⁶ And he had then a notorious prisoner, that was called

audistis blasphemiam: quid vobis videtur? At illi 66 respondentes dixerunt: Reus est mortis. Tunc exspue- 67 runt in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Pro- 68 phetiza nobis Christe, quis est qui te percussit?

Petrus vero sedebat foris in atrio; et accessit ad eum 69 una ancilla, dicens: Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens: Nescio quid 70 dicas. Excunte autem illo januam, vidi eum alia 71 ancilla, et ait his, qui erant ibi: Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento: Quia 72 non novi hominem. Et post pusillum accesserunt qui 73 stabant, et dixerunt Petro: Vere et tu ex illis es: nam et loquela tua manifestum te facit. Tunc cœpit 74 detestari, et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus 75 verbi Jesu, quod dixerat: Prius quam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

Mane autem facto, consilium inierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traherent. Et vinetum adduxerunt eum, 2 et tradiderunt Pontio Pilato præsidi.

Tunc videns Judas, qui eum tradidit, quod damnatus 3 esset; poenitentia ductus, retulit triginta argenteos principibus sacerdotum, et senioribus, dicens: Peccavi, 4 tradens sanguinem justum. At illi dixerunt: Quid ad nos? tu videris. Et projectis argenteis in templo, 5 recessit: et abiens laqueo se suspendit. Principes 6 autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in carbonam: quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum 7 figuli, in sepulturam peregrinorum. Propter hoc 8 vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est 9 quod dictum est per Jeremiam prophetam, dicentem: Et acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel: et dederunt eos in 10 agrum figuli, sicut constituit mihi Dominus.

Jesus autem stetit ante præsidem et interrogavit eum 11 præses, dicens: Tu es Rex Judæorum? Dicit illi Jesus: Tu dicas. Et cum accusaretur a principibus 12 sacerdotum, et senioribus, nihil respondit. Tunc dicit 13 illi Pilatus: Non audis quanta adversum te dicunt testimonia? Et non respondit ei ad ullum verbum, 14 ita ut miraretur præses vchementer.

Per diem autem sollemnem consueverat præses populo 15 dimittere unum vincum, quem voluissent. Habebat 16 autem tunc vincum insignem, qui diebatur Barabbas.

17 Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis: Barabbam, an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradidisset eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens: Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum, et seniores persuaserunt populi ut peterent Barabbam, Jesum vero perderent.

21 Respondens autem praeses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis praeses: Quid enim mali fecit? At illi magis clamabant dicentes: Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justi hujus: vos videritis. Et respondens universus populus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis ut crucifigeretur.

27 Tunc milites praesidis suscipientes Jesum in praetorium, congregaverunt ad eum universam cohortem: 28 et exuentes eum, chlamydem coccineam circumdederunt ei, et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes: Ave rex Iudeorum. Et exspuentes in eum, acceperunt arundinem, et perseciebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent. 32 Execentes autem invenerunt hominem Cyrenaeum, nomine Simonem: hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere.

35 Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut impleretur quod dictum est per Prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: HIC EST JESUS REX IUDÆORUM. Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sinistris. Praetereuntes autem blasphemabant eum moventes capita sua, et dicentes: Vah qui destruis templum Dei, et in triduo illud readificas: salva temetipsum: si filius Dei es, descende de cruce. Similiter et principes sacer-

Barabbas. ¹⁷ They therefore being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus that is called Christ? ¹⁸ For he knew that for envy they had delivered him. ¹⁹ And as he was sitting in place of judgment, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in my sleep for him. ²⁰ But the chief Priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. ²¹ And the President answering said to them, Whether will you of the two to be released unto you? But they said, Barabbas. ²² Pilate saith to them, What shall I do then with Jesus that is called Christ? They say all, Let him be crucified. ²³ The President said to them, Why, what evil hath he done? But they cried the more, saying, Let him be crucified. ²⁴ And Pilate, seeing that he nothing prevailed, but rather tumult was toward, taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look you to it. ²⁵ And the whole people answering, said, His blood be upon us, and upon our children. ²⁶ Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

²⁷ Then the President's soldiers, taking Jesus into the Palace, gathered together unto him the whole band, ²⁸ and stripping him, put a scarlet cloak about him, ²⁹ and plaiting a crown of thorns, put it upon his head, and a reed in his right hand; and bowing the knee before him, they mocked him, saying, Ilail! King of the Jews. ³⁰ And spitting upon him, they took the reed, and smote his head. ³¹ And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. ³² And in going they found a man of Cyrene, named Simon: him they forced to take up his cross. ³³ And they came into the place that is called Golgotha, which is, the place of Calvary. ³⁴ And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

³⁵ And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, saying, They divided my garments among them; and upon my vesture they did cast lots. ³⁶ And they sat and watched him. ³⁷ And they put over his head his cause written, THIS IS JESUS THE KING OF THE JEWS. ³⁸ Then were crucified with him two thieves: one on the right hand, and one on the left. ³⁹ And they that passed by, blasphemed him, wagging their heads, ⁴⁰ and saying, Vah, thou that destroyest the temple of God, and in three days dost re-edify it, save thine own self; if thou be the son of God, come down from the Cross. ⁴¹ In like

manner also the chief Priests with the Scribes and ancients mocking, said, ⁴² He saved other, himself he cannot save; if he be the King of Israel, let him now come down from the Cross, and we will believe him. ⁴³ He trusted in God, let him now deliver him if he will; for he said, That I am the son of God. ⁴⁴ And the self-same thing the thieves also, that were crucified with him, reproached him withal.

⁴⁵ And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried with a mighty voice, saying, Eli, Eli, lama-sabacthani? that is, My God, why hast thou forsaken me? ⁴⁷ And certain that stood there and heard, said, He calleth Elias. ⁴⁸ And incontinent one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. ⁴⁹ And other said, Let be, let us see whether Elias come to deliver him. ⁵⁰ And Jesus, again crying with a mighty voice, yielded up the ghost. ⁵¹ And behold the veil of the temple was rent in two pieces, from the top even to the bottom; and the earth did quake, and the rocks were rent, ⁵² and the graves were opened, and many bodies of the saints that had slept, rose. ⁵³ And they, going forth out of the graves after his resurrection, came into the holy city, and appeared to many. ⁵⁴ And the Centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the son of God.

⁵⁵ And there were there many women afar off, which had followed Jesus from Galilee, ministering unto him; ⁵⁶ among whom was Marie Magdalene, and Marie the mother of James and Joseph, and the mother of the sons of Zebedee. ⁵⁷ And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to Jesus. ⁵⁸ He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. ⁵⁹ And Joseph, taking the body, wrapped it in clean linen, ⁶⁰ and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. ⁶¹ And there was there Marie Magdalene, and the other Marie, sitting over against the sepulchre.

⁶² And the next day, which is after the Parasceve, the chief Priests and the Pharisees came together to Pilate, ⁶³ saying, Sir, we have remembered that that seducer said yet living, After three days I will rise again. ⁶⁴ Command therefore the sepulchre to be kept until the third day; lest perhaps his Disciples come and steal him, and say to the people, He is risen from the dead; and the last error shall be worse than the first. ⁶⁵ Pilate said to them, You have a guard: go, guard it as you know. ⁶⁶ And they, departing, made the sepulchre sure: sealing up the stone, with watchmen.

dotum illudentes cum Scribis et senioribus dicebant: Alios salvos fecit, scipsum non potest salvum facere: si rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult cum: dixit enim: Quia filius Dei sum. Id ipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei.

A sexta autem hora tenebræ factæ sunt super universam terram usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: Eli, Eli, lamma sabacthani: hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes, dicebant: Eliam vocat iste. Et continuo currerens unus ex eis acceptam spongiam implevit aceto, et imposuit arundini, et dabat ei bibere. Ceteri vero dicebant: Sine videamus an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum. Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petrae scissæ sunt. Et monumenta aperta sunt; et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terraemotu et his, quæ siebant, timuerunt valde, dicentes: Vere Filius Dei erat iste.

Erant autem ibi mulieres multæ a longe, quæ secutæ erant Jesum a Galilæa, ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone mnnda. Et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

Altera autem die, quæ est post Parasceuen, convenirent principes sacerdotum et Pharisæi ad Pilatum, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium: ne forte veniant discipuli ejus, et furentur cum, et dicant plebi: Surrexit a mortuis: et erit novissimus error pejor priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munirent sepulchrum, signantes lapidem, cum custodibus.

28 Vespere autem sabbati, quæ lucescit in prima sabbati,
venit Maria Magdalene, et altera Maria, videre sepul-
chrum. Et ecce terrae motus factus est magnus. Ange-
lus enim Domini descendit de cœlo: et accedens
3 revolvit lapidem, et sedebat super eum. Erat autem
aspectus ejus sicut fulgur: et vestimentum ejus sicut
4 nix. Præ timore autem ejus exterriti sunt custodes,
5 et facti sunt velut mortui. Respondens autem angelus
dixit mulieribus: Nolite timere vos: scio enim, quod
6 Jesum, qui crucifixus est, quæratis: non est hic:
surrexit enim, sicut dixit: venite, et videte locum,
7 ubi positus erat Dominus. Et cito euntes, dicite dis-
cipulis ejus quia surrexit: et ecce præcedit vos in Galilæam: ibi eum videbitis. Ecce prædixi vobis.

8 Et exierunt cito de monumento cum timore et
9 gaudio magno, currentes nunciare discipulis ejus. Et
ecce Jesus occurrit illis, dicens: Avete. Illæ autem
accesserunt, et tenuerunt pedes ejus, et adoraverunt
10 eum. Tunc ait illis Jesus: Nolite timere: ite, nunciate
fratribus meis ut eant in Galilæam, ibi me videbunt.

11 Quæ cum abiissent, ecce quidam de custodibus vene-
runt in civitatem, et nunciaverunt principibus sacer-
12 dotum omnia quæ facta fuerant. Et congregati cum
senioribus, consilio accepto, pecuniam copiosam dede-
13 runt militibus, dicentes: Dicite quia discipuli ejus
nocte venerunt, et furati sunt cum, nobis dormienti-
14 bus. Et si hoc auditum fuerit a præside, nos suadebi-
15 mus ei, et securos vos faciemus. At illi, accepta
pecunia, fecerunt sicut erant edocti. Et divulgatum
est verbum istud apud Judeos, usque in hodiernum
diem.

16 Undecim autem discipuli abierunt in Galilæam in
17 montem, ubi constituerat illis Jesus. Et videntes eum
18 adoraverunt: quidam autem dubitaverunt. Et acce-
dens Jesus locutus est eis, dicens: Data est mihi omnis
19 potestas in cœlo, et in terra. Euntes ergo docete omnes
gentes: baptizantes eos in nomine Patris, et Filii, et
20 Spiritus sancti: docentes eos servare omnia quæcum-
que mandavi vobis: et ecce ego vobiscum sum omnibus
diebus, usque ad consummationem sæculi.

And in the evening of the Sabbath, which dawndeth on the first of the Sabbath, came Marie Magdalene and the other Marie to see the sepulchre. ² And behold there was made a great earthquake. For an Angel of our Lord descended from heaven, and coming, rolled back the stone, and sat upon it: ³ and his countenance was as lightning; and his garment as snow. ⁴ And for fear of him the watchmen were frightened, and became as dead. ⁵ And the Angel answering said to the women, Fear you not; for I know that you seek Jesus that was crucified; ⁶ he is not here: for he is risen, as he said; come, and see the place where our Lord was laid. ⁷ And going quickly, tell ye his Disciples that he is risen: and behold he goeth before you into Galilee; there you shall see him; lo, I have foretold you.

⁸ And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples. ⁹ And behold Jesus met them, saying, All hail! But they came near and took hold of his feet, and adored him. ¹⁰ Then Jesus said to them, Fear not; go, tell my brethren that they go into Galilee, there they shall see me.

¹¹ Who, when they were departed, behold certain of the watchmen came into the city, and told the chief Priests all things that had been done. ¹² And being assembled together with the ancients, taking counsel, they gave a great sum of money to the soldiers, ¹³ saying, Say you, That his Disciples came by night, and stole him away when we were asleep. ¹⁴ And if the President shall hear of this, we will persuade him, and make you secure. ¹⁵ But they, taking the money, did as they were taught. And this word was bruited abroad among the Jews, even unto this day.

¹⁶ And the eleven Disciples went into Galilee, unto the mount where Jesus had appointed them. ¹⁷ And seeing him, they adored, but some doubted. ¹⁸ And Jesus coming near spake unto them, saying, All power is given to me in heaven and in earth; ¹⁹ going therefore, teach ye all nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, ²⁰ teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

JESU CHRISTI

EVANGELIUM SECUNDUM MARCUM.

THE beginning of the Gospel of Jesus Christ, the son of God. ² As it is written in Esay the Prophet, (*Behold I send mine Angel before thy face, who shall prepare thy way before thee,*) ³ A voice of one crying in the desert, *Prepare ye the way of our Lord; make straight his paths.* ⁴ John was in the desert, baptizing, and preaching the baptism of penance unto remission of sins. ⁵ And there went forth to him all the country of Jewry, and all they of Jerusalem; and were baptized of him in the river of Jordan, confessing their sins. ⁶ And John was clothed with camel's hair, and a girdle of a skin about his loins; and he did eat locusts and wild honey. ⁷ And he preached, saying, There cometh a stronger than I after me: whose latchet of his shoes I am not worthy stooping down to unloose. ⁸ I have baptized you with water, but he shall baptize you with the holy Ghost.

⁹ And it came to pass, in those days came Jesus from Nazareth of Galilee, and was baptized of John in Jordan. ¹⁰ And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. ¹¹ And a voice was made from heaven, Thou art my beloved son, in thee I am well pleased.

¹² And forthwith the Spirit drove him out into the desert. ¹³ And he was in the desert forty days, and forty nights: and was tempted of Satan; and he was with beasts, and the Angels ministered to him.

¹⁴ And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, ¹⁵ and saying That the time is fulfilled, and the kingdom of God is at hand: be penitent, and believe the Gospel.

¹⁶ And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers): ¹⁷ and Jesus said to them, Come after me, and I will make you to become fishers of men. ¹⁸ And immediately leaving their nets, they followed him. ¹⁹ And being gone thence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: ²⁰ and forthwith he called them. And

INITIUM Evangelii Jesu Christi, Filii Dei. Sicut ² scriptum est in Isaia propheta: Ecce ego mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te. Vox claimantis in deserto: Parate viam ³ Domini, rectas facite semitas ejus. Fuit Joannes in ⁴ deserto baptizans, et prædicens baptismum pœnitentiæ in remissionem peccatorum. Et egrediebatur ad eum ⁵ omnis Iudaæ regio, et Ierosolymitæ universi, et baptizabantur ab illo in Jordanis flumine, confitentes peccata sua. Et erat Joannes vestitus pilis camelii, et ⁶ zona pellicea circa lumbos ejus: et locustas et mel silvestre edebat. Et prædicabat dicens: Venit fortior ⁷ me post me: cujus non sum dignus procumbens solvere corrigiam calceamentorum ejus. Ego baptizavi ⁸ vos aqua, ille vero baptizabit vos Spiritu sancto.

Et factum est, in diebus illis venit Jesus a Nazareth ⁹ Galilææ: et baptizatus est a Joanne in Jordane. Et ¹⁰ statim ascendens de aqua, vidi cœlos apertos, et Spiritum tamquam columbam descendenteum, et manentem in ipso. Et vox facta est de cœlis: Tu es filius meus ¹¹ dilectus, in te complacui.

Et statim Spiritus expulit eum in desertum. Et ¹², ¹³ erat in deserto quadraginta diebus, et quadraginta noctibus: et tentabatur a satana: eratque cum bestiis, et angeli ministrabant illi.

Postquam autem traditus est Joannes, venit Jesus ¹⁴ in Galilæam, prædicens Evangelium regni Dei, et ¹⁵ dicens: Quoniam impletum est tempus, et appropinquavit regnum Dei: pœnitemini, et credite Evangelio.

Et præteriens secus Mare Galilææ, vidi Simonem, ¹⁶ et Andream fratrem ejus, nittentes retia in mare (erant enim piscautores). Et dixit eis Jesus: Venite post ¹⁷ me, et faciam vos fieri piscautores hominum. Et protinus relictis retibus, secuti sunt eum. Et progressus ¹⁸ inde pusillum, vidi Jacobum Zebedæi, et Joannem fratrem ejus, et ipsos componentes retia in navi. Et ²⁰

statim vocavit illos. Et relicto patre suo Zebedæo in navi cum mercenariis, secuti sunt eum.

21 Et ingrediuntur Capharnaum: et statim sabbatis ingressus in synagogam, docebat eos. Et stupebant super doctrina ejus: erat enim docens eos, quasi potestatatem habens, et non sieut Scribæ. Et erat in synagoga eorum homo in spiritu immundo: et exclamavit, 24 dicens: Quid nobis et tibi, Jesu Nazarene: venisti 25 perdere nos? scio qui sis, Sanctus Dei. Et comminatus est ei Jesus, dicens: Obmutesce, et exi de homine. 26 Et discerpens eum spiritus immundus, et exclamans 27 voce magna exiit ab eo. Et mirati sunt omnes, ita ut conquererent inter se dicentes: Quidnam est hoc? quænam doctrina hæc nova? quia in potestate etiam 28 spiritibus immundis imperat, et obediunt ei. Et processit rumor ejus statim in omnem regionem Galilææ. 29 Et protinus egredientes de synagoga, venerunt in domum Simonis, et Andreæ, cum Jacobo et Joanne. 30 Decumbebat autem socrus Simonis febricitans: et 31 statim dicunt ei de illa. Et accedens elevavit eam, apprehensa manu ejus: et continuo dimisit eam febris, 32 et ministrabat eis. Vespere autem facto cum occidisset sol, afferebant ad eum omnes male habentes, et 33 demonia habentes: et erat omnis civitas congregata 34 ad januam. Et curavit multos, qui vexabantur variis languoribus, et dæmonia multa ejiciebat, et non sinebat ea loqui, quoniam sciebant eum.

35 Et diluculo valde surgens, egressus abiit in desertum 36 locum, ibique orabat. Et prosecutus est eum Simon, 37 et qui cum illo erant. Et cum invenissent eum, dixerunt ei: Quia omnes querunt te. Et ait illis: Eamus in proximos vicos, et civitates, ut et ibi prædicem: ad hoc enim veni.

39 Et erat prædicans in synagogis eorum, et in omni 40 Galilæa, et dæmonia ejiciens. Et venit ad eum leprosus deprecans eum: et genu flexo dixit ei: Si vis, potes me 41 mundare. Jesus autem misertus ejus, extendit manum 42 suam: et tangens eum, ait illi: Volo: Mundare. Et cum 43 dixi: Mundare, statim discessit ab eo lepra, et mundatus est. Et 44 comminatus est ei, statimque ejecit illum. Et dicit ei: Vide nemini dixeris sed vade, ostende te principi sacerdoti, et offer pro cunctatione tua, quæ præcepit 45 Moyses in testimonium illis. At ille egressus cœpit prædicare, et diffamare sermonem, ita ut jam non posset manifeste introire in civitatem, sed foris in desertis locis cœct, et conveniebant ad eum undique.

2 Et iterum intravit Capharnaum post dies; et 2 auditum est quod in domo esset, et convenerunt multi,

leaving their father Zebedee in the ship with his hired men, they followed him.

21 And they enter into Capharnaum, and he forthwith upon the Sabbaths, going into the Synagogue, taught them. 22 And they were astonished at his doctrine; for he was teaching them as having power, and not as the Scribes. 23 And there was in their Synagogue a man in an unclean spirit; and he cried out, 24 saying, What to us and to thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Saint of God. 25 And Jesus threatened him, saying, Hold thy peace, and go out of the man. 26 And the unclean spirit, tearing him, and crying out with a great voice, went out of him. 27 And they marvelled all, insomuch that they questioned among themselves, saying, What thing is this? what is this new doctrine? for with power he commandeth the unclean spirits also, and they obey him. 28 And the bruit of him went forth incontinent into all the country of Galilee.

29 And immediately going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John. 30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31 And coming near he lifted her up, taking her by the hand: and incontinent the ague left her, and she ministered unto them. 32 And when it was evening, after sunset, they brought to him all that were ill at ease, and that bad devils. 33 And all the city was gathered together at the door. 34 And he cured many that were vexed with divers diseases; and he cast out many devils, and he suffered not them to speak that they knew him.

35 And rising very early, and going forth, he went into a desert place: and there he prayed. 36 And Simon sought after him, and they that were with him. 37 And when they had found him, they said to him, That all seek for thee. 38 And he saith to them, Let us go into the next towns and cities, that I may preach there also: for to this purpose am I come.

39 And he was preaching in their Synagogues, and in all Galilee: and casting out devils. 40 And a leper cometh to him, beseeching him: and kneeling down saith to him, If thou wilt, thou canst make me clean. 41 And Jesus, having compassion on him, stretched forth his hand; and touching him, he saith unto him, I will, be thou made clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he threatened him, and forthwith cast him forth; 44 and he saith to him, See thou tell nobody: but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them. 45 But he being gone forth, began to publish and to blaze abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

And again he entered into Capharnaum after some days, and it was heard that he was in the house,² and many came together, so that there was no place, no, not at the

door, and he spake to them the word. ³ And they came to him bringing one sick of the palsy, who was carried of four. ⁴ And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they did let down the couch wherein the sick of the palsy lay. ⁵ And when Jesus had seen their faith, he saith to the sick of the palsy, Son, thy sins are forgiven thee. ⁶ And there were certain of the Scribes sitting there and thinking in their hearts, ⁷ Why doth he speak so? he blasphemeth. Who can forgive sins, but only God? ⁸ Which by and by, Jesus knowing in his spirit that they so thought within themselves, saith to them, Why think you these things in your hearts? ⁹ Whether is easier, to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, take up thy couch, and walk? ¹⁰ But that you may know that the Son of man hath power in earth to forgive sins (he saith to the sick of the palsy) ¹¹ I say to thee, Arise, take up thy couch, and go into thy house. ¹² And forthwith he arose; and taking up his couch, went his way in the sight of all, so that all marvelled, and glorified God, saying, That we never saw the like.

¹³ And he went forth again to the sea; and all the multitude came to him, and he taught them. ¹⁴ And when he passed by, he saw Levi of Alphæus sitting at the custom place: and he saith to him, Follow me. And rising up, he followed him. ¹⁵ And it came to pass, as he sat at meat in his house, many Publicans and sinners did sit down together with Jesus and his Disciples: for they were many, who also followed him. ¹⁶ And the Scribes and the Pharisees seeing that he did eat with Publicans and Sinners, said to his Disciples, Why doth your Master eat and drink with Publicans and sinners? ¹⁷ Jesus hearing this, saith to them, The whole have not need of a Physician, but they that are ill at ease; for I came not to call the just, but sinners.

¹⁸ And the disciples of John and the Pharisees did use to fast; and they come and say to him, Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast? ¹⁹ And Jesus said to them, Why, can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them, they cannot fast. ²⁰ But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days. ²¹ Nobody seweth a piece of raw cloth to an old garment: otherwise he taketh away the new piecing from the old, and there is made a greater rent. ²² And nobody putteth new wine into old bottles: otherwise the wine bursteth the bottles, and the wine will be shed, and the bottles will be lost; but new wine must be put into new bottles.

ita ut non caperet neque ad januam, et loquebatur eis verbum. Et venerunt ad eum ferentes paralyticum, ³ qui a quattuor portabatur. Et cum non possent offerre ⁴ eum illi præ turba, nudaverunt tectum ubi erat: et patesciantes submiserunt grabatum, in quo paralyticus jacebat. Cum autem vidisset Jesus fidem illorum, ait ⁵ paralytico: Fili, dimittuntur tibi peccata tua. Erant ⁶ autem illie quidam de Scribis sedentes, et cogitantes in cordibus suis: Quid hic sic loquitur? blasphemat. ⁷ Quis potest dimittere peccata, nisi solus Deus? Quo ⁸ statim cognito Jesus spiritu suo quia sic cogitarent intra se, dicit illis: Quid ista cogitatis in cordibus vestris? Quid est facilius dicere paralytico: Dimittu ⁹ tur tibi peccata: an dicere: Surge, tolle grabatum tuum, et ambula? Ut autem sciatis quia Filius hominis habet potestatem in terra dimittendi peccata, (ait paralytico) Tibi dico: Surge, tolle grabatum tuum, ¹¹ et vade in domum tuam. Et statim surrexit ille: et, ¹² sublato grabato, abiit coram omnibus, ita ut mirarentur omnes, et honorificarent Deum, dicentes: Quia nunquam sic vidimus.

Et egressus est rursus ad mare: omnisque turba ¹³ veniebat ad eum, et docebat eos. Et cum præteriret, ¹⁴ vidit Levi Alphaei sedentem ad telonium, et ait illi: Sequere me. Et surgens secutus est eum. Et factum ¹⁵ est, cum accumberet in domo illius, multi publicani et peccatores simul discubebant cum Jesu et discipulis ejus: erant enim multi, qui et sequebantur eum. Et ¹⁶ Scribæ et Pharisæi videntes quia manducaret cum publicanis et peccatoribus, dicebant discipulis ejus: Quare cum publicanis et peccatoribus manducat et bibit Magister vester? Hoc auditio Jesus ait illis: ¹⁷ Non necesse habent sani medico, sed qui male habent: non enim veni vocare justos, sed peccatores.

Et erant discipuli Joannis, et Pharisæi jejunantes: ¹⁸ et veniunt, et dicunt illi: Quare discipuli Joannis, et Pharisæorum jejunant, tui autem discipuli non jejunant? Et ait illis Jesus: Numquid possunt filii ¹⁹ nuptiarum, quamdiu sponsus cum illis est, jejunare? Quanto tempore habent secum sponsum, non possunt jejunare. Venient autem dies cum auferetur ab eis sponsus: et tunc jejunabunt in illis diebus. Nemo ²¹ assumptum panni rudis assuit vestimento veteri: alioquin aufert supplementum novum a veteri, et major scissura fit. Et nemo mittit vinum novum in utres ²² veteres: alioquin dirumpet vinum utres, et vinum effundetur, et utres peribunt: sed vinum novum in utres novos mitti debet.

23 Et factum est iterum cum Dominus sabbatis ambularet per sata, et discipuli ejus cœperunt progredi, et
24 vellere spicas. Pharisæi autem dicebant ei: Ecce,
25 quid faciunt sabbatis quod non licet? Et ait illis:
Numquam legistis quid fecerit David, quando necessitatibus habuit, et esuriit ipse, et qui cum eo erant?
26 Quomodo introivit in domum Dei sub Abiathar principe sacerdotum, et panes propositionis manducavit, quos non licebat manducare, nisi sacerdotibus, et dedit eis,
27 qui cum eo erant? Et dicebat eis: Sabbathum propter hominem factum est, et non homo propter sabbatum.
28 Itaque Dominus est filius hominis, etiam sabbati.

3 Et introivit iterum in synagogam: et erat ibi homo
2 habens manum aridam. Et observabant eum, si sabbatis curaret, ut accusarent illum. Et ait homini
4 habenti manum aridam: Surge in medium. Et dicit eis: Liceat sabbatis benefacere, an male? animam
5 salvam facere, an perdere? At illi tacebant. Et circumspiciens eos cum ira, contristatus super cæcitate cordis eorum, dicit homini: Extende manum tuam. Et extendit, et restituta est manus illi.

6 Exeuntes autem Pharisæi, statim cum Herodianis consilium faciebant adversus eum, quomodo eum perderent. Jesus autem cum discipulis suis cessit ad mare: et multa turba a Galilæa et Judæa secuta est eum, et ab Ierosolymis, et ab Idumæa, et trans Jordanem: et qui circa Tyrum, et Sidoneum, multitudine magna, audientes, quæ faciebat, venerunt ad eum.
9 Et dixit discipulis suis ut navicula sibi deserviret 10 propter turbam, ne comprimerent eum. Multos enim sanabat, ita ut irruerent in eum ut illum tangerent 11 quotquot habebant plagas. Et spiritus immundi, cum illum videbant, procidebant ei, et clamabant dicentes: 12 Tu es Filius Dei. Et vehementer comminabatur eis ne manifestarent illum.

13 Et ascendens in montem vocavit ad se quos voluit 14 ipse: et venerunt ad eum. Et fecit ut essent duodecim cum illo: et ut mitteret eos prædicare. Et dedit illis potestatem curandi infirmitates, et ejiciendi daemones. Et imposuit Simoni nomen Petrus: et Jacobum Zebedæi, et Joannem fratrem Jacobi, et imposuit 18 eis nomina Boanerges, quod est, Filii tonitrui: et Andream, et Philippum, et Bartholomaeum, et Matthæum, et Thomam, et Jacobum Alphæi, et Thaddeum, et Simonem Cananæum, et Judam Iscariotem, qui et tradidit illum.

20 Et veniunt ad dominum: et convenit iterum turba, 21 ita ut non posset neque panem manducare. Et cum

²³ And it came to pass again when he walked through the corn on the Sabbaths, and his Disciples began to go forward and to pluck the ears. ²⁴ And the Pharisees said to him, Behold, why do they on the Sabbaths that which is not lawful? ²⁵ And he said to them, Did you never read what David did when he was in necessity, and himself was an hungred and they that were with him? ²⁶ how he entered into the house of God under Abiathar the high Priest, and did eat the loaves of Proposition, which it was not lawful to eat but for the Priests, and did give unto them which were with him? ²⁷ And he said to them, The Sabbath was made for man, and not man for the Sabbath. ²⁸ Therefore the son of man is Lord of the Sabbath also.

And he entered again into the Synagogue, and there was a man there that had a withered hand. ² And they watched him, whether he would cure on the Sabbath; that they might accuse him. ³ And he saith to the man that had the withered hand, Rise up into the midst. ⁴ And he saith to them, Is it lawful on the Sabbath to do well or ill? to save a soul, or to destroy? but they held their peace. ⁵ And looking round about upon them with anger, being sorrowful for the blindness of their heart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

⁶ And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him. ⁷ But Jesus with his Disciples retired to the sea; and a great multitude from Galilee and Jewry followed him; ⁸ and from Jerusalem, and from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. ⁹ And he spake to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him; ¹⁰ for he healed many, so that there pressed in upon him for to touch him, as many as had hurts. ¹¹ And the unclean spirits, when they saw him, fell down unto him: and they cried, saying, ¹² Thou art the son of God. And he vehemently charged them that they should not disclose him.

¹³ And ascending into a mountain, he called unto him whom he would himself: and they came to him. ¹⁴ And he made that twelve should be with him, and that he might send them to preach. ¹⁵ And he gave them power to cure infirmities, and to cast out devils. ¹⁶ And he gave to Simon the name Peter; ¹⁷ and James of Zebedee, and John the brother of James: and he called their names, Boanerges, which is, *the sons of thunder*; ¹⁸ and Andrew and Philippe, and Bartolomeus and Matthew, and Thomas and James of Alphæus, and Thaddæus, and Simon Cananæus, ¹⁹ and Judas Iscariote, who also betrayed him.

²⁰ And they come to a house: and the multitude resorteth together again, so that they could not so much as eat bread. ²¹ And

when his had heard of it, they went forth to lay hands on him; for they said, That he was become mad. ²² And the Scribes which were come down from Jerusalem said, That he hath Beelzebub: and that in the prince of devils he casteth out devils. ²³ And after he had called them together, he said to them in parables, How can Satan cast out Satan? ²⁴ And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵ And if a house be divided against itself, that house cannot stand. ²⁶ And if Satan be risen against himself, he is divided, and cannot stand, but hath an end. ²⁷ Nobody can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, and then shall he rifle his house. ²⁸ Amen I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme. ²⁹ But he that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shall be guilty of an eternal sin. ³⁰ Because they said, He hath an unclean spirit.

³¹ And there come his mother and brethren: and standing without they sent unto him calling him, ³² and the multitude sat about him: and they say to him, Behold thy mother and thy brethren without seek thee. ³³ And answering them, he said, Who is my mother and my brethren? ³⁴ And looking about upon them which sat round about him, he saith, Behold my mother and my brethren. ³⁵ For whosoever shall do the will of God, he is my brother and my sister and mother.

And again he began to teach at the sea-side; and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land: ² and he taught them in parables many things, and said to them in his doctrine, ³ Hear ye:

Behold, the sower went forth to sow. ⁴ And while he soweth some fell by the way-side, and the fowls of the air came, and did eat it. ⁵ And other some fell upon rocky places where it had not much earth: and it shot up immediately, because it had not deepness of earth: ⁶ and when the sun was risen, it parched, and because it had not root, it withered. ⁷ And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. ⁸ And some fell upon good ground; and it yielded fruit that grew up and increased, and it brought forth, one thirty, one sixty, and one an hundred.

⁹ And he said, He that hath ears to hear, let him hear. ¹⁰ And when he was alone, the Twelve that were with him, asked him the parable. ¹¹ And he said to them, To you it is given to know the mystery of the kingdom of God; but to them that are without, all things are done in parables: ¹² that seeing they may see, and not see; and hearing they may hear,

audiissent sui, exierunt tenere eum: dicebant enim: Quoniam in furorem versus est. Et Scribæ, qui ab ²² Ierosolymis descenderant, dicebant: Quoniam Beelzebub habet, et quia in principe dæmoniorum ejicit dæmonia. Et convocatis eis in parabolis dicebat illis: ²³ Quomodo potest satanas satanam ejicere? Et si regnum in se dividatur, non potest regnum illud stare. Et si domus super semetipsam dispergatur, non potest ²⁵ domus illa stare. Et si satanas consurrexit in se- ²⁶ metipsum, dispergitus est, et non poterit stare, sed finem habet. Nemo potest vasa fortis ingressus in ²⁷ domum diripere, nisi prius fortem alliget, et tunc domum ejus diripiet. Amen dico vobis, quoniam ²⁸ omnia dimittentur filiis hominum peccata, et blasphemiae, quibus blasphemaverint: qui autem blasphemaverit in Spiritum sanctum, non habebit remissionem in æternum, sed reus erit æterni delicti. Quoniam ³⁰ dicebant: Spiritum immundum habet.

Et veniunt mater ejus et fratres: et foris stantes ³¹ miserunt ad eum vocantes eum. Et sedebat circa eum ³² turba: et dicunt ei: Ecce mater tua et fratres tui foris querunt te. Et respondens eis, ait: Quae est mater ³³ mea et fratres mei? Et circumspiciens eos, qui in ³⁴ circuitu ejus sedebant, ait: Ecce mater mea, et fratres mei. Qui enim fecerit voluntatem Dei, hic frater ³⁵ meus, et soror mea, et mater est.

Et iterum cœpit docere ad mare: et congregata est ⁴ ad eum turba multa, ita ut navim ascendens sederet in mari, et omnis turba circa mare super terram erat: et ² docebat eos in parabolis multa, et dicebat illis in doctrina sua: Audite: ecce exiit seminar ad seminarum. ³

Et dum seminat, aliud cecidit circa viam, et vene- ⁴ runt volucres cœli, et comedenterunt illud. Aliud vero ⁵ cecidit super petrosa, ubi non habuit terram multam; et statim exortum est, quoniam non habebat altitudinem terræ: et quando exortus est sol, exaestuavit: et ⁶ eo quod non habebat radicem, exaruit. Et aliud ⁷ cecidit in spinas; et ascenderunt spinæ, et sufflocaverunt illud, et fructum non dedit. Et aliud cecidit in ⁸ terram bonam; et dabat fructum aseendentem et crescentem, et afferebat unum triginta, unum sexaginta, et unum centum.

Et dicebat: Qui habet aures audiendi, audiat. ⁹ Et cum esset singularis, interrogaverunt eum hi, qui ¹⁰ cum eo erant duodecim, parabolam. Et dicebat eis: ¹¹ Vobis datum est nosse mysterium regni Dei: illis autem, qui foris sunt, in parabolis omnia fiunt: ut ¹² videntes videant, et non videant: et audientes audiant,

et non intelligent: ne quando convertantur, et dimit-
13 tantur eis peccata. Et ait illis: Nescitis parabolam
14 hanc? et quomodo omnes parabolas cognoscetis? Qui
15 seminat, verbum seminat. Hi autem sunt, qui circa
viam, ubi seminatur verbum, et cum audierint, confessim
venit satanas, et ausert verbum, quod seminatum
16 est in cordibus eorum. Et hi sunt similiter, qui super
petrosa seminantur: qui cum audierint verbum, statim
17 cum gaudio accipiunt illud: et non habent radicem
in se, sed temporales sunt: deinde, orta tribulatione et
persecutione propter verbum, confessim scandalizantur.
18 Et alii sunt, qui in spinis seminantur: hi sunt, qui
19 verbum audiunt; et ærumnæ sæculi, et deceptio divi-
tiarum, et circa reliqua concupiscentiae introeuntes
20 suffocant verbum, et sine fructu efficitur. Et hi sunt,
qui super terram bonam seminati sunt, qui audiunt
verbum, et suscipiunt, et fructificant, unum triginta,
unum sexaginta, et unum centum.

21 Et dicebat illis: Numquid venit lucerna ut sub
modio ponatur, aut sub lecto? nonne ut super cande-
22 labrum ponatur? non est enim aliquid absconditum,
quod non manifestetur: nec factum est occultum, sed
23 ut in palam veniat. Si quis habet aures audiendi,
audiat.

24 Et dicebat illis: Videte quid audiatis. In qua
mensura mensi fueritis, remetietur vobis, et adjicetur
25 vobis. Qui enim habet, dabitur illi; et qui non habet,
etiam quod habet auferetur ab eo.

26 Et dicebat: Sic est regnum Dei, quemadmodum si
27 homo jaciat semen in terram. Et dormiat, et
exsurgat nocte et die, et semen germinet et increseat,
28 dum nescit ille. Ultro enim terra fructificat, primum
herbam, deinde spicam, deinde plenum frumentum in
29 spica. Et cum produxerit fructus, statim mittit falcem,
quoniam adest messis.

30 Et dicebat: Cui assimilabimus regnum Dei? aut cui
31 parabolæ comparabimus illud? sicut granum sinapis,
quod cum seminatum fuerit in terra, minus est omnibus
32 seminibus, quæ sunt in terra: et cum seminatum
fuerit ascendit, et fit majus oīnnibus oleribus, et facit
ramos magnos, ita ut possint sub umbra ejus aves cœli
habitare.

33 Et talibus multis parabolis loquebatur eis verbum,
34 prout poterant audire: sine parabola autem non
loquebatur eis: scorsum autem discipulis suis disse-
rebat oīnnia.

35 Et ait illi in illa die, cum sero esset factum: Trans-
36 camus contra. Et dimittentes turbam, assununt eum

and not understand: lest at any time they should be converted and their sins be forgiven them. ¹³And he saith to them, Do you not know this parable? and how shall you know all parables? ¹⁴He that soweth, soweth the word. ¹⁵And they by the way side, are these: where the word is sown, and when they shall have heard, immediately cometh Satan, and taketh away the word that was sown in their hearts. ¹⁶And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy receive it; ¹⁷and they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. ¹⁸And other there be that are sown among thorns: these are they that hear the word, ¹⁹and the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in choke the word, and it is made fruitless. ²⁰And these are they that were sown upon the good ground, which hear the word and receive it, and yield fruit one thirty, one sixty, and one an hundred.

²¹And he said to them, Cometh a candle to be put under a bushel, or under a bed? and not to be put upon the candlestick? ²²For there is nothing hid, which shall not be made manifest: neither was anything made secret, but that it shall come to light. ²³If any man have ears to hear, let him hear.

²⁴And he said to them, See what you hear. In what measure you mete, it shall be measured to you again, and more shall be given to you. ²⁵For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

²⁶And he said, So is the kingdom of God: as if a man cast seed into the earth, ²⁷and sleep, and rise up night and day, and the seed spring, and grow up while he knoweth not. ²⁸For the earth of itself bringeth forth fruit, first the blade, then the ear, afterward the full corn in the ear. ²⁹And when the fruit hath brought out itself, immediately he putteth in the sickle, because harvest is come.

³⁰And he said, To what shall we liken the kingdom of God? or to what parable shall we compare it? ³¹As a mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth: ³²and when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughs, so that the birds of the air may dwell under the shadow thereof.

³³And with many such parables he spake to them the word, according as they were able to hear: ³⁴and without parable he did not speak unto them; but apart, he explicated all things to his Disciples.

³⁵And he saith to them in that day, when evening was come, Let us pass over to the other side. ³⁶And dismissing the multitude,

they take him so as he was in the boat; and there were other boats with him. ³⁷ And there arose a great storm of wind, and the waves beat into the boat, so that the boat was filled. ³⁸ And he was in the hinder part of the boat sleeping upon a pillow: and they raise him, and say to him, Master, doth it not pertain to thee that we perish? ³⁹ And rising up he threatened the wind, and said to the sea, Peace, be still. And the wind ceased, and there was made a great calm. ⁴⁰ And he said to them, Why are you fearful? neither yet have you faith? ⁴¹ And they feared with great fear: and they said one to another, Who is this (thinkest thou) that both wind and sea obey him?

And they came beyond the strait of the sea into the country of the Gernsens. ² And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, ³ that had his dwelling in the sepulchres; and neither with chains could any man now bind him: ⁴ for being often bound with fetters and chains, he had burst the chains, and broken the letters; and nobody could tame him: ⁵ and he was always day and night in the sepulchres and in the mountains, crying and cutting himself with stones. ⁶ And seeing Jesus afar off, he ran and adored him: ⁷ and crying with a great voice, said, What to me and thee Jesus the son of God most high? I adjure thee by God that thou torment me not. ⁸ For he said unto him, Go out of the man thou unclean spirit. ⁹ And he asked him, What is thy name? And he saith to him, My name is Legion: because we are many. ¹⁰ And he besought him much, that he would not expel him out of the country. ¹¹ And there was there about the mountain a great herd of swine, feeding. ¹² And the spirits besought him, saying, Send us into the swine, that we may enter into them. ¹³ And Jesus immediately granted unto them. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. ¹⁴ And they that fed them, fled, and carried news into the city and into the fields. And they went forth to see what was done: ¹⁵ and they come to Jesus, and they see him that was vexed of the devil, sitting, clothed, and well in his wits; and they were afraid. ¹⁶ And they that had seen it, told them, in what manner he had been dealt withal that had the devil; and of the swine. ¹⁷ And they began to desire him, that he would depart from their coasts. ¹⁸ And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him; ¹⁹ and he admitted him not, but saith to him, Go into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercy upon thee. ²⁰ And he went his way, and began to publish in Decapolis how great things Jesus had done to him: and all marvelled.

²¹ And when Jesus had passed in boat

ita ut erat in navi: et aliæ naves erant cum illo. Et ³⁷ facta est procella magna venti, et fluctus mittebat in navim, ita ut impleretur navis. Et erat ipse in puppi ³⁸ super cervical dormiens: et excitant eum, et dicunt illi: Magister, non ad te pertinet, quia perimus? Et ³⁹ exsurgens comminatus est vento, et dixit mari: Tace, obnutesce. Et cessavit ventus: et facta est tranquillitas magna. Et ait illis: Quid timidi estis? needum ⁴⁰ habetis fidem? Et timuerunt timore magno, et dicebant ad alterutrum: Quis, putas, est iste, quia et ventus et mare obedient ei?

Et venerunt trans frustum maris in regionem Gerase- ⁵ norum. Et excunti ei de navi, statim occurrit de ² monumentis homo in spiritu immundo. Qui domi- ³ cilium habebat in monumentis, et neque catenis jam quisquam poterat eum ligare: quoniam saepè compedi- ⁴ bus et catenis vinctus, dirupisset catenas, et compedes comminuisset, et nemo poterat eum domare. Et sem- ⁵ per die ac nocte in monumentis et in montibus erat, clamans, et concidens se lapidibus. Videns autem ⁶ Jesum a longe, cucurrit, et adoravit eum: et claimans ⁷ voce magna dixit: Quid mihi et tibi, Jesu fili Dei altissimi? adjuro te per Deum, ne me torqueas. Dice- ⁸ bat enim illi: Exi, spiritus immunde ab homine. Et ⁹ interrogabat eum: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus. Et depre- ¹⁰ cabatur eum multum, ne se expelleret extra regionem. Erat autem ibi circa montem grex porcorum magnus, ¹¹ pascens. Et deprecabantur eum spiritus, dicentes: ¹² Mitte nos in porcos ut in eos introcamus. Et concessit ¹³ eis statim Jesus. Et excuntes spiritus immundi introierunt in porcos: et magno impetu grex præcipi- ¹⁴ tatus est in mare ad duo millia, et suffocati sunt in mari. Qui autem pascabant eos, fugerunt, et nuncia- ¹⁵ verunt in civitatem, et in agros. Et egressi sunt videre quid esset factum: et veniunt ad Jesum: et vident illum, qui a dæmonio vexabatur, sedentem vestitum, et sanae mentis, et timuerunt. Et narraverunt illis, qui ¹⁶ viderant, qualiter factum esset ei, qui dæmonium habuerat, et de porcis. Et rogare coeperunt eum ut ¹⁷ discederet de finibus eorum. Cumque ascenderet ¹⁸ navim, cœpit illum deprecari, qui a dæmonio vexatus fuerat, ut esset cum illo. Et non admisit eum, sed ait ¹⁹ illi: Vade in domum tuam ad tuos, et annuncia illis quanta tibi Dominus fecerit, et misertus sit tui. Et ²⁰ abiit, et cœpit prædicare in Decapolis, quanta sibi fecisset Jesus: et omnes mirabantur.

Et cum transcendisset Jesus in navi rursum trans ²¹

fretum, convenit turba multa ad eum, et erat circa
22 mare. Et venit quidam de archisynagogis nomine
23 Jairus: et videns eum, procidit ad pedes ejus. Et
deprecabatur eum multum, dicens: Quoniam filia mea
in extremis est, Veni, impone manum super eam, ut
24 salva sit, et vivat. Et abiit cum illo, et sequebatur
eum turba multa, et comprimebant eum.

25 Et mulier, quæ erat in profluvio sanguinis annis
26 duodecim. Et fuerat multa perpessa a compluribus
medicis: et erogaverat omnia sua, nec quidquam
27 profecerat, sed magis deterius habebat: Cum audisset
de Jesu, venit in turba retro, et tetigit vestimentum
28 ejus: dicebat enim: Quia si vel vestimentum ejus
29 tetigero, salva ero. Et confestim siccatus est fons san-
guinis ejus: et sensit corpore quia sanata esset a plaga.
30 Et statim Jesus in scemtispo cognoscens virtutem,
quæ exierat de illo, conversus ad turbam, aiebat: Quis
31 tetigit vestimenta mea? Et dicebant ei discipuli sui:
Vides turbam comprimentem te, et dicas: Quis me
32 tetigit? Et circumspiciebat videre eam, quæ hoc
33 fecerat. Mulier vero timens et tremens, sciens quod
factum esset in se, venit et procidit ante eum, et dixit
34 ei omnem veritatem. Ille autem dixit ei: Filia, fides
tua te salvam fecit: vade in pace, et esto sana a plaga
tua.

35 Adhuc eo loquente veniunt ab archisynagogo, di-
centes: Quia filia tua mortua est: quid ultra vexas
36 Magistrum? Jesus autem auditu verbo, quod dice-
batur, ait archisynagogo: Noli timere: tantummodo
37 crede. Et non admisit quemquam, se sequi, nisi
38 Petrum, et Jacobum, et Joannem fratrem Jacobi. Et
veniunt in domum archisynagogi, et videt tumultum,
39 et flentes, et ejulantes multum. Et ingressus, ait illis:
Quid turbamini, et ploratis? puella non est mortua,
40 sed dormit. Et irridebant cum. Ipse vero ejectis
omnibus assumit patrem et matrem puellæ, et qui secum
41 erant, et ingreditur ubi puella erat jacens. Et tenens
manum puellæ, ait illi: Talitha cumi, quod est inter-
42 pretatum: Puella, (tibi dico) surge. Et confestim
surrexit puella, et ambulabat: erat autem annorum
43 duodecim: et obstupuerunt stupore magno. Et
præcepit illis vehe menter ut nemo id sciret: et dixit
dari illi manducare.

6 Et egreus inde abiit in patriam suam: et seque-
2 bantur eum discipuli sui: et facto sabbato caput in
synagoga docere: et multi audientes admirabantur in
doctrina ejus, dicentes: Unde huic haec omissa? et
quæ est sapientia, quæ data est illi: et virtutes tales,

again over the strait, a great multitude assembled together unto him, and he was about the sea. ²² And there cometh one of the Arch-synagogues, named Jairus: and seeing him, he falleth down at his feet, ²³ and besought him much, saying, That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live. ²⁴ And he went with him, and a great multitude followed him, and they thronged him.

²⁵ And a woman which was in an issue of blood twelve years, ²⁶ and had suffered many things of many Physicians, and had bestowed all that she had, neither was anything the better, but was rather worse: ²⁷ when she had heard of Jesus, she came in the press behind him, and touched his garment; ²⁸ for she said, That if I shall touch but his garment, I shall be safe. ²⁹ And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the malady. ³⁰ And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? ³¹ And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me? ³² And he looked about to see her that had done this. ³³ But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴ And he said to her, Daughter, thy faith hath made thee safe; go in peace, and be whole of thy malady.

³⁵ As he was yet speaking, they come to the Archsynagogue, saying, That thy daughter is dead: why dost thou trouble the Master any further? ³⁶ But Jesus having heard the word that was spoken, saith to the Archsynagogue, Fear not: only believe. ³⁷ And he admitted not any man to follow him, but Peter and James and John the brother of James. ³⁸ And they came to the Archsynagogue's house, and he seeth a tumult, and folk weeping and wailing much. ³⁹ And going in, he saith to them, Why make you this ado and weep? the wench is not dead, but sleepeth. ⁴⁰ And they derided him. But he having put forth all, taketh the father and the mother of the wench, and them that were with him, and they go in where the wench was lying. ⁴¹ And holding the wench's hand, he saith to her *Talithacumi*, which is, being interpreted, *wench* (I say to thee) arise; ⁴² and forthwith the wench rose up, and walked: and she was twelve years old: and they were astonished with great astonishment. ⁴³ And he commanded them earnestly that nobody should know it; and he bade that something should be given her to eat.

And going out from thence, he went into his country: and his Disciples followed him. ² And when the sabbath was come, he began to teach in the synagogue; and many hearing him were in admiration at his doctrine, saying, How came this fellow by all these things? and what wisdom is this that is given to him, and such virtues as are wrought

by his hands? ³ Is not this the Carpenter, the son of Marie, the brother of James and Joseph and Jude and Simon? Why, are not also his sisters here with us? And they were scandalized in him. ⁴ And Jesus said to them, That there is not a Prophet without honour, but in his own country, and in his own house, and in his own kindred. ⁵ And he could not do any miracle there, but only cured a few that were sick, imposing his hands, ⁶ and he marvelled because of their incredulity, and he went about the towns in circuit teaching.

⁷ And he called the Twelve: and began to send them two and two, and gave them power over unclean spirits. ⁸ And he commanded them that they shold take nothing for the way, but a rod only; not scrip, not bread, nor money in their purse, ⁹ but shod with sandals, and that they should not put on two coats. ¹⁰ And he said to them, Whithersoever you shall enter into an house, there tarry till you depart thence; ¹¹ and whosoever shall not receive you, nor hear you, going forth from thence shake off the dust from your feet for a testimony to them. ¹² And going forth they preached that they should do penance: ¹³ and they cast out many devils, and anointed with oil many sick, and healed them.

¹⁴ And king Herod heard (for his name was made manifest), and he said, That John the Baptist is risen again from the dead, and therefore virtues work in him. ¹⁵ And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. ¹⁶ Which Herod hearing, said, John whom I beheaded, he is risen again from the dead.

¹⁷ For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philippe his brother, because he had married her. ¹⁸ For John said to Herod, It is not lawful for thee to have thy brother's wife. ¹⁹ And Herodias lay in wait for him: and was desirous to kill him, and could not. ²⁰ For Herod feared John, knowing him to be a just and holy man; and he kept him, and by hearing him did many things: and he heard him gladly. ²¹ And when a convenient day was fallen, Herod made the supper of his birthday to the Princes and the Tribunes and the chief of Galilee. ²² And when the daughter of the same Herodias came in, and had danned, and pleased Herod, and them that sat with him at the table, the King said to the damsel, Ask of me what thou wilt, and I will give it thee; ²³ and he sware to her, That whatsoever thou shalt ask I will give thee, though the half of my kingdom. ²⁴ Who when she was gone forth, said to her mother, What shall I ask? But she said, The head of John the Baptist. ²⁵ And when she was gone in by and by with haste to the King, she asketh, saying, I will that forthwith thou give me in a platter the head of John the Baptist. ²⁶ And the King was striken sad: because of his oath, and for them that sat together at table he would

quæ per manus ejus efficiuntur? Nonne hic est faber, ³ filius Mariæ, frater Jacobi, et Joseph, et Judæ, et Simonis? nonne et sorores ejus hic nobiscum sunt? Et scandalizabantur in illo. Et dicebat illis Jesus: ⁴ Quia non est propheta sine honore nisi in patria sua, et in domo sua, et in cognatione sua. Et non poterat ⁵ ibi virtutem ullam facere, nisi paucos infirmos impositis manibus curavit: et mirabatur propter incredulitatem ⁶ corum, et circuibat castella in circuitu docens.

Et vocavit duodecim: et cœpit eos mittere binos, ⁷ et dabat illis potestatem spirituum immundorum. Et præcepit eis ne quid tollerant in via, nisi virgam ⁸ tantum: non peram, non panem, neque in zona æs. Sed calceatos sandaliis, et ne induerentur duabus tunicis. ⁹ Et dicebat eis: Quocumque introieritis in domum: illic ¹⁰ manete donec exeat inde: et quicumque non receperint vos, nec audierint vos, exeuntes inde, executite pulverem de pedibus vestris in testimonium illis. Et exeuntes prædicabat ut pœnitentiam agerent: ¹² Et dæmonia multa ejiciebant, et ungebant oleo multos ¹³ ægros, et sanabant.

Et audivit rex Herodes, (manifestum enim factum ¹⁴ est nomen ejus) et dicebat: Quia Joannes Baptista resurrexit a mortuis: et propterea virtutes operantur in illo. Alii autem dicebant: Quia Elias est. Alii ¹⁵ vero dicebant: Quia propheta est, quasi unus ex prophetis. Quo auditio Herodes ait: Quem ego decollavi ¹⁶ Joannem, hic a mortuis resurrexit.

Ipse enim Herodes misit, ac tenuit Joannem, et vinxit ¹⁷ eum in carcere propter Herodiadem uxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Joannes ¹⁸ Herodi: Non licet tibi habere uxorem fratris tui. Herodias autem insidiabatur illi: et volebat occidere eum, nec poterat. Herodes enim metuebat Joannem, sciens ²⁰ eum virum justum et sanctum: et custodiebat eum, et auditio eo multa faciebat, et libenter eum audiebat. Et cum dies opportunus accidisset, Herodes natalis sui ²¹ cœnam fecit principibus, et tribunis, et primis Galilææ. Cumque introisset filia ipsius Herodiadis, et saltasset, ²² et placuissest Herodi, simulque recumbentibus; rex ait puellæ: Pete a me quod vis, et dabo tibi: et juravit ²³ illi: Quia quidquid petieris dabo tibi, licet dimidium regni mei. Quæ cum exisset, dixit matri suæ: Quid ²⁴ petam? At illa dixit: Caput Joannis Baptiste. Cumque ²⁵ introisset statim cum festinatione ad regem, petivit dicens: Volo ut protinus des mihi in disco caput Joannis Baptiste. Et contristatus est rex; propter ²⁶ jusjurandum, et propter simul discubentes noluit eam

27 contristare : sed misso spiculatore præcepit afferri
 28 caput ejus in disco. Et decollavit eum in carcere. Et
 attulit caput ejus in disco: et dedit illud puellæ dedit
 29 matri sue. Quo auditio, discipuli ejus venerunt, et
 tulerunt corpus ejus: et posuerunt illud in monumento.
 30 Et convenientes Apostoli ad Jesum, renunciaverunt
 31 ei omnia, quæ egerant et docuerant. Et ait illis: Venite
 seorsum in desertum locum, et requiescite pusillum.
 Erant enim qui veniebant et redibant multi: et nec
 32 spatium manducandi habebant. Et ascendentibus in na-
 33 vim, abierunt in desertum locum seorsum. Et viderunt
 eos abeentes, et cognoverunt multi: et pedestres de
 omnibus civitatibus concurrerunt illuc, et prævenerunt
 eos.
 34 Et exiens vidit turbam multam Jesus: et misertus
 est super eos, quia erant sicut oves non habentes pas-
 35 torem, et cœpit illos docere multa. Et cum jam hora
 multa fieret, accesserunt discipuli ejus, dicentes: De-
 36 sertus est locus hic, et jam hora præteriit: Dimitte
 illos, ut euntes in proximas villas et vicos, emant sibi
 37 cibos, quos manducent: et respondens ait illis: Date
 illis vos manducare. Et dixerunt ei: Euntes emamus
 ducentis denariis panes, et dabimus illis manducare.
 38 Et dicit eis: Quot panes habetis? ite, et videte. Et
 cum cognovissent, dicunt: Quinque, et duos pisces.
 39 Et præcepit illis ut accumbere facerent omnes secunduin
 40 contubernia super viride sœnum. Et discubuerunt in
 41 partes per centenos et quinquagenos. Et acceptis
 quinque panibus et duobus piscibus, intuens in cœlum,
 benedixit, et fregit panes, et dedit discipulis suis, ut
 42 ponerent ante eos, et duos pisces divisit omnibus. Et
 43 manducaverunt omnes, et saturati sunt. Et sustulerunt
 reliquias fragmentorum, duodecim cophinos plenos,
 44 et de piscibus. Erant autem qui manducaverunt
 45 quinque millia virorum. Et statim coegit discipulos
 suos ascendere navim, ut præcederent cum trans fretum
 ad Bethsaidam, dum ipse dimitteret populum.
 46 Et cum dimisisset eos, abiit in montem orare.
 47 Et cum sero esset, erat navis in medio mari, et ipse
 48 solus in terra. Et videns eos laborantes in reinigando,
 (erat enim ventus contrarius eis) et circa quartam
 vigiliam noctis venit ad eos ambulans supra mare: et
 49 volebat præterire eos. At illi ut viderunt eum ambu-
 lanter supra mare, putaverunt phantasina esse, et
 50 exclamaverunt. Omnes enim viderunt eum, et con-
 turbati sunt. Et statim locutus est cum eis, et dixit
 51 eis: Confidite, ego sum, nolite timere. Et ascendit ad
 illos in navim, et cœpit avit ventus. Et plus magis

not displease her: ²⁷ but sending the hangman, commanded that his head should be brought in a platter. ²⁸ And he beheaded him in the prison, and brought his head in a platter, and gave it to the damsel; and the damsel gave it to her mother. ²⁹ Which his disciples hearing, came and took his body; and they put it in a monument.

³⁰ And the Apostles gathering together unto Jesus, made relation to him of all things that they had done and taught. ³¹ And he said to them, Come apart into the desert place, and rest a little. For there were that came and went, many; and they had not so much as space to eat. ³² And going up into the boat, they went into a desert place apart. ³³ And they saw them going away, and many knew; and they ran flocking thither on foot from all cities, and prevented them.

³⁴ And going forth, Jesus saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. ³⁵ And when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: ³⁶ dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. ³⁷ And he answering said, Give ye them to eat. And they said to him, Let us go and buy bread for two hundred pence; and we will give them to eat. ³⁸ And he saith to them, How many loaves have you? go and see. And when they knew, they say, Five, and two fishes. ³⁹ And he commanded them that they should make all sit down, by companies upon the green grass. ⁴⁰ And they sat down in ranks by hundreds and fifties. ⁴¹ And when he had taken the five loaves and the two fishes, looking up unto heaven, he blessed, and brake the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. ⁴² And all did eat, and had their fill. ⁴³ And they took up the leavings, twelve full baskets of fragments: and of the fishes. ⁴⁴ And they that did eat, were five thousand men. ⁴⁵ And immediately he compelled his Disciples to go up into the boat, that they might go before him beyond the strait to Bethsaida; whilst himself did dismiss the people.

⁴⁶ And when he had dismissed them, he went into the mountain to pray. ⁴⁷ And when it was late, the boat was in the midst of the sea, and himself alone on the land. ⁴⁸ And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking upon the sea: and he would have passed by them. ⁴⁹ But they seeing him walking upon the sea, thought it was a ghost, and cried out. ⁵⁰ For all saw him, and were troubled. And immediately he talked with them, and said to them, Have confidence, it is I, fear ye not. ⁵¹ And he went up to them into the ship, and the wind ceased; and they

were far more astonished within themselves; ⁵² for they understood not concerning the loaves; for their heart was blinded.

⁵³ And when they had passed over, they came into the land of Genezareth, and set to the shore. ⁵⁴ And when they were gone out of the boat, incontinent they knew him: ⁵⁵ and running through that whole country, they began to carry about in couches those that were ill at ease, where they heard he was. ⁵⁶ And whithersoever he entered into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

And there assembled together unto him the Pharisees and certain of the Scribes, coming from Jerusalem. ² And when they had seen certain of his disciples eat bread with common hands, that is, not washed, they blamed them. ³ For the Pharisees and all the Jews, unless they often wash their hands, eat not, holding the tradition of the Ancients: ⁴ and from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe; the washing of cups and eruses, and of brasen vessels and beds. ⁵ And the Pharisees and Scribes asked him, Why do not thy disciples walk according to the tradition of the Ancients, but they eat bread with common hands? ⁶ But he answering, said to them, Well did Esay prophesy of you hypocrites, as it is written, *This people honoureth me with their lips, but their heart is far from me: and in vain do they worship me, teaching doctrines, precepts of men.* ⁷ For leaving the commandment of God, you hold the traditions of men, the washings of eruses and cups, and many other things you do like to these. ⁸ And he said to them, Well do you frustrate the precept of God, that you may observe your own tradition. ⁹ For Moyses said, Honour thy father and thy mother; and He that shall curse father or mother, dying let him die. ¹⁰ But you say, If a man say to father or mother, Corban, (which is a gift) whatsoever proceedeth from me, shall profit thee: ¹¹ and further you suffer him not to do ought for his father or mother, ¹² defeating the word of God for your own tradition which you have given forth; and many other things of this sort you do.

¹¹ And calling again the multitude unto him, he said to them, Hear me all you, and understand. ¹² Nothing is without a man entering into him, that can defile him; but the things that proceed from a man, those are they that make a man common. ¹³ If any man have ears to hear, let him hear. ¹⁴ And when he was entered into the house from the multitude, his Disciples asked him the parable. ¹⁵ And he saith to them, So are you also unskilful? Understand you not that every thing from without, entering into a man, cannot make him common: ¹⁶ because

intra se stupebant: Non enim intellexerunt de panibus: ⁵² erat enim cor eorum obsecratum.

Et cum transfretassent, venerunt in terram Genesareth, et applicuerunt. Cumque egressi essent de navi, ⁵⁴ continuo cognoverunt eum: et percurrentes universam regionem illam, cœperunt in grabatis eos, qui se male habebant, circumferre, ubi audiebant eum esse. Et quocumque introibat, in vicos, vel in villas, aut ⁵⁶ civitates, in plateis ponebant infirmos, et deprecabantur eum, ut vel simbriam vestimenti ejus tangerent, et quotquot tangebant eum, salvi siebant.

Et convenient ad eum Pharisæi, et quidam de Seribis, ⁷ venientes ab Ierosolymis. Et cum vidissent quosdam ex discipulis ejus communibus manibus, id est non lotis, manducare panes, vituperaverunt. Pharisæi ³ enim, et omnes Judæi, nisi crebro laverint manus, non manducant, tenentes traditionem seniorum: et a foro ⁴ nisi baptizentur, non comedunt: et alia multa sunt, quæ tradita sunt illis servare, baptismata calicum, et urceorum, et æramentorum, et lectorum: et interrogabant eum Pharisæi et Scribæ: Quare discipuli tui non ambulant juxta traditionem seniorum, sed communibus manibus manducant panem? At ille respondens, dixit ⁶ eis: Bene prophetavit Isaias de vobis hypocritis, sicut scriptum est: Populus hic labiis me honorat, cor autem eorum longe est a me. In vanum autem me colunt, ⁷ docentes doctrinas et præcepta hominum. Relinquentes enim mandatum Dei, tenetis traditionem hominum, baptismata urceorum et calicum: et alia similia his facitis multa. Et dicebat illis: Bene irritum facitis ⁹ præceptum Dei, ut traditionem vestram servetis. Moyses enim dixit: Honora patrem tuum et matrem ¹⁰ tuam. Et: Qui maledixerit patri, vel matri, morte moriatur. Vos autem dicitis: Si dixerit homo patri, ¹¹ aut matri, Corban, (quod est donum) quodecumque ex me, tibi profuerit: et ultra non dimittitis eum quid- ¹² quam facere patri suo, aut matri, rescentes verbum ¹³ Dei per traditionem vestram, quam tradidistis: et similia hujusmodi multa facitis.

Et advocans iterum turbam, dicebat illis: Audite me ¹⁴ omnes, et intelligite. Nihil est extra hominem introiens ¹⁵ in eum, quod possit eum coquinare, sed quæ de homine procedunt illa sunt, quæ communicant hominem. Si ¹⁶ quis habet aures audiendi, audiat. Et cum introisset ¹⁷ in domum a turba, interrogabant eum discipuli ejus parabolam. Et ait illis: Sic et vos imprudentes estis? ¹⁸ Non intelligitis quia omne extrinsecus introiens in hominem, non potest eum communicare: quia non ¹⁹

intrat in cor ejus, sed in ventrem vadit, et in secessum
20 exit, purgans omnes escas? Dicebat autem, quoniam
quæ de homine excunt, illa communicant hominem.
21 Ab intus enim de corde hominum malæ cogitationes
22 procedunt, adulteria, fornicationes, homicidia, furtæ,
avaritiæ, nequitiaæ, dolus, impudicitiaæ, oculus malus,
23 blasphemia, superbia, stultitia. Omnia hæc mala ab
intus procedunt, et communicant hominem.

24 Et inde surgens abiit in fines Tyri et Sidonis: et
ingressus domum, neminem voluit scire, et non potuit
25 latere. Mulier enim statim ut audivit de eo, cuius
filia habebat spiritum immundum, intravit, et procidit
26 ad pedes ejus. Erat enim mulier Gentilis, Syrophœnissa
genere. Et rogabat eum ut dæmonium ejiceret de
27 filia ejus. Qui dixit illi: Sine prius saturari filios:
non est enim bonum sumere panem filiorum, et mittere
28 canibus. At illa respondit, et dixit illi: Utique,
Domine, nam et catelli comedunt sub mensa de micis
29 puerorum. Et ait illi: Propter hunc sermonem vade,
30 exiit dæmonium a filia tua. Et cum abiisset domum
suam, invenit puellam jacentem supra lectum, et
dæmonium exiisse.

31 Et iterum exiens de finibus Tyri, venit per Sidonem
32 ad Mare Galilææ inter medios fines Decapoleos. Et
adducunt ei surdum et mutum, et deprecabantur eum,
33 ut imponat illi manum. Et apprehendens eum de turba
seorsum, misit digitos suos in auriculas ejus: et expuens,
34 tetigit linguam ejus: et suspiciens in cœlum, ingemuit,
35 et ait illi: Ephphetha, quod est adaperire. Et statim
apertæ sunt aures ejus, et solutum est vinculum linguæ
36 ejus, et loquebatur recte. Et præcepit illis ne eui dice-
rent Quanto autem eis præcipiebat, tanto magis plus
37 prædicabant: et eo amplius admirabantur, dicentes:
Bene omnia fecit: et surdos fecit audire, et mutos
loqui.

8 In diebus illis iterum cum turba multa esset, nec
haberent quod manducarent, convocatis discipulis, ait
2 illis: misereor super turbam: quia ecce iam triduo
3 sustinent me, nec habent quod manducent: et si
diuinisero eos jejunos in dominum suam, deficiunt in via:
4 quidam enim ex eis de longe venerunt. Et respon-
derunt ei discipuli sui; Unde illos quis poterit hic
5 saturare panibus in solitudine? Et interrogavit eos:
6 Quot panes habetis? Qui dixerunt: Septem: et præ-
cepit turbæ di cumbere super terram. Et accipiens
7 septem panes, gratias agens fregit, et dabat discipulis
pisces paucos: et ipsos benedixit, et jussit apponi.

it entereth not into his heart, but goeth into the belly, and is cast out into the privy, purging all the meats? ²⁰ But he said that the things which come forth from a man, they make a man common. ²¹ For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders, ²² thefts, avarices, wickedness, guile, impudicities, an evil eye, blasphemy, pride, foolishness. ²³ All these evils proceed from within, and make a man common.

²⁴ And rising from thence he went into the coasts of Tyre and Sidon; and entering into a house, he would that no man should know, and he could not be hid. ²⁵ For a woman immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. ²⁶ For the woman was a Gentile, a Syrophœnian born. And she besought him that he would cast forth the devil out of her daughter. ²⁷ Who said to her, Suffer first the children to be filled; for it is not good to take the children's bread, and cast it to the dogs. ²⁸ But she answered, and said to him, Yea Lord; for the whelps also eat under the table of the crumbs of the children. ²⁹ And he said to her, For this saying go thy way, the devil is gone out of thy daughter. ³⁰ And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out.

³¹ And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. ³² And they bring to him one deaf and dumb; and they besought him that he would impose his hand upon him. ³³ And taking him from the multitude apart, he put his fingers into his ears; and spitting, touched his tongue; ³⁴ and looking up unto heaven, he groaned, and said to him, Ephphetha, which is, Be thou opened. ³⁵ And immediately his ears were opened, and the string of his tongue was loosened, and he spake right. ³⁶ And he commanded them not to tell anybody. But how much he commanded them, so much the more a great deal did they publish it, ³⁷ and so much the more did they wonder, saying, He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

In those days again when there was a great multitude, and had not what to eat; calling his Disciples together, he saith to them, ¹ I have compassion upon the multitude; because, lo, three days they now endure with me, neither have whet to eat; ² and if I dismiss them fasting into their home, they will faint in the way; for some of them enme fur off. ³ And his Disciples answered him, Whence may a man fill them here with bread in the wilderness? ⁴ And he asked them, How many loaves have ye? Who said, Seven. ⁵ And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. ⁶ And they had a few little fishes; and he blessed them, and commanded them

to be set before them. ⁸And they did eat and were filled; and they took up that which was left of the fragments, seven maunds. ⁹And they that had eaten were about four thousand; and he dismissed them.

¹⁰ And immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha. ¹¹ And the Pharisees went forth, and began to question with him, asking of him a sign from heaven: tempting him. ¹² And groaning in spirit, he saith, Why doth this generation ask a sign? Amen I say to you, If a sign shall be given to this generation. ¹³ And leaving them, he went up again into the boat, and passed beyond the strait.

¹⁴ And they forgot to take bread; and they had but one loaf with them in the boat. ¹⁵ And he commanded them, saying, Look well and beware of the leaven of the Pharisees, and the leaven of Herod. ¹⁶ And they reasoned among themselves, saying, Because we have not bread. ¹⁷ Which Jesus knowing, saith to them, Why do you reason, because you have not bread? do you not yet know nor understand? yet have ye your heart blinded? ¹⁸ Having eyes, see you not? and having ears, hear you not? Neither do you remember? ¹⁹ When I brake five loaves among five thousand; and how many baskets full of fragments took you up? They say to him, Twelve. ²⁰ When also seven loaves among four thousand, how many maunds of fragments took you up? And they say to him, Seven. ²¹ And he said to them, How do you not yet understand?

²² And they come to Bethsaida: and they bring to him one blind, and desired him that he would touch him. ²³ And taking the hand of the blind, he led him forth out of the town; and spitting into his eyes, imposing his hands, he asked him if he saw anything. ²⁴ And looking up, he said, I see men as it were trees, walking. ²⁵ After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. ²⁶ And he sent him into his house, saying, Go into thy house; and if thou enter into the town, tell nobody.

²⁷ And Jesus went forth and his Disciples into the towns of Cæsarea-Philippi: and in the way he asked his Disciples, saying to them, Whom do men say that I am? ²⁸ Who answered him, saying, John the Baptist, some Elias, and othersome as it were one of the Prophets. ²⁹ Then he saith to them, But whom do you say that I am? Peter answering, said to him, Thou art Christ. ³⁰ And he threatened them that they should not tell any man of him.

³¹ And he began to teach them, that the Son of man must suffer many things, and be rejected of the Ancients and of the high Priests and the Scribes, and be killed; and after three days rise again. ³² And he spake the word openly. And Peter taking him, began to rebuke him. ³³ Who turning, and

Et manducaverunt, et saturati sunt, et sustulerunt 8 quod superaverat de fragmentis, septem sportas. Erant 9 autem qui manducaverant, quasi quattuor millia: et dimisit eos.

Et statim ascendens navim cum discipulis suis, venit 10 in partes Dalmanutha. Et exierunt Pharisæi, et coepere 11 runt conquerire cum eo, quærentes ab illo signum de cœlo, tentantes eum. Et ingemiscens spiritu, ait: Quid 12 generatio ista signum querit? Amen dico vobis, si dabitur generationi isti signum. Et dimittens eos, 13 ascendit iterum navim, et abiit trans fretum.

Et oblii sunt panes sumere: et nisi unum panem non 14 habebant secum in navi. Et præcipiebat eis, dicens: 15 Videte, et cavete a fermento Pharisæorum, et fermento Herodis. Et cogitabant ad alterutrum, dicentes: Quia 16 panes non habemus. Quo cognito, ait illis Jesus: Quid 17 cogitatis, quia panes non habetis? nondum cognoscitis nec intelligitis? adhuc cæcum habetis cor vestrum? Oculos habentes non videtis? et aures habentis non 18 auditis? Nec recordamini, quando quinque panes fregi 19 in quinque millia: quot cophinos fragmentorum plenos sustulisti? Dicunt ei: Duodecim. Quando et septem 20 panes in quattuor millia: quot sportas fragmentorum tulisti? Et dicunt ei: Septem. Et dicebat eis: Quo- 21 modo nondum intelligitis?

Et veniunt Bethsaidam, et ad ducunt ei cæcum, et 22 rogabant eum ut illum tangeret. Et apprehensa manu 23 cacci, eduxit eum extra vicum: et expuens in oculos ejus, impositis manibus suis, interrogavit eum si quid videret. Et aspiciens, ait: Video homines velut arbores 24 ambulantes. Deinde iterum imposuit manus super 25 oculos ejus: et cœpit videre: et restitutus est ita ut clare videret omnia. Et misit illum in domum suam, 26 dicens: Vade in domum tuam: et si in vicum introieris, nemini dixeris.

Et egressus est Jesus et discipuli ejus in castella 27 Cæsareae Philippi: et in via interrogabat discipulos suos, dicens eis: Quem me dicunt esse homines? Qui 28 responderunt illi, dicentes: Joannem Baptistam, alii Eliam, alii vero quasi unum de prophetis. Tunc dicit 29 illis: Vos vero quem me esse dicitis? Respondens Petrus, ait ei: Tu es Christus. Et comminatus est eis, 30 ne cui diecerent de illo.

Et cœpit docere eos quoniam oportet filium hominis 31 pati multa, et reprobari a senioribus, et a summis sacerdotibus, et Scribis, et occidi: et post tres dies resurgere. Et palam verbum loquebatur. Et apprehendens eum 32 Petrus, cœpit increpare eum. Qui conversus, et videns 33

discipulos suos, comminatus est Petro, dicens: Vade retro me satana, quoniam non sapis quae Dei sunt, sed 34 quae sunt hominum. Et convocata turba cum discipulis suis, dixit eis: Si quis vult me sequi, deneget semet- 35 ipsum: et tollat crucem suam, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdiderit animam suam propter me et Evan- 36 gelium, salvam faciet eam. Quid enim proderit homini, si lucretur mundum totum: et detrimentum animæ 37 suæ faciat? Aut quid dabit homo commutationis pro anima sua? Qui enim me confusus fuerit, et verba mea 38 in generatione ista adultera et peccatrice: et filius hominis confundetur eum, cum venerit in gloria patris sui cum angelis sanctis.

39 Et dicebat illis: Amen dico vobis, quia sunt quidam de hic stantibus, qui non gustabunt mortem donec videant regnum Dei venieum in virtute.

9 Et post dies sex assumit Jesus Petrum, et Jacobum, et Joannem: et ducit illos in montem excelsum se- 2 orsum solos, et transfiguratus est coram ipsis. Et vestimenta ejus facta sunt splendentia, et candida nimis velut nix, qualia fullo non potest super terram candida 3 facere. Et apparuit illis Elias cum Moyse: et erant 4 loquentes cum Jesu. Et respondens Petrus, ait Jesu: Rabbi, bonum est nos hic esse: et faciamus tria tabernacula, Tibi unum, et Moysi unum, et Eliæ unum. 5 Non enim sciebat quid diceret: erant enim timore 6 exterriti: et facta est nubes obumbrans eos: et venit vox de nube, dicens: Hic est Filius meus charissimus: 7 audite illum. Et statim circumspicientes, neminem 8 amplius viderunt, nisi Jesum tantum secum. Et, de- scendentibus illis de monte, præcepit illis ne cuiquam, quæ vidissent, narrarent: nisi cum Filius hominis a 9 mortuis resurrexerit. Et verbum continuerunt apud se; conquirentes quid esset: Cum a mortuis resurrexerit.

10 Et interrogabant eum, dicentes: Quid ergo dicunt Pharisei et Scribæ, quia Eliam oportet venire priuus?

11 Qui respondens, ait illis: Elias cum venerit primo, re- stituet omnia: et quomodo scriptum est in Filium 12 hominis, ut multa patiatur, et contempnatur. Sed dico vobis quia et Elias venit (et seerunt illi quæcumque voluerunt) sicut scriptum est de eo.

13 Et veniens ad discipulos suos, vidit turbam magnam 14 circa eos, et Scribas conquirentes cum illis. Et con- festim omnis populus videns Jesum, stupefactus est, et 15 expaverunt, et accurrentes salutabant eum. Et inter- 16 rogavit eos: Quid inter vos conquiritis? Et respondens unus de turba, dixit: Magister, attuli filium meum ad

seeing his Disciples, threatened Peter, saying, Go behind me Satan, because thou savourest not the things that are of God, but that are of men. ³¹And calling the multitude together with his Disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, and follow me. ³²For he that will save his life, shall lose it: and he that shall lose his life for me and the Gospel, shall save it. ³³For what shall it profit a man, if he gain the whole world, and suffer damage of his soul? ³⁴Or what permutation shall a man give for his soul? ³⁵For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he shall come in the glory of his father with the holy Angels.

And he said to them, Amen I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

²And after six days Jesus taketh Peter and James and John: and bringeth them alone into a high mountain apart, and was transfigured before them. ³And his garments were made glistening and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth. ⁴And there appeared to them Elias with Moyses: and they were talking with Jesus. ⁵And Peter answering, said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias. ⁶For he knew not what he said: for they were frightened with fear: ⁷and there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my Son most dear: hear ye him. ⁸And immediately looking about, they saw no man any more but Jesus only with them. ⁹And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen: but when the Son of man shall be risen again from the dead. ¹⁰And they kept in the word with themselves; questioning together what that should be, when he shall be risen from the dead.

¹¹And they asked him, saying, What say the Pharisees then, and the Scribes, that Elias must come first? ¹²Who answering said to them, Elias when he cometh first, shall restore all things: and how it is written of the Son of man, that he shall suffer many things and be condemned. ¹³But I say to you that Elias also is come (and they have done to him whatsoever they would) as it is written of him.

¹⁴And coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. ¹⁵And forthwith all the people seeing Jesus, was astonished, and much afraid: and running to him, saluted him. ¹⁶And he asked them, What do you question of among you? ¹⁷And one of the multitude answering, said, Master, I have

brought my son to thee, having a dumb spirit.¹⁸ Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and withereth: and I speake to thy Disciples to cast him out, and they could not.¹⁹ Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.²⁰ And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he tumbled foaming.²¹ And he asked his father, How long time is it since this hath chanced unto him? But he said, From his infancy:²² and oftentimes hath he cast him into fire and into waters, to destroy him; but if thou canst anything, help us, having compassion on us.²³ And Jesus said to him, If thou canst believe, all things are possible to him that believeth.²⁴ And incontinent the father of the boy crying out, with tears said, I do believe, Lord: help my incredulity.²⁵ And when Jesus saw the people running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him.²⁶ And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead.²⁷ But Jesus holding his hand, lifted him up, and he rose.²⁸ And when he was entered into the house, his Disciples secretly asked him, Why could not we cast him out?²⁹ And he said to them, This kind can go out by nothing, but by prayer and fasting.

³⁰ And departing thence they passed by Galilee, neither would he that any man should know.³¹ And he taught his Disciples, and said to them, That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed, the third day he shall rise again.³² But they knew not the word; and they were afraid to ask him.

³³ And they came to Capharnaum. Who, when he was in the house, asked them, What did you treat of in the way?³⁴ But they held their peace; for in the way they had disputed among themselves, which of them should be the greater.³⁵ And sitting down, he called the Twelve, and saith to them, If any man will be first, he shall be last of all, and the minister of all.³⁶ And taking a child, he set him in the midst of them. Whom when he had embraced, he said to them,³⁷ Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

³⁸ John answered him, saying, Master we saw one casting out devils in thy name, who followeth not us, and we prohibited him.³⁹ But Jesus said, Do not prohibit him; for there is no man that doth a miracle in my name, and can soon speak ill of me;⁴⁰ for he that is not against you, is for you.⁴¹ For whosoever shall give you to drink a cup of water in my name, because you are

te habentem spiritum mutum: qui ubicumque eum apprehenderit, allidit illum, et spumat, et stridet dentibus, et arescit: et dixi discipulis tuis ut ejicerent illum, et non potuerunt. Qui respondens eis, dixit: O gene-¹⁷ ratio incredula, quamdiu apud vos ero? quamdiu vos patiar? afferte illum ad me. Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbavit illum: et elisus in terram, volutabatur spumans. Et inter-²⁰ rogavit patrem ejus: Quantum temporis est ex quo ei hoc accidit? At ille ait: Ab infantia. Et frequenter²¹ eum in ignem et in aquas misit, ut eum perderet: sed si quid potes, adjuva nos, misertus nostri. Jesus autem²² ait illi: Si potes credere, omnia possibilia sunt credenti. Et continuo exclamans pater pueri cum lacrymis aiebat:²³ Credo, Domine, adjuva incredulitatem meam. Et cum²⁴ videret Jesus concurrentem turbam, comminatus est spiritui iminundo, dicens illi: Surde et mute spiritus, ego præcipio tibi, exi ab eo; et amplius ne introeas in eum. Et exclamans, et multum discepens eum, exiit²⁵ ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est. Jesus autem, tenens manum ejus,²⁶ elevavit eum, et surrexit. Et cum introisset in domum,²⁷ discipuli ejus secreto interrogabant eum: Quare nos non potuimus ejicere eum? Et dixit illis: Hoc genus in²⁸ nullo potest exire, nisi in oratione, et jejunio.

Et inde profecti prætergrediebantur Galilæam: nec²⁹ volebat quemquam scire. Docebat autem discipulos³⁰ suos, et dicebat illis: Quoniam filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget. At illi ignorabant verbum: et timebant³¹ interrogare eum.

Et venerunt Capharnaum. Qui cum domi essent,³² interrogabat eos: Quid in via tractabatis? At illi tace-³³ bant: siquidem in via inter se disputaverant, quis eorum major esset. Et residens vocavit duodecim, et ait illis:³⁴ Si quis vult primus esse, erit omnium novissimus, et omnium minister. Et accipiens puerum, statuit eum³⁵ in medio eorum: quem cum complexus esset, ait illis: Quisquis unum ex hujusmodi pueris reperit in nomine³⁶ meo, me recipit: et quicumque me suscepit, non me suscepit, sed eum, qui misit me.

Respondit illi Joannes, dicens: Magister, vidimus³⁷ quemdam in nomine tuo ejicientem dæmonia, qui non sequitur nos, et prohibuimus eum. Jesus autem ait:³⁸ Nolite prohibere eum; nemo est enim qui faciat virtutem in nomine meo, et possit cito male loqui de me. Qui³⁹ enim non est adversum vos pro vobis est. Quisquis⁴⁰ enim potum dederit vobis calicem aquæ in nomine meo,

quia Christi estis: amen dico vobis, non perdet mercede-
 41 dem suam. Et quisquis scandalizaverit unum ex his
 pusillis creditibus in me: bonum est ei magis si cir-
 cumbaretur mola asinaria collo ejus, et in mare mittere-
 42 tur. Et si scandalizaverit te manus tua, absconde illam: bonum est tibi debilem introire in vitam, quam duas manus
 habentem ire in gehennam, in ignem inextinguibilem:
 43 ubi vermis eorum non moritur, et ignis non extinguitur.
 44 Et si pes tuus scandalizat, amputa illum: bonum est tibi
 claudum introire in vitam æternam, quam duos pedes
 45 habentem mitti in gehennam ignis inextinguibilis: ubi
 vermis eorum non moritur, et ignis non extinguitur.
 46 Quod si oculus tuus scandalizat te, ejice eum: bonum
 est tibi luscum introire in regnum Dei, quam duos
 47 oculos habentem mitti in gehennam ignis: ubi vermis
 48 eorum non moritur, et ignis non extinguitur. Omnis
 enim igne salietur, et omnis victima sale salietur.
 49 Bonum est sal: quod si sal insulsum fuerit: in quo
 illud condietis? Habete in vobis sal, et pacem habete
 inter vos.

10 Et inde exsurgens venit in fines Judææ ultra Jordanem: et convenient iterum turbæ ad eum; et sicut
 2 consueverat, iterum docebat illos. Et accedentes
 Pharisæi interrogabant eum: Si licet viro uxorem
 3 dimittere: tentantes eum. At ille respondens, dixit eis:
 4 Quid vobis præcepit Moyses? Qui dixerunt: Moyses
 5 permisit libellum repudii scribere, et dimittere. Quibus
 respondens Jesus, ait: Ad duritiam cordis vestri scripsit
 6 vobis præceptum istud. Ab initio autem creaturæ mas-
 7 culum et seminam fecit eos Deus. Propter hoc relin-
 quet homo patrem suum et matrem, et adhærebit ad
 8 uxorem suam: Et erunt duo in carne una. Itaque
 9 iam non sunt duo, sed una caro. Quod ergo Deus con-
 junxit, homo non separat.

10 Et in domo iterum discipuli ejus de eodem interro-
 11 gaverunt eum. Et ait illis: Quicunque dimiserit
 uxorem suam, et aliam duxerit, adulterium committit
 12 super eam. Et si uxor dimiserit virum suum, et alii
 nupserit, moechatur.

13 Et offerebant illi parvulos, ut tangeret illos. Discipuli
 14 autem coiminabant offerentibus, Quos cum videret
 Jesus, indigne tulit, et ait illis: Sinite parvulos venire
 ad me, et ne prohibueritis eos: talium enim est regnum
 15 Dei. Amen dico vobis: Quisquis non receperit regnum
 16 Dei velut parvulus, non intrabit in illud. Et com-
 plexans eos, et imponens manus super illos benedice-
 bat eos.

17 Et cum egressus esset in viam, procurrens quidam

Christ's: amen I say to you, he shall not lose his reward. ⁴² And whosoever shall scandalize one of these little ones believing in me; it is good for him rather if a millstone were put about his neck, and he were cast into the sea. ⁴³ And if thy hand scandalize thee, cut it off; it is good for thee to enter into life, maimed, than having two hands to go into hell, into the fire unquenchable, ⁴⁴ where their worm dieth not, and the fire quencheth not. ⁴⁵ And if thy foot scandalize thee, chop it off; it is good for thee to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, ⁴⁶ where their worm dieth not, and the fire quenches not. ⁴⁷ And if thine eye scandalize thee, cast it out; it is good for thee with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, ⁴⁸ where their worm dieth not, and the fire quencheth not. ⁴⁹ For every one shall be salted with fire: and every victim shall be salted with salt. ⁵⁰ Salt is good; but if the salt shall be unseasoned, wherewith will you season it? Have salt in you, and have peace among you.

And rising up thence, he cometh into the coasts of Jewrie beyond Jordan: and the multitudes assemble again unto him, and as he was accustomed, again he taught them. ² And the Pharisees coming near, asked him, Is it lawful for a man to dismiss his wife? tempting him. ³ But he answering, said to them, What did Moyses command you? ⁴ Who said, Moyses permitted to write a bill of divorce, and to dismiss her. ⁵ To whom Jesus answering, said, For the hardness of your heart he wrote you this precept; ⁶ but from the beginning of the creation God made them male and female. ⁷ For this cause, man shall leave his father and mother, and shall cleave to his wife, ⁸ and they two shall be in one flesh; therefore now they are not two, but one flesh. ⁹ That therefore which God hath joined together, let not man separate.

¹⁰ And in the house again his Disciples asked him of the same thing. ¹¹ And he saith to them, Whosoever dismisseth his wife and marrieth another, committeth adultery upon her. ¹² And if the wife dismiss her husband, and marry another, she committeth adultery.

¹³ And they offered to him young children, that he might touch them. And the Disciples threatened those that offered them. ¹⁴ Whom when Jesus saw, he took it ill, and said to them, Suffer the little children to come unto me, and prohibit them not; for the kingdom of God is for such. ¹⁵ Amen I say to you: Whosoever receiveth not the kingdom of God as a little child, shall not enter into it. ¹⁶ And embracing them, and imposing hands upon them, he blessed them.

¹⁷ And when he was gone forth in the way,

a certain man running forth and kneeling before him asked him, Good Master, what shall I do that I may receive life everlasting? ¹⁸ And Jesus said to him, Why callest thou me good? None is good but one, God. ¹⁹ Thou knowest the commandments, Commit not adultery, Kill not, Steal not, Bear not false witness, do no fraud, Honour thy father and mother. ²⁰ But he answering, said to him, Master, all these things I have observed from my youth. ²¹ And Jesus beholding him, loved him, and said to him, One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. ²² Who being stricken sad at the word, went away sorrowful; for he had many possessions. ²³ And Jesus looking about, saith to his Disciples, How hardly shall they that have money, enter into the kingdom of God! ²⁴ And the Disciples were astonished at his words. But Jesus again answering, saith to them, Children, how hard it is for them that trust in money, to enter into the kingdom of God! ²⁵ It is easier for a camel to pass through a needle's eye, than for a rich man to enter into the kingdom of God. ²⁶ Who marvelled more, saying to themselves, And who can be saved? ²⁷ And Jesus beholding them, saith, With men it is impossible; but not with God; for all things are possible with God. ²⁸ And Peter began to say unto him, Behold, we have left all things, and have followed thee. ²⁹ Jesus answering, said, Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for me and for the Gospel, ³⁰ that shall not receive an hundred times so much now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come life everlasting. ³¹ But many that are first, shall be last; and the last, first.

³² And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and following, were afraid. And taking again the Twelve, he began to tell them the things that should befall him. ³³ That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles, ³⁴ and they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.

³⁵ And there came to him James and John the sons of Zebedee, saying, Master, we will that what thing soever we shall ask, thou do it to us. ³⁶ But he said to them, What will you that I do to you? ³⁷ And they said, Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ³⁸ And Jesus said to them, You wot not what you ask: can you drink the cup that I drink; or be baptized with the baptism wherewith I am baptized? ³⁹ But they said

genu flexo ante eum, rogabat eum: Magister bone, quid faciam ut vitam æternam percipiam? Jesus autem ¹⁸ dixit ei: Quid me dicis bonum? Nemo bonus, nisi unus Deus. Præcepta nosti: Ne adulteres, Ne occidas, ¹⁹ Ne fureris, Ne falsum testimonium dixeris, Ne fraudem feceris, Honora patrem tuum et matrem. At ille re- ²⁰ spondens, ait illi: Magister, hæc omnia observavi a juventute mea. Jesus autem intuitus eum, dilexit eum, ²¹ et dixit ei: Unum tibi deest: vade, quæcumque habes vende, et da pauperibus, et habebis thesaurum in cœlo: et veni, sequere me. Qui contristatus in verbo, abiit ²² mœrens: erat enim habens multas possessiones. Et ²³ circumspiciens Jesus, ait discipulis suis: Quam difficile qui pecunias habent, in regnum Dei introibunt! Dis- ²⁴ cipuli autem obstupescabant in verbis ejus. At Jesus rursus respondens ait illis: Filioli, quam difficile est, confidentes in pecuniis in regnum Dei introire! Facilius ²⁵ est, camelum per foramen acus transire, quam divitem intrare in regnum Dei. Qui magis admirabantur, di- ²⁶ centes ad semetipsos: Et quis potest salvus fieri? Et ²⁷ intuens illos Jesus, ait: Apud homines impossibile est, sed non apud Deum: omnia enim possibilia sunt apud Deum. Et cœpit ei Petrus dicere: Ecce nos dimisimus ²⁸ omnia, et secuti sumus te. Respondens Jesus, ait: Amen ²⁹ dico vobis: Nemo est, qui reliqueret domum, aut fratres, aut sorores, aut patrem, aut matrem, aut filios, aut agros propter me, et propter Evangelium, qui non accipiat ³⁰ centies tantum, nunc in tempore hoc: domos, et fratres, et sorores, et matres, et filios, et agros, cum persecutionibus, et in sæculo futuro vitam æternam. Multi ³¹ autem erunt primi novissimi, et novissimi primi. Erant ³² autem in via ascendentis Ierosolymam: et præcedebat illos Jesus, et stupebant: et sequentes timebant. Et assumens iterum duodecim, cœpit illis dicere quæ essent ei eventura.

Quia ecce ascendimus Ierosolymam, et Filius hominis ³³ tradetur principibus sacerdotum, et Scribis, et senioribus, et damnabunt eum morte, et tradent eum gentibus: Et ³⁴ illudent ei, et conspuent eum, et flagellabunt eum, et interficiant eum: et tertia die resurget.

Et accedunt ad eum Jacobus et Joannes filii Zebedæi, ³⁵ dicentes: Magister, volumus ut, quodecumque petierimus, facias nobis. At ille dixit eis: Quid vultis ut ³⁶ faciam vobis? Et dixerunt: Da nobis, ut unus ad ³⁷ dexteram tuam, et alius ad sinistram tuam sedeamus in gloria tua. Jesus autem ait eis: Nescitis quid petatis: ³⁸ potestis bibere calicem, quem ego bibo: aut baptismo, que ego baptizor, baptizari? At illi dixerunt ei: ³⁹

possumus. Jesus autem ait eis: Calicem quidem, quem ego bibo, bibetis; et baptismum, quo ego baptizor, baptizabimini: sedere autem ad dexteram meam, vel ad sinistram, non est meum dare vobis, sed quibus paratum est. Et audientes decem cœperunt indignari de Jacobo, et Joanne. Jesus autem vocans eos, ait illis: Scitis quia hi, qui videntur principari gentibus, dominantur eis: et principes eorum potestatem habent ipsorum. Non ita est autem in vobis, sed quicumque voluerit fieri major, erit vester minister. Et quicumque voluerit in vobis primus esse, erit omnium servus. Nam et Filius hominis non venit ut ministraretur ei, sed ut ministret, et daret animam suam redemptionem pro multis. Et veniunt Jericho: et proficiscente eo de Jericho, et discipulis ejus, et plurima multitudine, filius Timæi Bartimæus cæcus, sedebat juxta viam mendicans. Qui cum audisset quia Jesus Nazarenus est, cœpit clamare, et dicere: Jesu fili David, miserere mei. Et comminabantur ei multi ut taceret. At ille multo magis clamabat: Fili David, miserere mei. Et stans Jesus præcepit illum vocari. Et vocant cæcum dicentes ei: Animæquior esto: surge, vocat te. Qui projecto vestimento suo exiliens, venit ad eum. Et respondens Jesus dixit illi: Quid tibi vis faciam? Cæcus autem dixit ei: Rabboni, ut videam. Jesus autem ait illi: Vade, fides tua te salvum fecit. Et confestim vidit, et sequebatur eum in via.

Et cum appropinquarent Ierosolymæ, et Bethaniæ ad montem Olivarum, mittit duos ex discipulis suis, et ait illis: Ite in castellum, quod contra vos est, et statim introeuntes illuc, invenietis pullum ligatum, super quem nemo adhuc hominum sedit: solvite illum, et adducite: et si quis vobis dixerit: Quid facitis? dicite, quia Domino necessarius est: et continuo illum dimittet huc. Et abeuntes invenerunt pullum ligatum ante januam foris in bivio: et solvunt eum. Et quidam de illic stantibus dicebant illis: Quid facitis solventes pullum? Qui dixerunt eis sicut præceperat illis Jesus, et dimiserunt eis. Et duxerunt pullum ad Jesum: et imponunt illi vestimenta sua, et sedit super eum. Multi autem vestimenta sua straverunt in via: alii autem frondes cædebant de arboribus, et sternebant in via. Et qui præbant, et qui sequebantur claimabant, dicentes: Hosanna! Benedictus, qui venit in nomine Domini: benedictum quod venit regnum patris nostri David: Hosanna in excelsis. Et introivit Ierosolymam in templum: et circumspexit omnibus, cum iam vespera esset hora, exiit in Bethaniam cum duodecim.

to him, We can. And Jesus said to them, The cup indeed which I drink, you shall drink; and with the baptism wherewith I am baptized, shall you be baptized: ⁴⁰ but to sit on my right hand or on my left, is not mine to give unto you, but to whom it is prepared. ⁴¹ And the ten hearing, began to be displeased at James and John. ⁴² And Jesus calling them, saith to them, You know that they which seem to rule over the gentiles, overrule them; and their Princes have power over them. ⁴³ But it is not so in you; but whosoever will be greater, shall be your minister: ⁴⁴ and whosoever will be first among you, shall be the servant of all. ⁴⁵ For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

⁴⁶ And they come to Jericho: and when he departed from Jericho, and his Disciples, and a very great multitude, the son of Timæus, Bar-timæus the blind man, sat by the wayside begging. ⁴⁷ Who when he had heard that it is Jesus of Nazareth, he began to cry, and to say, Jesus, son of David, have mercy upon me. ⁴⁸ And many threatened him, to hold his peace; but he cried much more, Son of David, have mercy upon me. ⁴⁹ And Jesus standing still commanded him to be called. And they call the blind man, saying to him, Be of better comfort, arise, he calleth thee. ⁵⁰ Who casting off his garment, leapt up, and came to him. ⁵¹ And Jesus answering, said to him, What wilt thou that I do unto thee? And the blind man said to him, Rabboni, that I may see. ⁵² And Jesus said to him, Go thy ways, thy faith hath made thee safe. And forthwith he saw, and followed him in the way.

And when they came nigh unto Jerusalem and Bethania to Mount-olivet, he sendeth two of his Disciples, ² and saith to them, Go into the town that is against you, and immediately entering in thither, you shall find a colt tied, upon which no man yet hath sitten; loose him, and bring him. ³ And if any man shall say to you, What do you? say that he is needful for our Lord: and incontinent he will send him hither. ⁴ And going their ways, they found the colt tied before the gate without, in the meeting of two ways: and they loose him. ⁵ And certain of them that stood there, said to them, What do you loosing the colt? ⁶ Who said to them as Jesus had commanded them; and they did let him go with them. ⁷ And they brought the colt to Jesus; and they lay their garments upon him, and he sat upon him. ⁸ And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way. ⁹ And they that went before and they that followed, cried, saying, Hosanna! blessed is he that cometh in the name of our Lord; ¹⁰ blessed is the kingdom of our father David that cometh; Hosanna in the highest! ¹¹ And he entered Jerusalem, into the temple; and having viewed all things round about, when now the evening hour was come, he went forth into Bethania with the twelve.

¹² And the next day when they departed from Bethania, he was an hungred. ¹³ And when he had seen afar off a fig-tree having leaves, he came if happily he could find anything on it. And when he was come to it, he found nothing but leaves, for it was not the time for figs. ¹⁴ And answering he said to it, Now no man eat fruit of thee any more for ever. And his Disciples heard it. ¹⁵ And they come to Jerusalem.

And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew; ¹⁶ and he suffered not that any man should carry a vessel through the temple: ¹⁷ and he taught, saying to them, Is it not written, *That my house shall be called the house of prayer to all nations?* But you have made it a den of thieves. ¹⁸ Which when the chief Priests and the Scribes had heard, they sought how they might destroy him; for they were afraid of him, because the whole multitude was in admiration upon his doctrine. ¹⁹ And when evening was come, he went forth out of the city.

²⁰ And when they passed by in the morning, they saw the fig-tree withered from the roots. ²¹ And Peter remembering, said to him, Rabbi, behold the fig-tree that thou didst curse, is withered. ²² And Jesus answering saith to them, Have faith of God. ²³ Amen I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith, shall be done: it shall be done unto him. ²⁴ Therefore I say to you, all things whatsoever you ask, praying, believe that you shall receive, and they shall come unto you. ²⁵ And when you shall stand to pray, forgive if you have ought against any man: that also your father which is in heaven, may forgive you your sins. ²⁶ If so be that you will not forgive, neither will your father that is in heaven, forgive you your sins. ²⁷ And they come again to Jerusalem.

And when he walked in the temple, there come to him the chief Priests and the Scribes and the Ancients, ²⁸ and they say to him, In what power doest thou these things? and who hath given thee this power, that thou shouldest do these things? ²⁹ And Jesus answering, said to them, I also will ask you one word, and answer you me: and I will tell you in what power I do these things. ³⁰ The baptism of John, was it from heaven, or from men? answer me. ³¹ But they thought with themselves, saying, If we say, From heaven; he will say, Why then did you not believe him? ³² If we say, From men; they feared the people: for all accounted John that he was indeed a Prophet. ³³ And they answering, say to Jesus, We know not. And Jesus answering saith to them, Neither do I tell you in what power I do these things.

And he began to speak to them in parables. A man planted a vineyard, and made a hedge about it, and digged a trough, and

Et alia die cum exirent a Bethania, esuriit. ¹² Cumque vidisset a longe sicum habente in folia, venit si ¹³ quid forte inveniret in ea: et cum venisset ad eam, nihil invenit praeter folia: non enim erat tempus ficorum. Et respondens dixit ei: Jam non amplius in aeternum ¹⁴ ex te fructum quisquam manducet. Et audiebant discipuli ejus. Et veniunt Ierosolymam. ¹⁵

Et cum introisset in templum, coepit ejicere vendentes et ementes in templo: et mensas numulariorum, et cathedras vendentium columbas, evertit. Et non sinebat ¹⁶ ut quisquam transferret vas per templum: Et docebat, ¹⁷ dicens eis: Nonne scriptum est: Quia domus mea, domus orationis vocabitur omnibus gentibus? Vos autem fecistis eam speluncam latronum. Quo auditio ¹⁸ principes sacerdotum, et Scribae quarebant quomodo cum perderent, timebant enim eum, quoniam universa turba admirabatur super doctrina ejus. Et cum vespera ¹⁹ facta esset, egrediebatur de civitate.

Et cum mane transirent viderunt sicum aridam fac- ²⁰ tam a radicibus. Et recordatus Petrus, dixit ei: Rabbi, ²¹ ecce ficus, cui maledixisti, aruit. Et respondens Jesus ²² ait illis: Habete fidem Dei. Amen dico vobis, quia ²³ quicumque dixerit huic monti: Tollere, et mittere in mare, et non haesitaverit in corde suo, sed crediderit, quia quodcumque dixerit fiat, fiet ei. Propterea dico ²⁴ vobis, omnia quaecumque orantes petitis, credite quia accipietis, et evenient vobis. Et cum stabitis ad oran- ²⁵ dum, dimittite si quid habetis adversus aliquem: ut et Pater vester qui in cœlis est, dimittat vobis peccata vestra. Quod si vos non dimiseritis: nec Pater vester, ²⁶ qui in cœlis est, dimittet vobis peccata vestra. Et veniunt ²⁷ rursus Ierosolymam.

Et cum ambularet in templo, accedunt ad eum summi sacerdotes, et Scribae, et seniores: Et dicunt ei: In qua ²⁸ potestate haec facis? et quis dedit tibi hanc potestatem ut ista facias? Jesus autem respondens, ait illis: Inter- ²⁹ rogabo vos et ego unum verbum, et respondete mihi: et dicam vobis in qua potestate haec faciam. Baptismus ³⁰ Joannis, de cœlo erat, an ex hominibus? Respondete mihi. At illi cogitabant secum, dicentes: Si dixerimus, ³¹ De cœlo, dicet, Quare ergo non credidistis ei? Si ³² dixerimus, Ex hominibus, timemus populum: omnes enim habebant Joannem quia vere propheta esset. Et ³³ respondentes dicunt Jesu: Nescimus. Et respondens Jesus ait illis: Neque ego dico vobis in qua potestate haec faciam.

Et ceperit illis in parabolis loqui: Vineam pastinavit ¹² homo, et circumdedit sepem, et fodit lacum, et aedificavit

turrim, et locavit eam agricolis, et peregre profectus est.
 2 Et misit ad agricolas in tempore servum ut ab agricolis
 3 acciperet de fructu vineæ. Qui apprehensum eum ceci-
 4 derunt, et dimiserunt vacuum. Et iterum misit ad illos
 alium servum: et illum in capite vulneraverunt, et
 5 contumelias affecerunt. Et rursum alium misit, et illum
 occiderunt: et plures alios, quosdam cædentes, alios
 6 vero occidentes. Adhuc ergo unum habens filium cha-
 rissimum, et illum misit ad eos novissimum, dicens:
 7 Quia reverebuntur filium meuni. Coloni autem dixerunt
 ad invicem: Hic est heres: venite, occidamus eum; et
 8 nostra erit hereditas. Et apprehendentes eum, occiderunt,
 9 et ejecerunt extra vineam. Quid ergo faciet Dominus
 vineæ? Veniet, et perdet colonos, et dabit vineam aliis.
 10 Nec scripturam hanc legistis: Lapidem, quem reproba-
 verunt ædificantes, hic factus est in caput anguli:
 11 a Domino factum est istud, et est mirabile in oculis
 12 nostris? Et quærebant eum tenere: et timuerunt tur-
 bam: cognoverunt enim quoniam ad eos parabolam
 hanc dixerit. Et relicto eo abierunt.

13 Et mittunt ad eum quosdam ex Pharisæis, et Herod-
 ianis, ut eum caperent in verbo. Qui venientes dicunt
 ei: Magister, scimus quia verax es, et non euras quem-
 quam: nec enim vides in faciem hominum, sed in
 veritate viam Dei doces: licet dari tributum Cæsari, an
 15 non dabimus? Qui sciens versutiam illorum, ait illis:
 16 Quid me tentatis? afferte mihi denarium ut videam. At
 illi attulerunt ei. Et ait illis: Cujus est imago haec, et
 17 inscriptio? Dicunt ei: Cæsaris. Respondens autem
 Jesus dixit illis: Reddite igitur quæ sunt Cæsaris,
 Cæsari; et quæ sunt Dei, Deo. Et mirabantur super eo.
 18 Et venerunt ad eum Sadducæi, qui dicunt resurrec-
 tionem non esse: et interrogabant eum, dicentes:
 19 Magister, Moyses nobis scripsit, ut si cuius frater mor-
 tuus fuerit, et dimiserit uxorem, et filios non reliquerit,
 accipiat frater ejus uxorem ipsius, et resuscitet semen
 20 fratri suo. Septem ergo fratres erant: et prius accepit
 21 uxorem, et mortuus est non reliquo semine. Et se-
 cundus accepit eam, et mortuus est: et nec iste reliquit
 22 semen. Et tertius similiter. Et acceperunt eam
 similiter septem: et non reliquerunt semen. Novissima
 23 omnium defuncta est et mulier. In resurrectione ergo
 eum resurrexerint, cuius de his erit uxor? septem
 24 enim habuerunt eam uxorem. Et respondens Jesus,
 ait illis: Nonne ideo erratis, non scientes Scripturas,
 25 neque virtutem Dei? Cum enim uirtus resurrexerint,
 neque nubent, neque nubentur, sed sunt sicut angeli in
 26 celis. De mortuis autem quod reurgent, non legistis in

built a tower, and let it out to husbandmen: and went forth into a strange country. ² And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. ³ Who apprehending him, beat him, and sent him away empty. ⁴ And again he sent to them another servant: and him they wounded in the head, and used him reproachfully. ⁵ And again he sent another, and him they killed: and many other, beating certain, and killing others. ⁶ Therefore having yet one son most dear, him also he sent unto them last, saying, That they will reverence my son. ⁷ But the husbandmen said one to another, This is the heir; come, let us kill him: and the inheritance shall be ours'. ⁸ And apprehending him, they killed him, and cast him forth out of the vineyard. ⁹ What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. ¹⁰ Neither have you read this scripture, *The stone which the builders rejected, the same is made the head of the corner.* ¹¹ *By our Lord was this done, and it is marvellous in our eyes!* ¹² And they sought to lay hands on him, and they feared the multitude; for they knew that he spake this parable to them. And leaving him they went their way.

¹³ And they send to him certain of the Pharisees and of the Herodians, that they should entrap him in his word. ¹⁴ Who coming, say to him, Master, we know that thou art a true speaker, and carest not for any man: for thou doest not look upon the person of men, but teachest the way of God in truth; is it lawful to give tribute to Cæsar, or shall we not give it? ¹⁵ Who knowing their subtlety, said to them, Why tempt you me? bring me a penny that I may see it. ¹⁶ But they brought it him. And he saith to them, Whose is this image, and inscription? They say to him, Cæsar's. ¹⁷ And Jesus answering, said to them, Render therefore the things that are Cæsar's, to Cæsar; and that that are God's, to God. And they marvelled at him.

¹⁸ And there came to him the Sadducees, that say there is no resurrection: and they asked him saying, Master, ¹⁹ Moyses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother. ²⁰ There were therefore seven brethren: and the first took a wife, and died leaving no issue. ²¹ And the second took her, and died: and neither this left issue. And the third in like manner. ²² And the seven took her in like sort; and did not leave issue. Last of all the woman also died. ²³ In the resurrection, therefore, when they shall rise again, whose wife shall she be of these? for the seven had her to wife. ²⁴ And Jesus answering, said to them, Do ye not therefore err, not knowing the scriptures, nor the power of God? ²⁵ For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in heaven. ²⁶ And as concerning the dead, that they do rise again, have you not read in the book of Moyses, how in the

bush God spake to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* ²⁷ He is not the God of the dead, but of the living. You therefore are much deceived.

²⁸ And there came one of the Scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all. ²⁹ And Jesus answered him, That the first commandment of all is, *Hear Israel: the Lord thy God, is one God.* ³⁰ And thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole power. This is the first commandment. ³¹ And the second is like to it, *Thou shalt love thy neighbour as thyself.* Another commandment greater than these there is not. ³² And the Scribe said to him, Well, Master, thou hast said in truth, that there is one God, and there is none other besides him. ³³ And that he be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love his neighbour as himself is a greater thing than all holocausts and sacrifices. ³⁴ And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And no man now durst ask him.

³⁵ And Jesus answering, said, teaching in the temple, How do the Scribes say, that Christ is the son of David? ³⁶ For David himself saith in the holy Ghost: *Our Lord said to my Lord, sit on my right hand, until I put thine enemies the footstool of thy feet.* ³⁷ David therefore himself calleth him Lord, and whence is he his son? And a great multitude heard him gladly.

³⁸ And he said to them in his doctrine, Take heed of the Scribes that will walk in long robes, and be saluted in the market-place, ³⁹ and sit in the first chairs in the Synagogues, and love the highest places at suppers: ⁴⁰ which devour widows' houses under the pretence of long prayer: these shall receive larger judgment.

⁴¹ And Jesus sitting over against the treasury, beheld how the multitude did cast money into the treasury, and many rich men did cast in much. ⁴² And when there came a certain poor widow, she cast in two mites, which is a farthing. ⁴³ And calling his Disciples together, he saith to them, Amen I say to you, that this poor widow hath cast in more than all that have cast into the treasury. ⁴⁴ For all they of their abundance have cast in; but she, of her penury, hath cast in all that she had, her whole living.

And when he went out of the temple, one of his Disciples saith to him, Master, behold what manner of stones, and what kind of buildings. ² And Jesus answering, said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed.

libro Moysi, super rubum quomodo dixerit illi Deus, inquiens: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob? Non est Deus mortuorum, sed vivorum. ²⁷ Vos ergo multum erratis.

Et accessit unus de Scribis, qui audierat illos conquirentes, et videns quoniam bene illis responderit, interrogavit eum quod esset primum omnium mandatum. Jesus autem respondit ei: Quia primum omnium ²⁹ mandatum est: Audi, Israel, Dominus Deus tuus, Deus unus est: et diliges Dominum Deum tuum ex toto ³⁰ corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua. Hos est primum mandatum. Secundum autem simile est illi: Diliges proximum tuum tamquam te ipsum. Majus horum aliud mandatum non est. Et ait illi Scriba: Bene Magister, in veritate dixisti quia ³² unus est Deus, et non est aliis praetercum. Et ut diligatur ³³ ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine: et diligere proximum tamquam seipsum, majus est omnibus holocaustibus et sacrificiis. Jesus autem videns quod sapienter respondisset, ³⁴ dixit illi: Non es longe a regno Dei. Et nemo jam audebat eum interrogare.

Et respondens Jesus dicebat, docens in templo: ³⁵ Quomodo dicunt Scribae Christum filium esse David? Ipse enim David dicit in Spiritu sancto: Dixit Dominus Dominino meo, sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Ipse ergo ³⁷ David dicit eum Dominum, et unde est filius ejus? Et multa turba cum libenter audivit.

Et dicebat eis in doctrina sua: Cavete a Scribis, qui ³⁸ volunt in stolis ambulare, et salutari in foro. Et in primis ³⁹ cathedris sedere in synagogis, et primos discubitus in ecclisis: Qui devorant domos viduarum sub obtentu pro- ⁴⁰ lixæ orationis: hi accipient prolixius judicium.

Et sedens Jesus contra gazophylacium, aspiciebat ⁴¹ quomodo turba jactaret æs in gazophylacium, et multi divites jactabant multa. Cum venisset autem vidua ⁴² una pauper, misit duo minuta, quod est quadrans. Et ⁴³ convocans discipulos suos, ait illis: Amen dico vobis, quoniam vidua haec pauper plus omnibus misit, qui miserunt in gazophylacium. Omnes enim ex eo, quod ⁴⁴ abundabat illis, miserunt: haec vero de penuria sua omnia quæ habuit misit, totum victimum suum.

Et cum egredetur de templo, ait illi unus ex discipulis suis: Magister, aspice quales lapides, et quales structuræ. Et respondens Jesus, ait illi: Vides has ² omnes magnas edificatioues? Non relinquetur lapis super lapidem, qui non destruatur.

3 Et cum sederet in Monte Olivarum contra templum, interrogabant eum separatim Petrus, et Jacobus, et
 4 Joannes, et Andreas: Dic nobis, quando ista fient? et quod signum erit, quando hæc omnia incipient con-
 5 summari? Et respondens Jesus cœpit dicere illis:
 6 Videte ne quis vos seducat: Multi enim venient in nomine meo dicentes, quia ego sum: et multos sedu-
 7 cent. Cum audieritis autem bella, et opiniones bellorum, ne timueritis: oportet enim hæc fieri: sed nondum
 8 finis. Exsurget enim gens contra gentem, et regnum super regnum, et erunt terræmotus per loca, et famæ.
 9 Initium dolorum hæc. Videte autem vosmetipsos. Tradent enim vos in conciliis, et in synagogis vapula-
 bitis, et ante præsides et reges stabitis propter me, in
 10 testimonium illis. Et in omnes gentes primum oportet
 11 prædicari Evangelium. Et cum duxerint vos tradentes, nolite præcogitare quid loquamini: sed quod datum vobis fuerit in illa hora, id loquimini: non enim vos
 12 estis loquentes, sed Spiritus sanctus. Tradet autem frater fratrem in mortem, et pater filium: et consurgent
 13 filii in parentes, et morte afficiant eos. Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem hic salvus erit.

14 Cum autem videritis abominationem desolationis stantem, ubi non debet, qui legit, intelligat: tunc qui
 15 in Iudæa sunt, fugiant in montes: et qui super teetum, ne descendat in domum, nec introeat ut tollat quid de
 16 domo sua: et qui in agro erit, non revertatur retro tollere vestimentum suum. Væ autem prægnantibus,
 17 et nutrientibus in illis diebus. Orate vero ut hieme non
 18 fiant. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ, quam condidit Deus
 20 usque nunc, neque fient. Et nisi breviasset Dominus dies, non fuisset salva omnis caro: sed propter electos,
 21 quos elegit, brevavit dies. Et tunc si quis vobis dixerit: Ecce hic est Christus, ecce illic, ne credideritis. Exsur-
 gent enim pseudochristi, et pseudoprophetæ, et dabunt signa et portenta ad seducendos, si fieri potest, etiam
 23 electos. Vos ergo videte: ecce prædicti vobis omnia.
 24 Sed in illis diebus post tribulationem illam sol contene-
 25 brabitur, et luna non dabit splendorem suum: et stellæ
 cœli erunt decadentes, et virtutes, quæ in cœlis sunt,
 26 movebuntur. Et tunc videbunt filium hominis veni-
 27 entem in nubibus cum virtute multa, et gloria. Et
 tunc mittet angelos suos, et congregabit electos suos a
 quatuor ventis, a summo terra, usque ad summum
 28 cœli. A sic autem dicebat parabolam. Cum iam ramus ejus tener fuerit, et nata fuerint folia, cognoscitis

³ And when he sat in Mount-olivet against the temple, Peter and James and John and Andrew asked him apart, ⁴ Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be consummated? ⁵ And Jesus answering began to say to them, See that no man seduce you; ⁶ for many shall come in my name saying that I am he: and they shall seduce many. ⁷ And when you shall hear of wars and bruits of wars, fear not; for these things must be, but the end is not yet. ⁸ For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows. ⁹ But look to yourselves. For they shall deliver you up in Councils, and in Synagogues shall you be beaten, and you shall stand before Presidents and Kings for my sake, for a testimony unto them. ¹⁰ And into all nations first the Gospel must be preached. ¹¹ And when they shall lead you and deliver you, be not careful beforehand what you shall speak: but that which shall be given you in that hour, that speak ye. For it is not you that speak, but the holy Ghost. ¹² And brother shall deliver brother unto death, and the father his son: and the children shall arise against the parents, and shall work their death. ¹³ And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

¹⁴ And when you shall see *the abomination of desolation*, standing where it ought not (he that readeth, let him understand) then they that are in Jewry, let them flee unto the mountains: ¹⁵ and he that is on the house-top, let him not go down into the house, nor enter in to take anything out of his house: ¹⁶ and he that shall be in the field, let him not return back to take his garment. ¹⁷ And woe to them that are with child, and that give suck in those days. ¹⁸ But pray that the things chane not in the winter. ¹⁹ For those days shall be such tribulations as were not from the beginning of the creation that God created until now; neither shall be. ²⁰ And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath elected, he hath shortened the days. ²¹ And then if any man shall say unto you, Lo, here is Christ; lo, there: do not believe. ²² For there shall rise up false-Christians and false-Prophets, and they shall shew signs and wonders, to seduce (if it be possible) the elect also. ²³ You therefore take heed: behold, I have foretold you all things.

²⁴ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, ²⁵ and the stars of heaven shall be falling down, and the powers that are in heaven shall be moved. ²⁶ And then they shall see the Son of man coming in the clouds, with much power and glory. ²⁷ And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven. ²⁸ And of the fig-tree learn ye a parable. When now the bough thereof is tender, and the leaves

come forth, you know that summer is very nigh; ²⁹ so you also when you shall see these things come to pass, know ye that it is very nigh, at the doors. ³⁰ Amen I say to you, that this generation shall not pass until all these things be done. ³¹ Heaven and earth shall pass, but my words shall not pass.

³² But of that day or hour no man knoweth, neither the Angels in heaven, nor the Son, but the Father. ³³ Take heed, watch, and pray; for you know not when the time is. ³⁴ Even as a man who being gone into a strange country, left his house, and gave his servants authority over each work, and commanded the porter to watch. ³⁵ Watch ye therefore (for you know not when the lord of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning), ³⁶ lest coming upon a sudden, he find you sleeping. ³⁷ And that which I say to you, I say to all, Watch.

And the Pasche was and the Azymes after two days: and the chief Priests and the Scribes sought how they might by some wile lay hands on him, and kill him. ² For they said, Not on the festival day, lest there might be a tumult of the people.

³ And when he was at Bethania in the house of Simon the Leper, and sat at meat, there came a woman having an alabaster-box of ointment, of precious spike-nard: and breaking the alabaster-box, she poured it out upon his head. ⁴ But there were certain that had indignation within themselves, and said, Whereto is this waste of the ointment made? ⁵ For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. ⁶ But Jesus said, Let her alone, why do you molest her? she hath wrought a good work upon me. ⁷ For the poor you have always with you, and when you will, you may do them good: but me you have not always. ⁸ That which she had, she hath done: she hath prevented to anoint my body to the burial. ⁹ Amen I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

¹⁰ And Judas Iscariot, one of the Twelve, went his way to the chief Priests, for to betray him to them. ¹¹ Who hearing it, were glad: and they promised him that they would give him money. And he sought how he might betray him conveniently.

¹² And the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him, Whither wilt thou that we go, and prepare for thee to eat the Pasche? ¹³ And he sendeth two of his Disciples, and saith to them, Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him: ¹⁴ and whithersoever he entereth, say to the master of the house, that the Master saith, Where is my refectory, where I may eat the Pasche with my Disciples? ¹⁵ And he will shew you a great chamber, adorned: and there prepare for us. ¹⁶ And

quia in proximo sit aestas: sic et vos cum videritis ²⁹ haec fieri, scitote quod in proximo sit in ostiis. Amen ³⁰ dico vobis, quoniam non transbit generatio haec, donec omnia ista fiant. Cœlum et terra transibunt, verba ³¹ autem mea non transibunt.

De die autem illo vel hora nemo scit, neque angeli ³² in cœlo, neque Filius, nisi Pater. Videte, vigilate, et ³³ orate: nescitis enim quando tempus sit. Sicut homo, ³⁴ qui peregre profectus reliquit domum suam, et dedit servis suis potestatem ejusque operis, et janitori præcepit ut vigilet. Vigilate ergo, (nescitis enim quando dominus ³⁵ domus veniat: sero, an media nocte, an galli cantu, an mane.) Ne cum venerit repente, inveniat vos dormientes. Quod autem vobis dico, omnibus dico: ³⁶ Vigilate.

Erat autem Pascha et Azyma post biduum: et ¹⁴ quærebant summi sacerdotes et Scribæ quomodo cum dolo tenerent, et occiderent. Dicebant autem: Non in ² die festo, ne forte tumultus fieret in populo.

Et cum esset Bethaniæ in domo Simonis leprosi, et ³ recumberet: venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabastro, effudit super caput ejus. Erant autem quidam indigne ferentes intra ⁴ semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat enim unguentum istud venundari ⁵ plus quam trecentis denariis, et dari pauperibus. Et fremebant in eam. Jesus autem dixit: Sinite eam, ⁶ quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobis: et cum ⁷ volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit haec, fecit: prævenit ungere ⁸ corpus meum in sepulturam. Amen dico vobis: Ubi ⁹ cumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit haec, narrabitur in memoriam ejus.

Et Judas Iscariotes unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes ¹⁰ gavisi sunt: et promiserunt ei pecuniam se daturos. Et quærebat quomodo illum opportune traderet.

Et primo die Azymorum quando Pascha immolabant, ¹² dicunt ei discipuli: Quo vis eamus, et paremus tibi ut manduces Pascha? Et mittit duos ex discipulis suis, ¹³ et dicet eis: Ite in civitatem: et occurret vobis homo lagenam aquæ bajulans, sequimini eum: et quocumque ¹⁴ introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum ¹⁵ grande, stratum: et illic parate nobis. Et abierunt ¹⁶

discipuli ejus, et venerunt in civitatem: et invenerunt
 17 sicut dixerat illis, et paraverunt Pascha. Vespere autem
 18 facto, venit cum duodecim. Et discubentibus eis et
 manducantibus, ait JESUS: Amen dico vobis, quia
 19 unus ex vobis tradet me, qui manducat mecum. At
 illi cœperunt contristari, et dicere ei singulatim: Num-
 20 quid ego? Qui ait illis: Unus ex duodecim, qui intingit
 21 mecum manum in catino. Et Filius quidem hominis
 vadit sicut scriptum est de eo: vñ autem homini illi,
 per quem Filius hominis tradetur: bonum erat ei, si
 22 non esset natus homo ille. Et manducantibus illis,
 accepit Jesus panem: et benedicens fregit, et dedit eis,
 23 et ait: Sumite, hoc est corpus meum. Et accepto
 calice, gratias agens dedit eis: et biberunt ex illo omnes,
 24 Et ait illis: Hic est sanguis meus novi testamenti, qui
 25 pro multis effundetur. Amen dico vobis, quia jam
 non bibam de hoc genimine vitis usque in diem illum,
 26 cum illud bibam novum in regno Dei. Et hymno dicto
 exierunt in montem Olivaram.

27 Et ait eis Jesus: Omnes scandalizabimini in me in
 nocte ista: quia scriptum est: Percutiam pastorem, et
 28 dispergentur oves. Sed postquam resurrexero, præce-
 29 dam vos in Galilæam. Petrus autem ait illi: Et si oīnnes
 30 scandalizati fuerint in te: sed non ego. Et ait illi
 Jesus: Amen dico tibi, quia tu hodie in nocte hæc,
 priusquam gallus vocem bis dederit, ter me es negaturus.
 31 At ille amplius loquebatur: Et si oportuerit me simul
 commori tibi, non te negabo. Similiter autem et omnes
 dicebant.

32 Et veniunt in prædium, cui nomen Gethsemani.
 33 Et ait discipulis suis: Sedete hic donec orem. Et assumit
 Petrum, et Jacobum, et Joannem secum: et cœpit
 34 pavere, et tædere. Et ait illis: Tristis est anima mea
 35 usque ad mortem: sustinete hic, et vigilate. Et euīn
 processisset paululum, procidit super terram: et orabat,
 36 ut si fieri posset, transiret ab eo hora: et dixit: Abba
 pater, omnia tibi possibilia sunt, transfer calicem hunc
 37 a me, sed non quod ego volo, sed quod tu. Et venit,
 et invenit eos dormientes. Et ait Petro: Simon, dor-
 38 mis? non potuisti una hora vigilare? Vigilate, et orate
 ut non intretis in temptationem. Spiritus quidein
 39 promptus est, caro vero infirma. Et iterum abiens
 40 oravit, cumdem sermonem dicens. Et reversus, denuo
 invenit eos dormientes, (erant enim oculi eorum gravati)
 41 et ignorabant quid responderent ei. Et venit tertio, et
 ait illis: Dormite iam, et requiescite. Sufficit: venit
 hora: ecce Filius hominis tradetur in manus peccat-
 42 orum. Surgite, eamus: ecce qui me tradet, prope est.

his Disciples went their ways, and came into
 the city; and they found as he had told
 them, and they prepared the Pasche. ¹⁷ And
 when even was come, he cometh with the
 Twelve. ¹⁸ And when they were sitting at
 the table and eating, Jesus said, Amen I say
 to you, that one of you shall betray me, he
 that eateth with me. ¹⁹ But they began to
 be sad, and to say to him severally, Is it I?
²⁰ Who said to them, One of the Twelve, he
 that dippeth with me his hand in the dish;
²¹ and the Son of man indeed goeth, as it is
 written of him, but woe to that man by whom
 the Son of man shall be betrayed; it were
 good for him, if that man had not been born.
²² And while they were eating, Jesus took
 bread: and blessing, brake and gave to them,
 and said, Take, THIS IS MY BODY. ²³ And
 taking the chalice, giving thanks he gave to
 them, and they all drank of it. ²⁴ And he
 said to them, THIS IS MY BLOOD OF THE
 NEW TESTAMENT, THAT SHALL BE SHED
 FOR MANY. ²⁵ Amen I say to you, that now
 I will not drink of the fruit of the vine until
 that day when I shall drink it new in the
 kingdom of God. ²⁶ And an hymn being
 said, they went forth into Mount-olivet.

²⁷ And Jesus saith to them, You shall all
 be scandalized in me in this night: for it is
 written, *I will strike the Pastor, and the
 sheep shall be dispersed.* ²⁸ But after that I
 shall be risen again, I will go before you into
 Galilee. ²⁹ And Peter said to him, Although
 all shall be scandalized: yet not I. ³⁰ And
 Jesus saith to him, Amen I say to thee, that
 thou this day, in this night, before the cock
 crow twice, shalt thrice deny me. ³¹ But he
 spake more vehemently, Although I should
 die together with thee, I will not deny thee.
 And in like manner also said they all.

³² And they come into a farm-place called
 Gethsemani. And he saith to his Disciples,
 Sit you here, until I pray. ³³ And he taketh
 Peter and James and John with him: and
 he began to fear and to be heavy. ³⁴ And he
 saith to them, My soul is sorrowful even unto
 death: stay here, and watch. ³⁵ And when
 he was gone forward a little, he fell flat upon
 the ground; and he prayed that if it might
 be, the hour might pass from him: ³⁶ and he
 said, Abba, Father, all things are possible to
 thee, transfer this chalice from me; but not
 that which I will, but that which thou.
³⁷ And he cometh, and findeth them sleeping.
 And he saith to Peter, Simon, sleepest thou?
 couldst thou not watch one hour? ³⁸ Watch
 ye, and pray that you enter not into tem-
 ptation. The spirit indeed is prompt, but the
 flesh infirm. ³⁹ And going away again, he
 prayed, saying the self-same word. ⁴⁰ And
 returning, again he found them asleep (for
 their eyes were heavy), and they wist not
 what they should answer him. ⁴¹ And he
 cometh the third time, and saith to them,
 Sleep ye now, and take rest, it sufficeth, the
 hour is come: behold the Son of man shall
 be betrayed into the hands of sinners. ⁴² Arise,
 let us go; behold, he that shall betray me is
 at hand.

⁴³And as he was yet speaking, cometh Judas Iscariote, one of the Twelve, and with him a great multitude with swords and clubs, from the chief Priests and the Scribes and the Ancients. ⁴⁴And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. ⁴⁵And when he was come, immediately going to him, he saith, Rabbi, and he kissed him. ⁴⁶But they laid hands upon him: and held him. ⁴⁷And one certain man of the standers about, drawing out a sword, smote the servant of the chief priest, and cut off his ear. ⁴⁸And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? ⁴⁹I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. ⁵⁰Then his disciples leaving him, all fled. ⁵¹And a certain young man followed him clothed with sindon upon the bare; and they took him. ⁵²But he casting off the sindon, fled from them naked.

⁵³And they brought Jesus to the chief Priest: and all the Priests and the Scribes and the Ancients assembled together. ⁵⁴And Peter followed him afar off, even in unto the court of the high Priest: and he sat with the servants at the fire, and warmed himself. ⁵⁵And the chief Priests and all the council sought testimony against Jesus, that they might put him to death, neither found they. ⁵⁶For many spake false witness against him: and the testimonies were not convenient. ⁵⁷And certain rising up, bare false witness against him, saying, ⁵⁸That we heard him say, I will dissolve this temple made with hand, and in three days will I build another not made with hand. ⁵⁹And their testimony was not convenient. ⁶⁰And the high Priest rising up into the midst, asked Jesus, saying, Answerest thou nothing to these things that are objected to thee of these? ⁶¹But he held his peace, and answered nothing. Again the high Priest asked him, and said to him, Art thou Christ the son of the blessed God? ⁶²And Jesus saith to him, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. ⁶³And the high Priest renting his garments, saith, What need we witnesses any further? ⁶⁴You have heard blasphemy; how think you? Who all condemned him to be guilty of death. ⁶⁵And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say unto him, Prophesy: and the servants gave him blows.

⁶⁶And when Peter was in the court beneath, there cometh one of the woman-servants of the high Priest. ⁶⁷And when she had seen Peter warming himself, beholding him, she saith, And thou wast with Jesus of Nazareth.

Et, adhuc eo loquente, venit Judas Iscariotes unus ⁴³de duodecim, et cum eo turba multa, cum gladiis, et lignis, a summis sacerdotibus, et Scribis, et senioribus. Dederat autem traditor ejus signum eis, dicens: Quem- ⁴⁴cumque osculatus fuero, ipse est, tenete eum, et ducite caute. Et cum venisset, statim accedens ad eum, ait: ⁴⁵Ave, Rabbi: et osculatus est eum. At illi manus ⁴⁶injecerunt in eum, et tenuerunt eum. Unus autem ⁴⁷quidam de circumstantibus edueens gladium, pereussit servum summi sacerdotis: et amputavit illi auriculam. Et respondens Jesus, ait illis: Tamquam ad latronem ⁴⁸existis cum gladiis et lignis comprehendere me? Quo- ⁴⁹tidie eram apud vos in templo docens, et non me tenuistis. Sed ut impleantur Scripturæ. Tunc discipuli ⁵⁰ejus relinquentes eum, omnes fugerunt. Adolescens ⁵¹autem quidam sequebatur eum amictus sindone super nudo: et tenuerunt eum. At ille, rejecta sindone, nudus ⁵²profugit ab eis.

Et adduxerunt Jesum ad summum sacerdotem: et ⁵³convenerunt omnes sacerdotes, et Scribæ, et seniores. Petrus autem a longe secutus est eum usque intro in ⁵⁴atrium summi sacerdotis: et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes, et ⁵⁵omne concilium quærebant adversus Jesum testimoniū, ut eum morti traderent, nec inveniebant. Multi ⁵⁶enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et quidam surgentes, ⁵⁷falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam ⁵⁸templum hoc manu factum, et per triduum aliud non manu factum aedificabo. Et non erat convenientia testi- ⁵⁹monium illorum. Et exsurgens summus sacerdos in ⁶⁰medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea, quæ tibi objiciuntur ab his? Ille autem ⁶¹tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus filius Dei benedicti? Jesus autem dixit illi: Ego sum: et ⁶²videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus coeli. Summus autem ⁶³sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam: quid vobis ⁶⁴videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare ⁶⁵faciem ejus, et colaphis eum cædere, et dicere ei: Prophetiza: et ministri alapis eum cædebant.

Et cum esset Petrus in atrio deorsum, venit una ex ⁶⁶ancillis summi sacerdotis: et cum vidisset Petrum ⁶⁷calefacentem se, aspiciens illum, ait: Et tu cum Jesu

68 Nazareno eras. At ille negavit, dicens: Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et
 69 gallus cantavit. Rursus autem cum vidisset illum ancilla cœpit dicere circumstantibus: Quia hic ex illis
 70 est. At ille iterum negavit. Et post pusillum rursus qui astabant dicebant Petro: Vere ex illis es: nam
 71 et Galilæus es. Ille autem cœpit anathematizare, et
 72 jurare: Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Jesus: Prius quam gallus cantet bis, ter me negabis. Et cœpit flere.

15 Et confestim, mane consilium facientes summi sacerdotes, cum senioribus, et Scribis, et universo concilio, 2 vincentes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: Tu es rex Judæorum? At 3 ille respondens, ait illi: Tu dicis. Et accusabant eum 4 summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: Non respondes quidquam? 5 vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut miraretur Pilatus.

6 Per diem autem festum solebat dimittere illis unum 7 ex vincit, quemcumque petissent. Erat autem qui dicebatur Barabbas, qui cum seditionis erat vincitus, qui 8 in seditione fecerat homicidium. Et cum ascendisset 9 turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis 10 regem Judæorum? Sciebat enim quod per invidiam 11 tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret 12 eis. Pilatus autem iterum respondens, ait illis: Quid 13 ergo vultis faciam regi Judæorum? At illi iterum 14 clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: 15 Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis Barabbas, et tradidit Iesum flagellis cæsum, ut crucifigeretur.

16 Milites autem duxerunt eum in atrium prætorii, et 17 convocant totam cohortem. Et induunt eum purpura, 18 et imponunt ei plectentes spineam coronam. Et cœperunt 19 salutare eum: Ave, rex Judæorum. Et percutient 20 caput ejus arundine: et conspuebant eum, et ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis: et educunt illum ut crucifigerent eum.
 21 Et angariaverunt prætereuntem quicquam, Simonem Cyrenæum venientem de villa, patrem Alexandri, et
 22 Iosu, ut tolleret crucem ejus. Et perducunt illum in Golgotha locum: quod est interpretatum Calvaria locus.

⁶⁸ But he denied, saying, Neither know I, neither wot I what thou sayest. And he went forth before the court: and the cock crew. ⁶⁹ And again a wench seeing him, began to say to the standers about, That this fellow is of them. ⁷⁰ But he denied again. And after a while again they that stood by, said to Peter, Verily thou art of them: for thou art also a Galilæan. ⁷¹ But he began to curse and to swear, That I know not this man whom you speak of. ⁷² And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

And forthwith in the morning the chief Priests with the ancients and the Scribes and the whole council, consulting together, binding Jesus, led and delivered him to Pilate. ² And Pilate asked him, Art thou the King of the Jews? But he answering, said to him, Thou sayest. ³ And the chief Priests accused him in many things. ⁴ And Pilate again asked him, saying, Answerest thou nothing? see in how many things they accuse thee. ⁵ But Jesus answered nothing more; so that Pilate marvelled.

⁶ And upon the festival day he was wont to release unto them one of the prisoners whomsoever they had demanded. ⁷ And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. ⁸ And when the multitude was come up, they began to require according as always he did unto them. ⁹ And Pilate answered them, and said, Will you that I release to you the King of the Jews? ¹⁰ For he knew that the chief Priests for envy had delivered him. ¹¹ But the chief Priests moved the people, that he should release Barabbas rather to them. ¹² And Pilate again answering, said to them, What will you then that I do to the King of the Jews? ¹³ But they again cried, Crucify him. ¹⁴ And Pilate said to them, Why, what evil hath he done? But they cried the more, Crucify him. ¹⁵ And Pilate willing to satisfy the people, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified.

¹⁶ And the soldiers led him into the court of the Palace, and they call together the whole band: ¹⁷ and they clothe him in purple, and platting a crown of thorns, they put it upon him. ¹⁸ And they began to salute him, Hail, King of the Jews. ¹⁹ And they smote his head with a reed: and they did spit on him; and bowing the knees, they adored him. ²⁰ And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they lead him forth to crucify him. ²¹ And they forced a certain man that passed by, Simon a Cyrenian, coming from the country, the father of Alexander and Rufus, to take up his cross. ²² And they bring him into the place Golgotha, which being interpreted, is The place of Calvary.

²³ And they gave him to drink wine mingled with myrrh; and he took it not.

²⁴ And crucifying him, they divided his garments, casting lots upon them, who should take which. ²⁵ And it was the third hour, and they crucified him. ²⁶ And the title of his cause was superscribed, KING OF THE JEWS. ²⁷ And with him they crucify two thieves: one on the right hand, and another on his left. ²⁸ And the Scripture was fulfilled that saith, *And with the wicked he was reputed.* ²⁹ And they that passed by, blasphemed him, wagging their heads, and saying, Vah! he that destroyeth the temple, and in three days buildeth it: ³⁰ save thyself, coming down from the cross. ³¹ In like manner also the chief Priests mocking, said with the Scribes one to another, He saved others, himself he cannot save. ³² Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.

³³ And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. ³⁴ And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lamma sabacthani?* Which is, being interpreted, *My God, my God, why hast thou forsaken me?* ³⁵ And certain of the standers about hearing, said, Behold, he calleth Elias. ³⁶ And one running and filling a sponge with vinegar, and putting it about a reed, gave him drink, saying, Let be: let us see if Elias come to take him down. ³⁷ And Jesus putting forth a mighty voice, gave up the ghost. ³⁸ And the veil of the temple was rent in two, from the top to the bottom. ³⁹ And the Centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the son of God.

⁴⁰ And there were also women looking on afar off; among whom was Marie Magdalene, and Marie the mother of James the less and of Joseph, and Salome: ⁴¹ and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem. ⁴² And when evening was come (because it was the Paraseeue, which is the Sabbath-eve) ⁴³ came Joseph of Arimathaea, a noble Senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. ⁴⁴ But Pilate marvelled if he were now dead. And sending for the Centurion, asked him if he were now dead. ⁴⁵ And when he understood by the Centurion, he gave the body to Joseph. ⁴⁶ And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. ⁴⁷ And Marie Magdalene and Marie of Joseph beheld where he was laid.

And when the sabbath was passed, Marie

Et dabant ei bibere myrratum vinum: et non ²³ accepit.

Et crucifigentes eum, divisorunt vestimenta ejus, ²⁴ mittentes sortem super eis, quis quid tolleret. Erat ²⁵ autem hora tertia: et crucifixerunt eum. Et erat ²⁶ titulus causae ejus inscriptus: REX JUDÆORUM. Et cum eo crucifigunt duos latrones: unum a dextris, ²⁷ et alium a sinistris ejus. Et impleta est scriptura, quæ ²⁸ dicit: Et cum inquis reputatus es. Et prætereuntes ²⁹ blasphemabant eum, moventes capita sua, et dicentes: Vah! qui destruis templum Dei, et in tribus diebus reædificas: salvum fac temetipsum descendens de ³⁰ cruce. Similiter et summi sacerdotes illudentes ad ³¹ alterutrum cum Seribis dicebant: Alios salvos fecit, scipsum non potest salvum facere. Christus rex Israel ³² descendat nunc de cruce, ut videamus, et credamus. Et qui cum eo crucifixi erant, convitiabantur ei.

Et facta hora sexta, tenebræ factæ sunt per totam ³³ terram usque in horam nonam. Et hora nona exclama- ³⁴ vit Jesus voce magna, dicens: Eloi, eloi, lamma sabac-
thani? quod est interpretatum: Deus meus, Deus ³⁵ meus, ut quid dereliquisti me? et quidam de circum-
stantibus audientes, dicebant: Ecce Eliam vocat. Currens autem unus, et implens spongiam acetum: circum- ³⁶
ponensque calamo, potum dabat ei, dicens: Sinite, ³⁷
videamus si veniat Elias ad deponendum eum. Jesus ³⁸
autem emissus voce magna expiravit. Et velum templi ³⁹
scissum est in duo, a summo usque deorsum. Videns ⁴⁰
autem Centurio, qui ex adverso stebat, quia sic clamans ⁴¹
expirasset, ait: Vere hic homo Filius Dei erat.

Erant autem et mulieres de longe aspicientes: inter ⁴²
quas erat Maria Magdalene, et Maria Jacobi minoris ⁴³
et Joseph mater, et Salome: et cum esset in Galilæa, ⁴⁴
sequebantur eum, et ministrabant ei, et aliæ multæ, quæ ⁴⁵
simul cum eo ascenderant Ierosolymam. Et cum jam ⁴⁶
sero esset factum (quia erat paraseeue, quod est ante ⁴⁷
sabbatum.) Venit Joseph ab Arimathæa nobilis decu- ⁴⁸
rio, qui et ipse erat expectans regnum Dei, et audacter ⁴⁹
introivit ad Pilatum, et petuit corpus Jesu. Pilatus ⁵⁰
autem mirabatur si jam obiisset. Et accessito centu-
rione, interrogavit eum si jam mortuus esset. Et cum ⁵¹
cognovisset a centurione, donavit corpus Joseph. Joseph ⁵²
autem mercatus sindonem, et deponens eum involvit ⁵³
sindone, et posuit eum in monumento, quod erat excisum ⁵⁴
de petra, et advolvit lapidem ad ostium monumenti. ⁵⁵
Maria autem Magdalene, et Maria Joseph aspiciebant ⁵⁶
ubi poneretur.

Et cum transisset sabbatum, Maria Magdalene, et ⁵⁷

Maria Jacobi, et Solome emerunt aromata, ut venientes
 2 ungerent Jesum. Et valde mane una sabbatorum,
 3 veniunt ad monumentum, orto jam sole. Et dicebant
 ad invicem: Quis revolvet nobis lapidem ab ostio
 4 monumenti? Et respicientes viderunt revolutum lapidem.
 5 Erat quippe magnus valde. Et introcuntes in monu-
 mentum viderunt juvenem sedentem in dextris, co-
 6 opertum stola candida, et obstupuerunt. Qui dicit illis:
 Nolite expavescere: Jesum quaeritis Nazarenum, cruci-
 fixum: surrexit, non est hic, ecce locus ubi posuerunt
 7 eum. Sed ite, dicite discipulis ejus, et Petro, quia
 præcedit vos in Galilæam: ibi eum videbitis, sicut dixit
 8 vobis. At illæ exeuntes, fugerunt de monumento:
 invaserat enim eas tremor et pavor: et nemini quid-
 quam dixerunt: timebant enim.

9 Surgens autem mane, prima sabbati, apparuit primo
 Mariæ Magdalenæ, de qua ejecerat septem dæmonia.
 10 Illa vadens nunciavit his, qui cum eo fuerant, lugenti-
 11 bus, et flentibus. Et illi audientes quia viveret, et visus
 esset ab ea, non crediderunt.

12 Post hæc autem duobus ex his ambulantibus, ostensus
 13 est in alia effigie, euntibus in villam: et illi eunes
 nunciaverunt ceteris, nec illis crediderunt.

14 Novissime recumbentibus illis undecim apparuit: et
 reprobravit incredulitatem eorum et duritiam cordis:
 quia iis, qui viderant eum resurrexisse, non crediderunt.

15 Et dixit eis: Euntes in mundum universum prædicate
 16 Evangelium omni creaturæ. Qui crediderit, et baptiza-
 tus fuerit, salvus erit: qui vero non crediderit, condem-
 17 nabitur. Signa autem eos, qui crediderint, hæc sequentur:
 In nomine meo dæmonia ejicient; linguis loquentur
 18 novis: serpentes tollent; et si mortiferum quid biberint,
 non eis nocebit; super ægros manus imponent, et bene
 habebunt.

19 Et Dominus quidem Jesus postquam locutus est eis,
 20 assumptus est in cœlum, et sedet a dextris Dei. Illi
 autem profecti prædicaverunt ubique, Domino coope-
 rante, et sermonem confirmante, sequentibus signis.

Magdalene and Marie of James, and Salome bought spices, that coming they might anoint Jesus. ² And very early the first of the Sabbaths, they come to the monument: the sun being now risen. ³ And they said one to another, Who shall roll us back the stone from the door of the monument? ⁴ And looking, they saw the stone rolled back, for it was very great. ⁵ And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. ⁶ Who saith to them, Be not dismayed: you seek Jesus of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him. ⁷ But go, tell his Disciples and Peter that he goeth before you into Galilee: there you shall see him, as he told you. ⁸ But they going forth, fled from the monument, for trembling and fear had invaded them: and they said nothing to any body; for they were afraid.

⁹ And he rising early the first of the Sabbath, appeared first to Marie Magdalene, out of whom he had cast seven devils. ¹⁰ She went and told them that had been with him, that were mourning and weeping. ¹¹ And they hearing that he was alive, and had been seen of her, did not believe.

¹² And after this he appeared in another shape to two of them walking, as they were going into the country; ¹³ and they going, told the rest; neither them did they believe.

¹⁴ Last he appeared to those eleven as they sat at the table: and he reprobrated their incredulity and hardness of heart, because they did not believe them that had seen him risen again. ¹⁵ And he said to them, Going into the whole world, preach the Gospel to all creatures. ¹⁶ He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. ¹⁷ And them that believe these signs shall follow: In my name shall they cast out devils, They shall speak with new tongues, ¹⁸ Serpents shall they take away, And if they drink any deadly thing, it shall not hurt them, They shall impose hands upon the sick, and they shall be whole.

¹⁹ And so our Lord Jesus after he spake unto them, was assumed into heaven, and sat on the right hand of God. ²⁰ But they going forth, preached everywhere: our Lord working withal, and confirming the word with signs that followed.

JESU CHRISTI EVANGELIUM SECUNDUM LUCAM.

BECAUSE many have gone about to compile a narration of the things that have been accomplished among us: ²according as they have delivered unto us, who from the beginning themselves saw and were ministers of the word: ³it seemed good also unto me, having diligently attained to all things from the beginning, to write to thee in order, good Theophilus, ⁴that thou mayest know the verity of those words whereof thou hast been instructed.

⁵There was in the days of Herod the king of Jewry, a certain Priest named Zacharie, of the course of Abia: and his wife of the daughters of Aaron, and her name Elizabeth. ⁶And they were both just before God, walking in all the commandments and justifications of our Lord without blame: ⁷and they had no son; for that Elizabeth was barren, and both were well stricken in their days. ⁸And it came to pass, when he executed the priestly function in the order of his course before God, ⁹according to the custom of the Priestly function, he went forth by lot to offer incense, entering into the temple of our Lord: ¹⁰and all the multitude of the people was praying without at the hour of the incense. ¹¹And there appeared to him an Angel of our Lord, standing on the right hand of the altar of incense. ¹²And Zacharie was troubled, seeing him: and fear fell upon him. ¹³But the Angel said to him, Fear not Zacharie, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: ¹⁴and thou shalt have joy and exultation, and many shall rejoice in his nativity; ¹⁵for he shall be great before our Lord: and wine and sheer he shall not drink: and he shall be replenished with the Holy Ghost even from his mother's womb; ¹⁶and he shall convert many of the children of Israel to the Lord their God; ¹⁷and he shall go before him in the spirit and virtue of Elias: that he may convert the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. ¹⁸And Zacharie said to the Angel, Whereby shall I know this? for I am old: and my wife is well stricken in her days. ¹⁹And the Angel answering said to him, I am Gabriel that assist before God: and am sent to speak to thee, and to evangelize these things to thee. ²⁰And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done:

QUONIAM quidem multi conati sunt ordinare narrationem, quae in nobis completæ sunt, rerum: sicut ²tradiderunt nobis, qui ab initio ipsi viderunt, et ministri fuerunt sermonis: visum est et mihi, assecuto omnia a ³principio diligenter, ex ordine tibi scribere, optime Theophile. Ut cognoscas corum verborum, de quibus ⁴eruditus es, veritatem.

Fuit in diebus Herodis, regis Judææ, sacerdos quidam nomine Zacharias de vice Abia, et uxor illius de filiabus Aaron, et nomen ejus Elisabeth. Erant autem ⁶justi ambo ante Deum, incedentes in omnibus mandatis, et justificationibus Domini sine querela. Et non erat ⁷illis filius eo quod esset Elisabeth sterilis, et ambo processissent in diebus suis. Factum est autem, cum ⁸sacerdotio fungeretur in ordine vicis suæ ante Deum. Secundum consuetudinem sacerdotii, sorte exiit ut ⁹incensum poneret, ingressus in templum Domini: et ¹⁰omnis multitudo populi erat orans foris hora incensi. Apparuit autem illi Angelus Domini, stans a dextris ¹¹altaris incensi. Et Zacharias turbatus est videns, et ¹²timor irruit super eum. Ait autem ad illum Angelus: ¹³Ne timeas Zacharia, quoniam exaudita est deprecatio tua: et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem: et erit gaudium tibi, et exultatio, ¹⁴et multi in nativitate ejus gaudebunt: erit enim magnus ¹⁵coram Domino: et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suæ: et multos filiorum Israel convertet ad Dominum Deum ¹⁶ipsorum: et ipse præcedet ante illum in spiritu, et ¹⁷virtute Eliæ: ut convertat corda patrum in filios, et incredulos ad prudentiam justorum, parare Domino plebem perfectam. Et dixit Zacharias ad Angelum: ¹⁸Unde hoc sciam? ego enim sum senex, et uxor mea processit in diebus suis. Et respondens Angelus dixit ¹⁹ei: Ego sum Gabriel, qui asto ante Deum: et missus sum loqui ad te, et hæc tibi evangelizare. Et ecce eris ²⁰tacens, et non poteris loqui, usque in diem quo hæc

fiant, pro eo quod non credidisti verbis meis, quæ
21 implebuntur in tempore suo. Et erat plebs expectans
Zachariam: et mirabantur quod tardaret ipse in templo.
22 Egressus autem non poterat loqui ad illos, et cognoverunt
quod visionem vidisset in templo. Et ipse erat innuens
23 illis, et permansit mutus. Et factum est, ut impleti
24 sunt dies officii ejus, abiit in domum suam: post hos
autem dies concepit Elisabeth uxor ejus, et occultabat
25 se mensibus quinque, dicens: quia sic fecit mihi Dominus
in diebus, quibus respexit auferre opprobrium
meum inter homines.

26 In mense autem sexto, missus est Angelus Gabriel
27 a Deo in civitatem Galilææ, cui nomen Nazareth. Ad
Virginem desponsatam viro, cui nomen erat Joseph,
28 de domo David, et nomen virginis Maria. Et ingressus
Angelus ad eum dixit: Ave, gratia plena: Dominus
29 tecum: Benedicta tu in mulieribus. Quæ cum audisset,
turbata est in sermone ejus, et cogitabat qualis esset ista
30 salutatio. Et ait Angelus ei; Ne timeas, Maria, inve-
31 nisi enim gratiam apud Deum: Ecce concipies in utero,
32 et paries filium, et vocabis nomen ejus JESUM. Hic
erit magnus, et Filius Altissimi vocabitur, et dabit illi
Dominus Deus sedem David patris ejus: et regnabit
33 in domo Jacob in æternum, et regni ejus non erit
34 finis. Dixit autem Maria ad Angelum. Quomodo fieri
35 istud, quoniam virum non cognosco? et respondens
Angelus dixit ei: Spiritus sanctus superveniet in te, et
virtus Altissimi obumbrabit tibi. Ideoque et quod
36 nascetur ex te Sanctum, vocabitur Filius Dei. Et ecce
Elisabeth cognata tua et ipsa concepit filium in senectute
sua: et hic mensis sextus est illi, quæ vocatur steri-
37 lis: quia non erit impossibile apud Deum omne verbum.
38 Dixit autem Maria: Ecce ancilla Domini, fiat mihi
secundum verbum tuum. Et discessit ab illa Angelus.
39 Exsurgens autem Maria in diebus illis abiit in mon-
40 tana cum festinatione, in civitatem Judæi: et intravit
41 in domum Zachariæ, et salutavit Elisabeth. Et factum
est, ut audivit salutationem Mariæ Elisabeth, exultavit
infans in utero ejus: et repleta est Spiritu sancto
42 Elisabeth: et exclamavit voce magna, et dixit: Bene-
dicta tu inter mulieres, et benedictus fructus ventris tui.
43 Et unde hoc mihi ut veniat mater Domini mei ad me?
44 ecce enim ut facta est vox salutationis tuæ in auribus
45 meis, exultavit in gaudio infans in utero meo. Et
beata, quæ credidisti, quoniam perficiuntur ea, quæ
46 dicta sunt tibi a Domino. Et ait Maria:
Magnificat anima mea Dominum:
47 Et exultavit spiritus meus in Deo salutari meo.

for-because thou hast not believed my words, which shall be fulfilled in their time. ²¹ And the people was expecting Zacharie: and they marvelled that he made tarriance in the temple. ²² And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb. ²³ And it came to pass, after the days of his office were expired, he departed into his house. ²⁴ And after these days, Elizabeth his wife conceived: and hid herself five months, saying, ²⁵ For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men.

²⁶ And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth, ²⁷ to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Marie. ²⁸ And the Angel being entered in, said unto her, HAIL, full of grace, our Lord is with thee: blessed art thou among women. ²⁹ Who having heard, was troubled at his saying, and thought what manner of salutation this should be. ³⁰ And the Angel said to her, Fear not, Marie, for thou hast found grace with God. ³¹ Behold thou shalt conceive in thy womb, and shalt bear a son: and thou shalt call his name Jesus; ³² he shall be great, and shall be called the son of the most High, and our Lord God shall give him the seat of David his father; ³³ and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. ³⁴ And Marie said to the Angel, How shall this be done? because I know not man? ³⁵ And the Angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also that which of thee shall be born Holy, shall be called the son of God. ³⁶ And behold Elizabeth thy cousin, she also hath conceived a son in her old age: and this month is the sixth to her that is called barren: ³⁷ because there shall not be impossible with God any word. ³⁸ And Marie said, BEHOLD the handmaid of our Lord, he it done to me according to thy word. And the Angel departed from her.

³⁹ And Marie rising up in those days, went unto the hill country with speed, into a city of Juda. ⁴⁰ And she entered into the house of Zacharie, and saluted Elizabeth. ⁴¹ And it came to pass, as Elizabeth heard the salutation of Marie, the infant did leap in her womb; and Elizabeth was replenished with the Holy Ghost: ⁴² and she cried out with a loud voice, and said, BLESSED art thou among women, and blessed is the fruit of thy womb. ⁴³ And whence is this to me, that the mother of my Lord doth come to me? ⁴⁴ For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy. ⁴⁵ And blessed is she that believed, because those things shall be accomplished that were spoke to her by our Lord. ⁴⁶ And Marie said,

MY SOUL doth magnify our Lord,
⁴⁷ And my spirit hath rejoiced in God my Saviour.

⁴⁸ Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

⁴⁹ Because he that is mighty hath done great things to me, and holy is his name.

⁵⁰ And his mercy from generation unto generations, to them that fear him.

⁵¹ He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart.

⁵² He hath deposed the mighty from their seat, and hath exalted the humble.

⁵³ The hungry he hath filled with good things; and the rich he hath sent away empty.

⁵⁴ He hath received Israel his child, being mindful of his mercy.

⁵⁵ As he spake to our fathers, to Abraham and his seed for ever.

⁵⁶ And Marie tarried with her about three months: and she returned into her house.

⁵⁷ And Elisabeth's full time was come to be delivered; and she bare a son. ⁵⁸ And her neighbours and kinsfolk heard that our Lord did magnify his mercy with her, and they did congratulate her. ⁵⁹ And it came to pass, on the eighth day they came to circumcise the child, and they called him by his father's name, Zacharie. ⁶⁰ And his mother answering, said, Not so, but he shall be called John. ⁶¹ And they said to her, That there is none in thy kindred that is called by this name. ⁶² And they made signs to his father, what he would have him called. ⁶³ And demanding a writing table, he wrote, saying, John is his name. And they all marvelled. ⁶⁴ And forthwith his mouth was opened, and his tongue, and he spake blessing God. ⁶⁵ And fear came upon all their neighbours; and all these things were bruited over all the hill-country of Jewry: ⁶⁶ and all that had heard, laid them up in their heart, saying, What an one, trow ye, shall this child be? For the hand of our Lord was with him. ⁶⁷ And Zacharie his father was replenished with the Holy Ghost: and he prophesied, saying,

⁶⁸ BLESSED BE OUR LORD God of Israel: because he hath visited and wrought the redemption of his people:

⁶⁹ And hath erected the horn of salvation to us, in the house of David his servant.

⁷⁰ As he spake by the mouth of his holy Prophets, that are from the beginning.

⁷¹ Salutation from our enemies, and from the hand of all that hate us:

⁷² To work mercy with our fathers: and to remember his holy testament,

⁷³ The oath which he sware to Abraham our father, ⁷⁴ that he would give to us,

That without fear being delivered from the hand of our enemies, we may serve him,

Quia respexit humilitatem ancillæ suæ: ecce enim ex 48 hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum 49 nomen ejus.

Et misericordia ejus a progenie in progenies timentibus 50 eum.

Fecit potentiam in brachio suo: dispersit superbos 51 mente cordis sui.

Deposuit potentes de sede, et exaltavit humiles. 52

Esurientes implevit bonis: et divites dimisit inanes. 53

Suscepit Israel puerum suum, recordatus misericordiæ 54 suæ.

Sicut locutus est ad patres nostros, Abraham, et semini 55 ejus in saecula.

Mansit autem Maria cum illa quasi mensibus tribus: 56 et reversa est in domum suam.

Elisabeth autem impletum est tempus pariendi, et 57 peperit filium. Et audierunt vicini, et cognati ejus quia 58 magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei. Et factum est in die octavo, vene- 59 runt circumcidere puerum, et vocabant eum nomine patris sui Zachariam. Et respondens mater ejus, dixit: 60 Nequaquam, sed vocabitur Joannes. Et dixerunt ad 61 illam: Quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuebant autem patri ejus, quem vellet vocari 62 eum. Et postulans pugillarem scripsit, dicens: Joannes 63 est nomen ejus. Et mirati sunt universi. Apertum est 64 autem illico os ejus, et lingua ejus, et loquebatur bene- dicens Deum. Et factus est timor super omnes vicinos 65 eorum: et super omnia montana Judææ divulgabantur omnia verba haec: et posuerunt omnes qui audierant in 66 corde suo dicentes: Quis, putas, puer iste erit? Etenim manus Domini erat cum illo. Et Zacharias pater ejus 67 repletus est Spiritu sancto: et prophetavit, dicens:

Benedictus Dominus Deus Israel, quia visitavit, et 68 fecit redemptionem plebis suæ:

Et erexit cornu salutis nobis: in domo David pueri sui. 69

Sicut locutus est per os sanctorum, qui a saeculo sunt, 70 prophetarum ejus:

Salutem ex inimicis nostris, et de manu omnium, qui 71 oderunt nos:

Ad faciendam misericordiam cum patribus nostris: et 72 memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem 73 nostrum, daturum se nobis:

Ut sine timore, de manu inimicorum nostrorum liberati, 74 serviamus illi,

- 75 In sanctitate, et justitia coram ipso, omnibus diebus nostris.
- 76 Et tu puer, propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus:
- 77 Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum:
- 78 Per viscera misericordiæ Dei nostri: in quibus visitavit nos, oriens ex alto:
- 79 Illuminare his, qui intenebris, et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.
- 80 Puer autem crescebat, et confortabatur spiritu; et erat in desertis usque in diem ostensionis suæ ad Israel.
- 2 Factum est autem in diebus illis, exiit edictum a Cæsare Augusto ut describeretur universus orbis. Hæc de-
- 3 scriptio priua facta est a præside Syriae Cyrino: et ibant omnes ut profiterentur singuli in suam civitatem.
- 4 Ascendit autem et Joseph a Galilæa de civitate Nazareth in Iudeam in civitatem David, quæ vocatur Bethlehem:
- 5 eo quod esset de domo, et familia David, ut profitere-
- 6 tur cum Maria despontata sibi uxore prægnante. Factum est autem, cum essent ibi, impleti sunt dies ut pareret.
- 7 Et peperit filium suum primogenitum, et pannis cum involvit et reclinavit eum in præsepio: quia non erat eis locus in diversorio.
- 8 Et pastores erant in regione eadem vigilantes, et
- 9 custodientes vigilias noctis super gregem suum. Et ecce angelus Domini stetit juxta illos, et claritas Dei circum-
- 10 fulsit illos, et timuerunt timore magno. Et dixit illis angelus: Nolite timere; ecce enim evangelizo vobis
- 11 gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus
- 12 in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in præsepio.
- 13 Et subito facta est cum angelo multitudo militiae
- 14 cœlestis laudantium Deum, et dicentium: gloria in altissimis Deo, et in terra pax hominibus bona
- 15 voluntatis. Et factum est, ut discesserunt ab eis angeli in cœlum, pastores loquebantur ad invicem: Transeamus usque Bethlehem, et videamus hoc verbum, quod factum est, quod Dominus ostendit nobis.
- 16 Et venerunt festinantes: et invenerunt Mariam, et
- 17 Joseph, et infantem positum præsepio. Videntes autem cognoverunt de verbo, quod dictum erat
- 18 illis de puerò hoc. Et omnes, qui audierunt, mirati sunt: et de his, quæ dicta erant a pastoribus ad ipsos.
- 19 Maria autem conservabat omnia verba haec, confercens
- 20 in corde suo. Et reversi sunt pastores glorificantes, et

⁷⁵ In holiness and justice before him, all our days.

⁷⁶ And thou child, shalt be called the Prophet of the Highest: for thou shalt go before the face of our Lord to prepare his ways.

⁷⁷ To give knowledge of salvation to his people, unto remission of their sins,

⁷⁸ Through the bowels of the mercy of our God, in which the Orient from on high hath visited us,

⁷⁹ To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

⁸⁰ And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

And it came to pass, in those days there came forth an edict from Cæsar Augustus, that the whole world should be enrolled.

²This first enrolling was made by the President of Syria Cyrinus. ³And all went to be enrolled, every one into his own city. ⁴And Joseph also went up from Galilee out of the city of Nazareth into Jewry, to the city of David, that is called Beth-lehem: for because he was of the house and family of David,

⁵to be enrolled with Marie his espoused wife that was with child. ⁶And it came to

pass, when they were there, her days were fully come that she should be delivered. ⁷And she brought forth her first begotten son, and swaddled him in clothes, and laid him down in a manger: because there was not place for them in the inn.

⁸ And there were in the same country shepherds watching, and keeping the night watches over their flock. ⁹ And behold, an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with a great fear. ¹⁰ And the Angel said to them, Fear not: for behold I evangelize to you great joy, that shall be to all the people: ¹¹because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David. ¹² And this shall be a sign to you, You shall find the infant swaddled in clothes, and laid in a manger. ¹³ And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying, ¹⁴Glory in the highest to God; and in earth peace to men of good will.

¹⁵ And it came to pass, after the Angels departed from them into heaven, the shepherds spake one to another: Let us go over to Bethlehem, and let us see this word that is done, which our Lord hath shewed to us.

¹⁶ And they came with speed; and they found Marie and Joseph, and the infant laid in the manger. ¹⁷ And seeing it, they understood of the word that had been spoken to them concerning this child. ¹⁸ And all that heard, did marvel: and concerning those things that were reported to them by the shepherds. ¹⁹ But Marie kept all these words, conferring them in her heart. ²⁰ And the shepherds returned, glorifying and praising

God in all things that they had heard, and seen, as it was said to them.

²¹ And after eight days were expired, that the child should be circumcised, his name was called Jesus, which was called by the Angel, before that he was conceived in the womb.

²² And after the days were fully ended of her purification according to the law of Moyses, they carried him into Jerusalem, to present him to our Lord, ²³ (as it is written in the law of our Lord, *That every male opening the matrice, shall be called holy to the Lord,*) ²⁴ and to give a saerifice according as it is written in the law of our Lord, a pair of turtles, or two young pigeons. ²⁵ And behold, there was a man in Jerusalem, named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. ²⁶ And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the Christ of our Lord. ²⁷ And he came in spirit into the temple. And when his parents brought in the child Jesus, to do according to the eustom of the Law for him: ²⁸ he also took him into his arms, and blessed God, and said,

²⁹ Now THOU dost dismiss thy servant, O Lord, according to thy word in peace.

³⁰ Because mine eyes have seen thy SALVATION,

³¹ Which thou hast prepared before the face of all peoples:

³² A light to the revelation of the Gentiles, —and the glory of thy people Israel.

³³ And his father and mother were marvelling upon those things which were spoken concerning him. ³⁴ And Simeon blessed them, and said to Marie his mother, Behold this is set unto the ruin, and unto the resurrection of many in Israel, and for a sign which shall be contradiceted; ³⁵ and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed. ³⁶ And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far striken in days, and had lived with her husband seven years from her virginity. ³⁷ And she was a widow until eighty and four years: who departed not from the temple, by fastings and prayers serving night and day. ³⁸ And she at the same hour suddenly coming in, confessed to our Lord: and spake of him to all that expected the redemption of Israel. ³⁹ And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their city Nazareth.

⁴⁰ And the child grew, and waxed strong: full of wisdom, and the grace of God was in him. ⁴¹ And his parents went every year unto Jerusalem, at the solemn day of Pasehe. ⁴² And when he was twelve years old, they going up into Jerusalem according to the

laudantes Deum in omnibus, quæ audierant et viderant, sicut dictum est ad illos.

Et postquam consummati sunt dies octo ut circumcidetur puer; vocatum est nomen ejus Jesus, quod vocatum est ab angelo prius quam in utero conciperetur.

Et postquam impleti sunt dies purgationis ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent cum Domino. Sicut scriptum est in lege Domini; Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur. Et ut darent hostiam, secundum quod dictum est in lege Domini, par turtrum, aut duos pullos columbarum. Et ecce homo erat in Jerusalem, cui nomen Simeon, et homo iste justus, et timoratus, expectans consolationem Israel, et Spiritus sanctus erat in eo. Et responsum acceperat a Spiritu sancto, non visurum se mortem, nisi prius videret Christum Domini. Et venit in spiritu in templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo: et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit:

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace:

Quia viderunt oculi mei salutare tuum.

Quod parasti ante faciem omnium populorum.

Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Et erat pater ejus et mater mirantes super his, quæ dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem ejus: Ecce positus est hic in ruinam, et in resurrectionem multorum in Israel: et in signum, cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revclentur ex multis cordibus cogitationes. Et erat Anna prophetissa, filia Phanuel, de tribu Aser: haec processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quatuor: quæ non discedebat de templo; jejuniis, et obsecrationibus serviens nocte, ac die. Et haec, ipsa hora superveniens, confitebatur Domino: et loquebatur de illo omnibus, qui expectabant redemptionem Israel. Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilæam in civitatem suam Nazareth.

Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo. Et ibant parentes ejus per omnes annos in Jerusalem, in die soleuni Paschæ. Et cum factus esset annorum duodecim, ascendentibus

Ierosolymam secundum consuetudinem diei festi,
 43 consummatisque diebus, cum redirent, remansit puer
 Jesus in Jerusalem, et non cognoverunt parentes ejus.
 44 Existimantes autem illum esse in comitatu, venerunt
 iter diei, et requirebant eum inter cognatos, et notos.
 45 Et non invenientes, regressi sunt in Jerusalem, requirentes
 46 eum. Et factum est, post triduum invenerunt illum in
 templo sedentem in medio doctorum, audientem illos,
 47 et interrogantem eos. Stupebant autem omnes, qui
 48 audiebant, super prudentia, et responsis ejus. Et
 videntes admirati sunt. Et dixit mater ejus ad illum:
 Fili, quid fecisti nobis sic? ecce pater tuus et ego dolen-
 49 tes quærebamus te. Et ait ad illos: Quid est quod me
 quærebatis? nesciebatis quia in his, quæ patris mei sunt,
 50 oportet me esse? Et ipsi non intellexerunt verbum,
 51 quod locutus est ad eos. Et descendit cum eis, et venit
 Nazareth: et erat subditus illis. Et mater ejus conser-
 52 vabat omnia verba hæc in corde suo. Et Jesus profi-
 ciebat sapientia, et ætate, et gratia apud Deum et
 homines.

3 Anno autem quintodecimo imperii Tiberii Cæsar, procurante Pontio Pilato Iudeam, tetrarcha autem Galilæe Herode, Philippo autem fratre ejus tetrarcha Iturææ, et Trachonitidis regionis, et Lysania Abilinæ 2 tetrarcha, sub principibus sacerdotum Anna et Caipha: factum est verbum Domini super Joannem Zachariæ 3 filium, in deserto. Et venit in omnem regionem Jordaniæ, prædicans baptismum pœnitentiæ in remissionem 4 peccatorum. Sicut scriptum est in Libro sermonum Isaiae prophetæ: Vox clamantis in deserto: Parate 5 viam Domini: rectas facite semitas ejus: omnis vallis implebitur: et omissis mons, et collis humiliabitur: et 6 erunt prava in directa: et aspera in vias planas: et videbit omnis caro salutare Dei.

7 Dicebat ergo ad turbas quæ exibant ut baptizarentur ab ipso: Genimina viperarum quis ostendit vobis fugere 8 a ventura ira? Facite ergo fructus dignos pœnitentiæ, et ne cœperitis dicere: Patrem habemus Abraham. Dico enim vobis quia potens est Deus de lapidibus istis 9 suscitare filios Abrahæ. Jam enim securis ad radicem arborum posita est. Omnis ergo arbor non faciens 10 fructum bonum, excidetur, et in ignem mittetur. Et interrogabant eum turbæ, dicentes: Quid ergo faciemus?
 11 Respondens autem dicebat illis: Qui habet duas tunicas, det non habenti: et qui habet escas, similiter faciat.
 12 Venerunt autem et publicani ut baptizarentur, et dixer-
 13 unt ad illum: Magister, quid faciemus? At ille dixit
 ad eos: Nihil amplius, quam quod constitutum et vobis,

custom of the festival day, ⁴³ and having ended the days, when they returned, the child Jesus remained in Jerusalem: and his parents knew it not. ⁴⁴ And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. ⁴⁵ And not finding him, they returned into Jerusalem, seeking him. ⁴⁶ And it came to pass, after three days they found him in the temple sitting in the midst of the Doctors, hearing them, and asking them. ⁴⁷ And all were astonished that heard him, upon his wisdom and answers. ⁴⁸ And seeing him, they wondered. And his mother said to him, Son, why hast thou so done to us? behold thy father and I sorrowing did seek thee. ⁴⁹ And he said to them, What is it that you sought me? did you not know that I must be about those things, which are my father's? ⁵⁰ And they understood not the word that he spake unto them. ⁵¹ And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. ⁵² And Jesus proceeded in wisdom and age, and grace with God and men.

And in the fifteenth year of the empire of Tiberius Cæsar, Pontius Pilate being Governor of Jewry, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country Trachonitis, and Lysanias Tetrarch of Abilina, ² under the high Priests Annas and Caiphas: the word of our Lord was made upon John the son of Zacharie, in the desert. ³ And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins; as it is written in the book of the sayings of Esay the Prophet: ⁴ *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths.* ⁵ *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:* ⁶ *and all flesh shall see the SALVATION of God.*

⁷ He said therefore to the multitudes that went forth to be baptized of him, Ye vipers' broods, who hath shewed you to flee from the wrath to come? ⁸ Yield therefore fruits worthy of penance; and do ye not begin to say, We have Abraham to our father. If I tell you, that God is able of these stones to raise up children to Abraham. ⁹ And now the axe is put to the root of the trees. Every tree therefore that yieldeth not good fruit, shall be cut down, and cast into fire. ¹⁰ And the multitudes asked him, saying, What shall we do then? ¹¹ And he answering, said unto them, He that hath two coats, let him give to him that hath not; and he that hath meat, let him do likewise. ¹² And the Publicans also came to be baptized, and said to him, Master, what shall we do? ¹³ But he said to them, Do nothing more

than that which is appointed you. ¹⁴ And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not, neither excommunicate any man; and be content with your stipends.

¹⁵ And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ. ¹⁶ John answered, saying unto all, I indeed baptize you with water: but there shall come a mightier than I, whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire; ¹⁷ whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire. ¹⁸ Many other things also exhorting did he evangelize to the people.

¹⁹ And Herod the Tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the evils which Herod did, ²⁰ he added this also above all, and shut up John into prison.

²¹ And it came to pass when all the people was baptized, Jesus also being baptized and praying, heaven was opened: ²² and the Holy Ghost descended in corporal shape as a dove upon him: and a voice from heaven was made: Thou art my beloved son, in thee I am well pleased. ²³ And Jesus himself was beginning to be about thirty years old; as it was thought, the son of Joseph, who was of Heli, ²⁴ who was of Matthath, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, ²⁵ who was of Matthathias, who was of Amos, who was of Naum, who was of Hesli, who was of Nagge, ²⁶ who was of Mahath, who was of Matthathias, who was of Semei, who was of Joseph, who was of Juda, ²⁷ who was of Johanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who was of Neri, ²⁸ who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her, ²⁹ who was of Jesus, who was of Eliezer, who was of Joram, who was of Matthath, who was of Levi, ³⁰ who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, ³¹ who was of Melcha, who was of Menna, who was of Matthatha, who was of Nathan, who was of David, ³² who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, ³³ who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, ³⁴ who was of Jacob, who was of Isae, who was of Abraham, who was of Thare, who was of Nachor, ³⁵ who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, ³⁶ who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, ³⁷ who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, ³⁸ who was of Henos, who was of Seth, who was of Adam, who was of God.

And Jesus full of the Holy Ghost, re-

faciatis. Interrogabant autem eum et milites, dicentes: ¹⁴ Quid faciemus et nos? Et ait illis: Ne minem concutiatis, neque calumniam faciatis; et contenti estote stipendiis vestris.

Existimante autem populo, et cogitantibus omnibus ¹⁵ in cordibus suis de Joanne, ne forte ipse esset Christus: Respondit Joannes, dicens omnibus: Ego quidem aqua ¹⁶ baptizo vos: veniet autem fortior me, cuius non sum dignus solvere corrigiam calceamentorum ejus: ipse vos baptizabit in Spiritu sancto, et igni: cuius ventilabrum ¹⁷ in manu ejus, et purgabit aream suam, et congregabit triticum in horreum suum, paleas autem comburet igni inextinguibili. Multa quidem, et alia exhortans evan- ¹⁸ gelizabat populo.

Herodes autem tetrarcha cum corriperetur ab illo de ¹⁹ Herodiade uxore fratris sui, et de omnibus malis, quæ fecit Herodes, adjecit et hoc super omnia, et inclusit ²⁰ Joannem in carcere.

Factum est autem cum baptizaretur omnis populus, ²¹ et Jesu baptizato, et orante, apertum est cœlum: et ²² descendit Spiritus sanctus corporali specie sicut columba in ipsum: et vox de cœlo facta est: Tu es filius meus dilectus, in te complacui mihi. Et ipse Jesus erat ²³ incipiens quasi annorum triginta, ut putabatur, filius Joseph, qui fuit Heli, qui fuit Mathath, qui fuit Levi, ²⁴ qui fuit Melechi, qui fuit Janne, qui fuit Joseph, qui ²⁵ fuit Mathathiae, qui fuit Amos, qui fuit Nahum, qui fuit Hesli, qui fuit Nagge, qui fuit Mahath, qui ²⁶ fuit Mathathiae, qui fuit Semei, qui fuit Joseph, qui fuit Juda, qui fuit Joanna, qui fuit Resa, qui fuit Zorobabel, ²⁷ qui fuit Salathiel, qui fuit Neri, qui fuit Melchi, qui ²⁸ fuit Addi, qui fuit Cosan, qui fuit Elmadan, qui fuit Her, qui fuit Jesu, qui fuit Eliezer, qui fuit Joram, ²⁹ qui fuit Mathath, qui fuit Levi, qui fuit Simeon, qui ³⁰ fuit Juda, qui fuit Joseph, qui fuit Jona, qui fuit Eliakim, qui fuit Melea, qui fuit Menna, qui fuit ³¹ Mathatha, qui fuit Nathan, qui fuit David, qui fuit ³² Jesse, qui fuit Obed, qui fuit Booz, qui fuit Salmon, qui fuit Nasson, qui fuit Aminadab, qui fuit Aram, ³³ qui fuit Esron, qui fuit Phares, qui fuit Judæ, qui fuit ³⁴ Jacob, qui fuit Isaæ, qui fuit Abraham, qui fuit Thare, qui fuit Nachor, qui fuit Sarug, qui fuit Ragau, qui ³⁵ fuit Phaleg, qui fuit Heber, qui fuit Sale, qui fuit ³⁶ Cainan, qui fuit Arphaxad, qui fuit Sem, qui fuit Noe, qui fuit Lamech, qui fuit Mathusale, qui fuit Henoch, ³⁷ qui fuit Jared, qui fuit Malaleel, qui fuit Cainan, qui ³⁸ fuit Henos, qui fuit Seth, qui fuit Adam, qui fuit Dei.

Jesus autem plenus Spiritu sancto regressus est a ⁴

2 Jordane: et agebatur a Spiritu in desertum, diebus quadraginta, et tentabatur a diabolo. Et nihil mandu-
3 cavit in diebus illis: et consummatis illis esuriit. Dixit autem illi diabolus: Si filius Dei es, dic lapidi huic ut
4 panis fiat. Et respondit ad illum Jesus: Scriptum est:
Quia non in solo pane vivit homo, sed in omni verbo
5 Dei. Et duxit illum diabolus in montem excelsum, et ostendit illi omnia regna orbis terræ in momento tem-
6 poris, et ait illi: Tibi dabo potestate hanc universam,
et gloriam illorum; quia mihi tradita sunt, et cui volo
7 do illa. Tu ergo si adoraveris coram me, erunt tua
8 omnia. Et respondens Jesus, dixit illi: Scriptum est:
9 Dominum Deum tuum adorabis, et illi soli servies. Et duxit illum in Jerusalem, et statuit eum super pinnam templi, et dixit illi: Si filius Dei es, mitte te hinc deo-
10 rum. Scriptum est enim quod Angelis suis mandavit
11 de te, ut conservent te: et quia in manibus tollent te,
12 ne forte offendas ad lapidem pedem tuum. Et respondens Jesus, ait illi: Dictum est: Non tentabis Dominum
13 Deum tuum. Et consummata omni tentatione, diabolus recessit ab illo, usque ad tempus.

14 Et regressus est Jesus in virtute Spiritus in Galilæam,
15 et fama exiit per universam regionem de illo. Et ipse docebat in synagogis eorum, et magnificabatur ab omnibus.

16 Et venit Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam diesabbati insynagogam,
17 et surrexit legere. Et traditus est illi liber Isaiæ prophetæ.
Et ut revolvit librum, invenit locum ubi scriptum erat: Spiritus Domini super me: propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, prædicare captivis remissionem, et cæcis visum, dimittere confractos in remissionem, prædicare annum Domini acceptum, et diem retributionis. Et cum plicuisse librum, reddidit ministro, et sedit. Et omnium in synagoga oculi erant intendentes in eum. Cœpit autem dicere ad illos: Quia hodie impleta est hæc scriptura in auribus vestris. Et omnes testimonium illi dabant: et mirabantur in verbis gratiæ, quæ procedebant de ore ipsius, et dicebant: Nonne hic est filius Joseph? Et ait illis: Utique dictis mihi hanc similitudinem: Medice, cura teipsum: quanta audivimus facta in Capharnaum, sae et hic in patria tua. Ait autem: Amen dico vobis, quia nemo propheta acceptus est in patria sua. In veritate dico vobis, multæ viduae erant in diebus Eliæ in Israel, quando clausum est celum anni tribus et mensibus sex: cum facta esset famæ magna in omni terra: et ad nullam illarum missus est

turned from Jordan, and was driven in the spirit into the desert, ² forty days, and was tempted of the devil. And he did eat nothing in those days: and when they were ended he was an hungred. ³ And the Devil said to him, If thou be the son of God, say to this stone that it be made bread. ⁴ And Jesus made answer unto him, It is written, *That not in bread alone shall man live, but in every word of God.* ⁵ And the Devil brought him into an high mountain, and shewed him all the kingdoms of the whole world in a moment of time. ⁶ And he said to him, To thee will I give this whole power, and the glory of them: for to me they are delivered, and to whom I will, I do give them. ⁷ Thou therefore, if thou wilt adore before me, they shall all be thine. ⁸ And Jesus answering, said to him, It is written, *Thou shalt adore the Lord thy God, and him only shalt thou serve.* ⁹ And he brought him into Jerusalem, and set him upon the pinnacle of the temple; and he said to him, If thou be the son of God, cast thyself from hence downward. ¹⁰ For it is written, that *He hath given his Angels charge of thee, that they preserve thee:* ¹¹ and that *in their hands they shall bear thee up, lest perhaps thou knock thy foot against a stone.* ¹² And Jesus answering, said to him, It is said, *Thou shalt not tempt the Lord thy God.* ¹³ And all the temptation being ended, the Devil departed from him until a time.

¹¹ And Jesus returned in the force of the spirit into Galilee, and the fame went forth through the whole country of him. ¹⁵ And he taught in their synagogues, and was magnified of all.

¹⁶ And he came to Nazareth where he was brought up: and he entered according to his custom on the Sabbath day into the synagogue: and he rose up to read. ¹⁷ And the book of Esay the Prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, ¹⁸ *The Spirit of the Lord upon me, for which he anointed me, to evangelize unto the poor he sent me, to heal the contrite of heart, to preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.* ²⁰ And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all in the synagogue were bent upon him. ²¹ And he began to say unto them, That this day is fulfilled this scripture in your ears. ²² And all gave testimony to him: and they marvelled in the words of grace that proceeded from his mouth, and they said, Is not this Joseph's son? ²³ And he said to them, Certes you will say to me this similitude, *Physician, cure thyself: as great things as we have heard done in Capharnaum, do also here in thy country.* ²⁴ And he said, Amen I say to you, that no Prophet is accepted in his own country. ²⁵ In truth I say to you, there were many widows in the days of Eliæ in Israel, when the heaven was shut three years and six months, when there was a great famine made in the whole earth: ²⁶ and to none of them was Eliæ sent, but

into Sarepta of Sidon, to a widow woman. ²⁷ And there were many lepers in Israel under Elisæus the Prophet: and none of them was made clean but Naaman the Syrian. ²⁸ And all in the synagogue were filled with anger, hearing these things. ²⁹ And they rose, and cast him out of the city; and they brought him to the edge of the hill, whereupon their city was built, that they might throw him down headlong. ³⁰ But he passing through the midst of them, went his way.

³¹ And he went down into Capharnaum, a city of Galilee: and there he taught them on the Sabbaths. ³² And they were astonished at his doctrine; because his talk was in power. ³³ And in the synagogue there was a man having an unclean Devil, and he cried out with a loud voice, ³⁴ saying, Let be, what to us and thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the SAINT of God. ³⁵ And Jesus rebuked him, saying, Hold thy peace, and go out of him. And when the Devil had thrown him into the midst, he went out of him, and hurted him nothing. ³⁶ And there came fear upon all, and they talked together one with another, saying, What word is this, that in power and virtue he commandeth the unclean spirits, and they go out? ³⁷ And the fame of him was published into every place of the country.

³⁸ And Jesus rising up out of the synagogue, entered into Simon's house. And Simon's wife's mother was holden with a great fever: and they besought him for her. ³⁹ And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them. ⁴⁰ And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon every one, cured them. ⁴¹ And Devils went out from many, crying, and saying, That thou art the son of God. And rebuking them, he suffered them not to speak, that they knew he was Christ.

⁴² And when it was day, going forth, he went into a desert place: and the multitudes sought him, and came even unto him: and they held him that he should not depart from them. ⁴³ To whom he said, That to other cities also must I evangelize the kingdom of God: because therefore I was sent. ⁴⁴ And he was preaching in the synagogues of Galilee.

And it came to pass, when the multitudes pressed upon him to hear the word of God, and himself stood beside the lake of Genesareth. ² And he saw two ships standing by the lake; and the fishers were gone down, and washed their nets. ³ And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship.

⁴ And as he ceased to speak, he said to Simon, Launch forth into the deep, and let loose your nets to make a draught. ⁵ And Simon answering, said to him, Master, labouring all the night, we have taken nothing: but in thy word I will let loose the net.

Elias, nisi in Sarepta Sidoniæ, ad mulierem viduam. Et multi leprosi erant in Israel sub Elisæo propheta: ²⁷ et nemo eorum mundatus est nisi Naaman Syrus. Et surrexerunt, et ejecerunt illum extra civitatem, et duxerunt illum usque ad supercilium montis, super quem civitas illorum erat aedificata, ut præcipitarent eum. Ipse autem transiens per medium illorum, ibat. ³⁰

Et descendit in Capharnaum civitatem Galilææ, ³¹ ibique docebat illos sabbatis. Et stupebant in doctrina ³² ejus, quia in potestate erat sermo ipsius. Et in synagogue ³³ erat homo habens dæmonium immundum, et exclamavit voce magna. Dicens: Sine, quid nobis et tibi, Jesu ³⁴ Nazarene? venisti perdere nos? scio te qui sis, Sanctus Dei. Et increpavit illum Jesus, dicens: Obmutesc, et ³⁵ exi ab eo. Et cum projecisset illum dæmonium in medium, exiit ab illo, nihilque illum nocuit. Et factus ³⁶ est pavor in omnibus, et colloquebantur ad invicem, dicentes: Quod est hoc verbum, quia in potestate et virtute imperat immundis spiritibus, et exeunt? Et ³⁷ divulgabatur fama de illo in omnem locum regionis.

Surgens autem Jesus de synagogue, introivit in domum ³⁸ Simonis. Socrus autem Simonis tenebatur magnis febribus: et rogaverunt illum pro ea. Et stans super ³⁹ illam imperavit febri: et dimisit illam. Et continuo surgens ministrabat illis. Cum autem sol occidisset: ⁴⁰ omnes, qui habebant infirmos variis languoribus, ducebant illos ad eum. At ille, singulis manus imponens, curabat eos. Exibant autem dæmonia a multis clamantia ⁴¹ et dicentia: Quia tu es filius Dei: et increpans non sinebat ea loqui: quia sciebant ipsum esse Christum.

Facta autem die egressus ibat in desertum locum, et ⁴² turbæ requirebant eum, et venerunt usque ad ipsum: et detinebant illum ne discederet ab eis. Quibus ille ait: ⁴³ Quia et aliis civitatibus oportet me evangelizare regnum Dei: quia ideo missus sum. Et erat prædicans in ⁴⁴ synagogis Galilææ.

Factum est autem, cum turbæ irruerent in eum, ut ⁵ audirent verbum Dei, et ipse stabat secus stagnum Genesareth. Et vidit duas naves stantes secus stagnum: ² pescatores autem descenderant, et lavabant retia. As- ³ cendens autem in unam navem, quæ erat Simonis, rogavit eum a terra reducere pusillum. Et sedens docebat de navicula turbas.

Ut cessavit autem loqui, dixit ad Simonem: Duc in ⁴ altum, et laxate retia vestra in capturam. Et respondens ⁵ Simon, dixit illi: Præceptor, per totam noctem laborantes, nihil cepimus: in verbo autem tuo laxabo rete.

6 Et cum hoc fecissent, concluserunt piscium multitudinem
 7 copiosam, rumpebatur autem rete eorum. Et annuerunt
 sociis, qui erant in alia navi, ut venirent, et adjuvarent
 eos. Et venerunt, et impleverunt ambas naviculas, ita
 8 ut pene mergerentur. Quod cum videret Simon Petrus,
 procidit ad genua Jesu, dicens: Exi a me, quia homo
 9 peccator sum, Domine. Stupor enim circumdederat
 eum, et omnes, qui cum illo erant, in captura piscium,
 10 quam ceperant: similiter autem Jacobini, et Joannini,
 filios Zebedaei, qui erant socii Simonis. Et ait ad Simonem
 Jesus: Noli timere: ex hoc iam homines eris capiens.
 11 Et subductis ad terram navibus, relictis omnibus securi
 sunt eum.

12 Et factum est, cum esset in una civitatum, et ecce
 vir plenus lepra, et videns Jesum, et procidens in faciem,
 rogavit eum, dicens: Dominie, si vis, potes me mundare.
 13 Et extendens manum, tetigit eum, dicens: Volo: Mun-
 14 dare. Et confestim lepra discessit ab illo. Et ipse
 præcepit illi ut nemini diceret: sed, Vade, ostende te
 sacerdoti, et offer pro emundatione tua, sicut præcepit
 Moyses, in testimonium illis.

15 Perambulabat autem magis sermo de illo: et conveni-
 ebant turbæ multæ, ut audirent, et curarentur ab infirmi-
 16 tatibus suis. Ipse autem secedebat in desertum, et orabat.
 17 Et factum est in una dierum, et ipse sedebat docens.

Et erant Pharisæi sedentes, et legis doctores, qui vene-
 rant ex omni castello Galilææ, et Judææ, et Jerusalem;
 18 et virtus Domini erat ad sanandum eos. Et ecce viri
 portantes in lecto hominem, qui erat paralyticus: et
 19 quærebant eum inferre, et ponere ante eum. Et non
 invenientes qua parte illum inferrent præ turba, ascen-
 dunt supra tectum, et per tegulas summiserunt cum
 20 eum lecto in medium ante Jesum. Quorum fidem ut
 21 vidit, dixit: Homo, remittuntur tibi peccata tua. Et
 ceperunt cogitare Scribæ et Pharisæi, dicentes: Quis
 est hic, qui loquitur blasphemias? quis potest dimittere
 22 peccata, nisi solus Deus? Ut cognovit autem Jesus
 cogitationes eorum, respondens, dixit ad illos: Quid
 23 cogitatis in cordibus vestris? Quid est facilius, dicere:
 Dimittuntur tibi peccata: an dicere: Surge, et ambula?

24 ut autem sciatis quia Filius hominis habet potestatem
 in terra dimittendi peccata, (ait paralytico) Tibi dico,
 surge, tolle lectum tuum, et vade in domum tuam.
 25 Et confestim consurgens coram illis, tulit lectum, in
 quo jacebat: et abiit in domum suam, magnificans
 26 Deum. Et stupor apprehendit omnes, et magnificabant
 Deum. Et repleti sunt timore, dicentes: Quia vidimus
 mirabilia hodie.

6 And when they had done this, they inclosed a
 very great multitude of fishes, and their net
 was broken. 7 And they beckoned to their
 fellows that were in the other ship, that they
 should come and help them. And they
 came and filled both ships, so that they did
 sink. 8 Which when Simon Peter did see,
 he fell down at Jesus' knees, saying, Go
 forth from me, because I am a sinful man, O
 Lord. 9 For he was wholly astonished, and
 all that were with him, at the draught of
 fishes which they had taken. 10 In like manner
 also James and John the sons of Zebe-
 dee, who were Simon's fellows. And Jesus
 said to Simon, Fear not: from this time
 now, thou shalt be taking men. 11 And
 having brought their ships to land, leaving
 all things they followed him.

12 And it came to pass, when he was in
 one of the cities, and behold a man full of
 leprosy, and seeing Jesus, and falling on his
 face, besought him saying, Lord, if thou
 wilt, thou canst make me clean. 13 And
 stretching forth the hand, he touched him,
 saying, I will; be thou made clean. And
 immediately the leprosy departed from him.
 14 And he commanded him that he should tell
 nobody, but, Go, shew thyself to the Priest,
 and offer for thy cleansing as Moses com-
 manded, for a testimony to them.

15 But the bruit of him went abroad the
 more; and great multitudes came together
 to hear, and to be cured of their infirmi-
 ties. 16 And he retired into the desert, and
 prayed.

17 And it came to pass one day, and he
 sat teaching. And there were Pharisæes
 sitting, and Doctors of Law that were come
 out of every town of Galilee and Jewrie and
 Jerusalem: and the virtue of our Lord was
 to heal them. 18 And behold men carrying
 in a bed a man that had the palsy: and
 they sought to bring him in, and to lay him
 before him. 19 And not finding on which
 side they might bring him in for the multi-
 tude, they went up upon the roof, and
 through the tiles let him down with the
 bed into the midst, before Jesus. 20 Whose
 faith when he saw, he said, Man, thy sins
 are forgiven thee. 21 And the Scribes and
 Pharisæes began to think, saying, Who is
 this that speaketh blasphemies? Who can
 forgive sins, but only God? 22 And when
 Jesus knew their cogitations, answering he
 said to them, What do you think in your
 hearts? 23 Which is easier to say, Thy sins
 are forgiven thee; or to say, Arise, and
 walk? 24 but that you may know that the
 son of man hath power in earth to forgive
 sins (he said to the sick of the palsy) I say
 to thee, Arise, take up thy bed, and go into
 thy house. 25 And forthwith rising up before
 them, he took that wherewith he lay, and he
 went into his house, magnifying God. 26 And
 all were astonished, and they magnified God.
 And they were replenished with fear, saying,
 That we have seen marvellous things to
 day.

²⁷ And after these things he went forth, and saw a Publican called Levi, sitting at the Custom-house, and he said to him, Follow me. ²⁸ And leaving all things, he rose and followed him. ²⁹ And Levi made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them. ³⁰ And their Pharisees and Scribes murmured, saying to his disciples, Why do you eat and drink with Publicans and sinners? ³¹ And Jesus answering said to them, They that are whole need not the Physician; but they that are ill at ease. ³² I came not to call the just, but sinners to penance.

³³ But they said to him, Why do the disciples of John fast often, and make obsecrations, and of the Pharisees in like manner: but thine do eat and drink? ³⁴ To whom he said, Why, can you make the children of the bridegroom fast whilst the bridegroom is with them? ³⁵ But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days. ³⁶ And he said a similitude also unto them, That no man putteth a piece from a new garment into an old garment: otherwise both he breaketh the new, and the piece from the new agreeth not with the old. ³⁷ And nobody putteth new wine into old bottles: otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost. ³⁸ But new wine is to be put into new bottles: and both are preserved together. ³⁹ And no man drinking old, will new by and by; for he saith, The old is better.

And it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears and did eat, rubbing them with their hands. ² And certain of the Pharisees said to them, Why do you that which is not lawful on the Sabbaths? ³ And Jesus answering them, said, Neither this have you read which David did, when himself was an hungred and they that were with him: ⁴ how he entered into the house of God, and took the loaves of Proposition, and did eat, and gave to them that were with him, which it is not lawful to eat but only for Priests? ⁵ And he said to them, That the son of man is Lord of the Sabbath also.

⁶ And it came to pass on another Sabbath also, that he entered into the synagogue, and taught. And there was a man, and his right hand was withered. ⁷ And the Scribes and Pharisees watched if he would cure on the Sabbath: that they might find how to accuse him. ⁸ But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the midst. And rising, he stood. ⁹ And Jesus said to them, I ask you, if it be lawful on the Sabbaths to do well or ill: to save a soul or to destroy? ¹⁰ And looking about upon them all, he said to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. ¹¹ And they were replenished with madness: and they

Et post hæc exiit, et vidit publicanum nomine Levi, ²⁷ sedentem ad Telonium, et ait illi: Sequere me. Et ²⁸ relictis omnibus, surgens secutus est eum. Et fecit ei ²⁹ convivium magnum Levi in domo sua: et erat turba multa publicanorum, et aliorum, qui cum illis erant discubentes. Et murmurabant Pharisei et Scribae ³⁰ eorum dicentes ad discipulos ejus: Quare cum publicanis et peccatoribus manducatis et bibitis? Et respondens ³¹ Jesus, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non veni vocare justos, sed ³² peccatores ad poenitentiam.

At illi dixerunt ad eum: Quare discipuli Joannis ³³ jejunant frequenter, et obseerationes faciunt, similiter et Phariseorum: tui autem edunt, et bibunt? Quibus ³⁴ ipse ait: Numquid potestis filios sponsi, dum cum illis est sponsus, facere jejunare? Venient autem dies: cum ablatus ³⁵ fuerit ab illis sponsus, tunc jejunabunt in illis diebus. ³⁶ Dicebat autem et similitudinem ad illos? Quia nemo commissuram a novo vestimento immittit in vestimentum vetus: alioquin et novum rumpit, et veteri non convenit commissura a novo. Et nemo mittit vinum ³⁷ novum in utres veteres: alioquin rumpet vinum novum utres, et ipsum effundetur, et utres peribunt. Sed ³⁸ vinum novum in utres novos mittendum est, et utraque conservantur. Et nemo bibens vetus, statim vult ³⁹ novum, dicit enim: Vetus melius est.

Factum est autem in sabbato secundo primo, cum ⁶ transiret persata, vellebant discipuli ejus spicas, et manducabant confricantes manibus. Quidam autem Phariseorum dicebant illis: Quid facitis quod non licet in sabbatis? Et respondens Jesus ad eos, dixit: Nec hoc ³ legistis quod fecit David, cum esurisset ipse, et qui cum illo erant: quomodo intravit in domum Dei, et panes ⁴ propositionis sumpsit, et manducavit, et dedit his, qui cum ipso erant: quos non licet manducare nisi tantum sacerdotibus? Et dicebat illis: Quia Dominus est ⁵ Filius hominis etiam sabbati.

Factum est autem et in alio sabbato, ut intraret in ⁶ synagogam, et doceret. Et erat ibi homo, et manus ejus dextra erat arida. Observabant autem Scribae et ⁷ Pharisei si in sabbato curaret: ut invenirent unde accusarent eum. Ipse vero sciebat cogitationes eorum: ⁸ et ait homini, qui habebat manum aridam: Surge, et sta in medium. Et surgens stetit. Ait autem ad illos ⁹ Jesus: Interrogo vos, si licet sabbatis benefacere, an male: animam salvam facero, an perdere? Et circumspectis omnibus dixit homini: Extende manum tuam. Et extendit: et restituta est manus ejus. Ipsi autem ¹¹

repleti sunt insipientia, et colloquebantur ad invicem, quidnam facerent Jesu.

12 Factum est autem in illis diebus, exiit in montem
13 orare, et erat pernoctans in oratione Dei. Et cum dies factus esset, vocavit discipulos suos: et elegit duodecim
14 ex ipsis (quos et Apostolos nominavit). Simonem, quem cognominavit Petrum, et Andream fratrem ejus,
Jacobum, et Joannem, Philippum, et Bartholomaeum,
15 Matthaeum, et Thomam, Jacobum Alphæi, et Simonem,
16 qui vocatur Zelotes, et Judam Jacobi, et Judam Isca-
17 riotem, qui fuit proditor. Et descendens cum illis,
stetit in loco campestri, et turba discipulorum ejus, et multitudo copiosa plebis ab omni Iudea, et Jerusalem,
18 et maritima et Tyri et Sidonis, qui venerant ut audirent eum, et sanarentur a languoribus suis. Et qui vexabantur a spiritibus immundis curabantur. Et omnis turba quærebant eum tangere: quia virtus de illo exibat,
20 et sanabat omnes. Et ipse elevatis oculis in discipulos suos, dicebat:

Beati pauperes: quia vestrum est regnum Dei.
21 Beati, qui nunc esuritis: quia saturabitimi. Beati, qui nunc fletis: quia ridebitis. Beati eritis cum vos oderint homines, et cum separaverint vos, et exprobraverint, et ejecerint nomen vestrum tamquam malum propter Filium hominis. Gaudete in illa die, et exultate: ecce enim merces vestra multa est in cœlo: secundum hæc enim faciebant Prophetis patres eorum. Verumtamen vobis divitibus, quia habetis consolationem vestram.
25 Væ vobis, qui saturati estis: quia esurietis. Væ vobis, qui ridetis nunc: quia lugebitis et flebitis. Væ cum benedixerint vobis homines: secundum hæc enim faciebant pseudoprophetis patres eorum.

27 Sed vobis dico, qui auditis: Diligite inimicos vestros, 28 benefacite his, qui oderunt vos. Benedicite maledicentibus vobis, et orate pro calumniantibus vos. Et qui te percudit in maxilliam, præbe et alteram. Et ab eo, qui ausert tibi vestimentum, etiam tunicam noli prohibere. O inni autem petenti te, tribue: et qui ausert quæ tua sunt, ne repetas. Et prout vultis ut faciant vobis homines, et vos facite illis similiter. Et si diligitis eos, qui vos diligunt, quæ vobis est gratia? nam et peccatores diligentes se diligunt. Et si beneficeritis his, qui vobis benefaciunt: quæ vobis est gratia? si quidem et peccatores hoc faciunt. Et si mutuum dederitis his, a quibus speratis recipere: quæ gratia est vobis? nam et peccatores peccatoribus sanerantur, ut recipient 35 iniqualia. Verumtamen diligite inimicos vestros: benefacite, et mutuum date, nihil inde sperantes: et erit

communed one with another what they might do to Jesus.

¹² And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in the prayer of God. ¹³ And when day was come, he called his Disciples: and he chose twelve of them (whom also he named *Apostles*) ¹⁴ Simon whom he surnamed Peter, and Andrew his brother, James and John, Philippe and Bartholomew, ¹⁵ Matthæus and Thomas, James of Alpheus and Simon that is called Zelotes, ¹⁶ and Jude of James, and Judas Iscariot which was the traitor. ¹⁷ And descending with them he stood in a plain place, and the multitude of his Disciples, and a very great company of people from all Jewry and Jerusalem: and the sea coast both of Tyre and Sidon, ¹⁸ which were come to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits, were cured. ¹⁹ And all the multitude sought to touch him, because virtue went forth from him, and healed all. ²⁰ And he lifting up his eyes upon his Disciples, said,

Blessed are ye poor: for your's is the kingdom of God. ²¹ Blessed are you that now are an hungred: because you shall be filled. Blessed are you that now do weep: because you shall laugh. ²² Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the son of man's sake. ²³ Be glad in that day, and rejoice: for, behold, your reward is much in heaven. For according to these things did their fathers to the Prophets. ²⁴ But woe to you that are rich, because you have your consolation. ²⁵ Woe to you that are filled: because you shall be hungry. Woe to you that now do laugh: because you shall mourn and weep. ²⁶ Woe, when all men shall bless you; for according to these things did their fathers to the false Prophets.

²⁷ But to you I say that do hear, Love your enemies, do good to them that hate you. ²⁸ Bless them that curse you, and pray for them that calumniate you. ²⁹ And he that striketh thee on the cheek, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coat also. ³⁰ And to every one that asketh thee, give: and of him that taketh away the things that are thine, ask not again. ³¹ And according as you will that men do to you, do you also to them in like manner. ³² And if you love them that love you, what thank is to you? for sinners also love those that love them. ³³ And if ye do good to them that do you good; what thank is to you? for sinners also do thus. ³⁴ And if ye lend to them of whom ye hope to receive; what thank is to you? for sinners also lend unto sinners, for to receive as much. ³⁵ But love ye your enemies: do good and lend, hoping for nothing

thereby, and your reward shall be much, and you shall be the sons of the Highest, because himself is beneficial upon the unkind and the evil. ³⁶ Be ye therefore merciful as also your father is merciful. ³⁷ Judge not, and you shall not be judged; condemn not, and you shall not be condemned; forgive, and you shall be forgiven. ³⁸ Give, and there shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do mete, it shall be measured to you again.

³⁹ And he said to them a similitude also: Can the blind lead the blind? do not both fall into the ditch? ⁴⁰ The disciple is not above his master: but every one shall be perfect, if he be as his master. ⁴¹ And why seest thou the mote in thy brother's eye: but the beam that is in thine own eye thou considerest not? ⁴² Or how canst thou say to thy brother, Brother, let me cast out the mote out of thine eye; thyselv^t not seeing the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye; and then shalt thou see clearly to take forth the mote out of thy brother's eye.

⁴³ For there is no good tree that yieldeth evil fruits: nor evil tree that yieldeth good fruit. ⁴⁴ For every tree is known by his fruit. For neither do they gather figs of thorns: neither of a bush do they gather the grape. ⁴⁵ The good man of the good treasure of his heart bringeth forth good: and the evil man of the ill treasure bringeth forth evil; for of the abundance of the heart the mouth speaketh.

⁴⁶ And why call you me, Lord, Lord: and do not the things which I say? ⁴⁷ Every one that cometh to me, and heareth my words, and doeth them, I will shew you to whom he is like. ⁴⁸ He is like to a man building a house, that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beat against that house, and it could not move it: for it was founded upon a rock. ⁴⁹ But he that heareth, and doeth not, is like to a man building his house upon the earth without a foundation; against the which the river did beat, and incontinent it fell, and the ruin of that house was great.

And when he had fully said all his words into the ears of the people, he entered into Capharnaum. ² And the servant of a certain Centurion being sick, was ready to die: who was dear unto him. ³ And when he had heard of Jesus, he sent unto him the Ancients of the Jews, desiring him to come and heal his servant. ⁴ But they being come to Jesus, besought him earnestly, saying to him, That he is worthy that thou shouldest do this for him. ⁵ For he loveth our nation: and he hath built a synagogue for us. ⁶ And Jesus went with them. And when he was now not far from the house, the Centurion sent his friends unto him, saying, Lord, trouble not thyself; for I am not worthy that

merces vestra multa, et eritis filii Altissimi, quia ipse benignus est super ingratos et malos. Estote ergo 36 misericordes, sicut et Pater vester misericors est. Nolite 37 judicare, et non judicabimini: nolite condemnare, et non condemnabimini. Dimitte, et dimittemini. Date 38 et dabitur vobis: mensuram bonam, et consertam, et coagitatam, et supereffluentem dabunt in sinum vestrum. Eadem quippe mensura, qua mensi fueritis, remetietur vobis.

Dicebat autem illis et similitudinem: Numquid potest 39 cæcus cæcum ducere? nonne ambo in soveam cadunt? Non est discipulus super magistrum: perfectus autem 40 omnis erit, si sit sicut magister ejus. Quid autem vides 41 festucam in oculo fratris tui, trabem autem, quæ in oculo tuo est, non consideras? Aut quomodo potes 42 dicere fratri tuo: Frater, sine ejiciam festucam de oculo tuo: ipse in oculo tuo trabem non videns? Hypocrita, ejice primum trabem de oculo tuo: et tunc perspicies ut educas festucam de oculo fratris tui.

Non est enim arbor bona, quæ facit fructus malos: 43 neque arbor mala, faciens fructum bonum. Unaquæque 44 enim arbor de fructu suo cognoscitur. Neque enim de spinis colligunt siccis: neque de rubro vindemiant uvam. Bonus homo de bono thesauro cordis sui profert bonum: 45 et malus homo de malo thesauro profert malum. Ex abundantia enim cordis os loquitur.

Quid autem vocatis me, Domine, Domine: et non 46 facitis quæ dico? Omnis, qui venit ad me, et audit 47 sermones meos, et facit eos: ostendam vobis cui similis sit: similis est homini ædificanti domum, qui fudit in 48 altum, et posuit fundamentum super petram: inundatione autem facta, illisum est flumen domini illi, et non potuit eam movere: fundata enim erat super petram. Qui autem audit, et non facit: similis est homini 49 ædificanti domum suam super terram sine fundamento: in quam illisus est fluvius, et continuo eccidit: et facta est ruina domus illius magna.

Cum autem implesset omnia verba sua in aures plebis, 7 intravit Capharnaum. Centurionis autem cujusdam 2 servus male habens, erat moritus, qui illi erat pretiosus. Et cum audisset eum Jesu, misit ad eum seniores Judæorum, rogans eum ut veniret, et salvaret servum ejus. At illi cum venissent ad Jesum, rogabant eum sollicite, 4 dicentes ei: Quia dignus est ut hoc illi præstes. Diligit 5 enim gentem nostram: et synagogam ipse ædificavit nobis. Jesus autem ibat cum illis. Et cum jam non 6 longe esset a domo, misit ad eum Centurio amicos, dicens: Domine, noli vexari: Non enim sum dignus ut

7 sub tectum meum intres. Propter quod et meipsum
non sum dignum arbitratus ut venirem ad te: sed dic
8 verbo, et sanabitur puer meus. Nam et ego homo sum
sub potestate constitutus, habens sub me milites: et dico
huic, vade, et vadit: et alii, veni, et venit: et servo
9 meo, fac hoc, et facit. Quo audito Jesus miratus est:
et conversus sequentibus se turbis, dixit: Amen dico
10 vobis, nec in Israel tantam fidem inveni. Et reversi,
qui missi fuerant domum, invenerunt servum, qui
languerat, sanum.

11 Et factum est, deinceps ibat in civitatem, quæ vocatur
Naim; et ibant cum eo discipuli ejus, et turba copiosa.
12 Cum autem appropinquaret portæ civitatis, ecce de-
functus effrebatur, filius unicus matris suæ, et hæc
13 vidua erat, et turba civitatis multa cum illa. Quam
cum vidisset Dominus, misericordia motus super eam,
14 dixit illi: Noli flere. Et accessit, et tetigit loculum.
(Hi autem, qui portabant, steterunt.) Et ait: A'doles-
15 cens, tibi dico, surge. Et resedit qui erat mortuus, et
16 cœpit loqui. Et dedit illum matri suæ. Accepit
autem omnes timor: et magnificabant Deum, dicentes:
Quia propheta magnus surrexit in nobis: et quia Deus
17 visitavit plebem suam. Et exiit hic sermo in univer-
sam Judæam de eo, et in omnem circa regionem.

18 Et nunciaverunt Joanni discipuli ejus de omnibus
19 his. Et convocavit duos de discipulis suis Joannes, et
misit ad Jesum, dicens: Tu es, qui venturus es, an
20 alium expectamus? Cum autem venissent ad eum viri,
dixerunt: Joannes Baptista misit nos ad te dicens: Tu
21 es, qui venturus es, an alium expectamus? (In ipsa
autem hora multos curavit a languoribus, et plagis, et
22 spiritibus malis, et cæcis multis donavit visum.) Et
respondens dixit illis: Euntes renunciate Joanni que
audistis, et vidistis: Quia cæci vident, claudi ambulant,
leprosi mundantur, surdi audiunt, mortui resurgunt,
23 pauperes evangelizantur: et beatus est quicumque
non fuerit scandalizatus in me.

24 Et cum discessissent nuncii Joannis caput de Joanne
dicere ad turbas: Quid existis in desertum videre? arundi-
25 nem vento agitatam? Sed quid existis videre? hominem
mollibus vestimentis induitum? Ecce qui in ueste pretiosa
26 sunt et deliciis, in dominibus regnum sunt. Sed quid existis
videre? prophetam? Utique dico vobis, et plusquam
27 Prophetam: hic est, de quo scriptum est: Ecce mittio
angelum meum ante faciem tuam, qui preparabit viam
28 tuam ante te. Dico enim vobis: Major inter natos
mulierum propheta Joanne Baptista nemo est: qui
29 autem minor est in regno Dei, major est illo. Et omnis

thou shouldest enter under my roof; ⁷ for
the which cause neither did I think myself
worthy to come to thee: but say the word,
and my servant shall be made whole; ⁸ for
I also am a man subject to authority, having
under me soldiers: and I say to this, go,
and he goeth: and to another, come, and he
cometh: and to my servant, do this, and he
doeth it. ⁹ Which Jesus hearing, marvelled;
and turning to the multitudes that followed
him he said, Amen I say to you, neither in
Israel have I found so great faith. ¹⁰ And
they that were sent, being returned home,
found the servant that had been sick, whole.

¹¹ And it came to pass, afterward he went
into a city that is called Naim: and there
went with him his Disciples and a very
great multitude. ¹² And when he came nigh
to the gate of the city, behold a dead man
was carried forth, the only son of his mother;
and she was a widow: and a great multi-
tude of the city with her. ¹³ Whom when
our Lord had seen, being moved with mercy
upon her, he said to her, Weep not. ¹⁴ And he
came near, and touched the coffin. And they
that carried it, stood still: and he said,
Young man, I say to thee, Arise. ¹⁵ And he
that was dead, sat up, and began to speak.
And he gave him to his mother. ¹⁶ And fear
took them all: and they magnified God, say-
ing, That a great Prophet is risen among
us: and, That God hath visited his people.
¹⁷ And this saying went forth into all Jewry
of him, and into all the country about.

¹⁸ And John's disciples shewed him of all
these things. ¹⁹ And John called two of his
disciples, and sent them to Jesus, saying,
Art thou he that art to come; or expect we
another? ²⁰ And when the men were come
unto him, they said, John the Baptist hath
sent us to thee, saying, Art thou he that art
to come; or expect we another? ²¹ And the
selfsame hour he cured many of maladies,
and hurts, and evil spirits: and to many
blind he gave sight.) ²² And answering, he
said to them, Go and report to John what
you have heard and seen: That the blind
see, the lame walk, the lepers are made clean,
the deaf hear, the dead rise again, ²³ the poor
are evangelized: and blessed is he whosoever
shall not be scandalized in me.

²⁴ And when John's messengers were de-
parted, he began to say of John to the mul-
titudes, What went ye out into the desert
to see? a reed moved with the wind? ²⁵ But
what went you forth to see? a man clothed
in soft garments? behold, they that are in
costly apparel and delicacies, are in the house
of kings. ²⁶ But what went you out for to
see? a Prophet? Certes I say to you, and
more than a Prophet: ²⁷ this is he of whom
it is written, Behold I send mine Angel
before thy face, which shall prepare thy way
before thee. ²⁸ For I say to you, A greater
Prophet among the children of women than
John the Baptist, there is no man; but he
that is the lesser in the kingdom of God,
is greater than he. ²⁹ And all the people

hearing and the Publicans, justified God, being baptized with John's baptism.³⁰ But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized of him.³¹ And our Lord said, Whereunto, then, shall I liken the men of this generation, and whereunto are they like?³² They are like to children sitting in the market-place, and speaking one to another, and saying, We have piped to you, and you have not danced: we have lamented, and you have not wept.³³ For John the Baptist came neither eating bread nor drinking wine: and you say, He hath a devil.³⁴ The son of man came eating and drinking: and you say, Behold a man that is a gourmander and a drinker of wine, a friend of Publicans and sinners.³⁵ And wisdom is justified of all her children.

³⁶ And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat.³⁷ And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment:³⁸ and standing behind beside his feet, she began to water his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.³⁹ And the Pharisee that had bid him, seeing it, spake within himself, saying, This man, if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner.⁴⁰ And Jesus answering said to him, Simon, I have somewhat to say unto thee; but he said, Master, say.⁴¹ A certain creditor had two debtors: one did owe five hundred pence, and the other fifty.⁴² They having not wherewith to pay, he forgave both. Whether, therefore, doth love him more?⁴³ Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly.⁴⁴ And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house, water to my feet thou didst not give: but she with tears hath watered my feet, and with her hairs hath wiped them.⁴⁵ Kiss thou gavest me not: but she, since I came in, bath not ceased to kiss my feet.⁴⁶ With oil thou didst not anoint my head: but she with ointment hath anointed my feet.⁴⁷ For the which I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.⁴⁸ And he said to her, Thy sins are forgiven thee.⁴⁹ And they that sat together at the table, began to say within themselves, Who is this that also forgiveth sins?⁵⁰ And he said to the woman, Thy faith hath made thee safe, go in peace.

And it came to pass afterward, and he made his journey by cities and towns, preaching and evangelizing the kingdom of God: and the Twelve with him,² and some women that had been cured of wicked spirits and infirmities, Marie which is called Magdalene,

populus audiens, et publicani, justificaverunt Deum, baptizati baptismo Joannis. Pharisei autem et legis-³⁰ periti consilium Dei spreverunt in semetipsos, non baptizati ab eo, ait autem Dominus: Cui ergo similes dicam homines generationis hujus? et cui similes sunt? Similes sunt pueris sedentibus in foro, et loquentibus adinvicem, et dicentibus: Cantavimus vobis tibiis, et non saltastis: lamentavimus, et non plorastis. Venit enim Joannes Baptista, neque manducans paneim, neque bibens vinum, et dicitis: Daemonium habet. Venit Filius hominis manducans et bibens, et dicitis: Ecce homo devorator, et bibens vinum, amicus publicanorum et peccatorum. Et justificata est sapientia ab omnibus filii suis.

Rogabat autem illum quidam de Phariseis ut mandu-³⁶ caret cum illo. Et ingressus dominus Pharisei discubuit. Et ecce mulier, quae erat in civitate peccatrix, ut cognovit quod accubuisse in domo Pharisei, attulit alabastrum unguenti: et stans retro secus pedes ejus, lacrymis cœpit rigare pedes ejus, et capillis capitinis sui tergebat et osculabatur pedes ejus, et unguento ungebat. Videl autem Phariseus, qui vocaverat eum, ait intra se dicens: Hic si esset propheta, sciret utique, quæ, et qualis est mulier, quæ tangit eum, quia peccatrix est. Et respondens Jesus, dixit ad illum: Simon, habeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debitores erant cuidam fœneratori: unus debebat denarios quingentos, et alias quinquaginta. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit? Respondens Simon dixit: Adesto quia is, cui plus donavit. At ille dixit ei: Reete iudicasti. Et conversus ad mulierem, dixit Simoni: Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti: hæc autem lacrymis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti: hæc autem ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxi: hæc autem unguento unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata. Et cœperunt qui simul accumbebant, dicere intra se: Qui est hic, qui etiam peccata dimittit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

Et factum est deinceps, et ipse iter faciebat per civitates et castella, prædicans, et evangelizans regnum Dei, et duodecimum illo. Et mulieres aliquæ, quæ erant curatae a spiritibus malignis et insirimitatibus, Maria,

quæ vocatur Magdalene, de qua septem dæmonia
3 exierant, et Joanna uxor Chusæ procuratoris Herodis,
et Susanna, et aliae multæ, quæ ministrabant ei de
facultatibus suis.

4 Cum autem turba plurima convenienterent, et de civitati-
5 bus properarent ad eum, dixit per similitudinem: Exiit
qui seminat, seminare semen suum: et dum seminat,
aliud cecidit secus viam, et conculcatum est, et volucres
6 cœli comederunt illud. Et aliud cecidit supra petram:
7 et natum aruit, quia non habebat humorem. Et aliud
cecidit inter spinas, et simul exortæ spinæ suffocaverunt
8 illud. Et aliud cecidit in terram bonam, et ortum fecit
fructum centuplum: Hæc dicens clamabat: Qui habet
aures audiendi, audiat.

9 Interrogabant autem cum discipuli ejus, quæ esset
10 hæc parabola. Quibus ipse dixit: Vobis datum est
nosse mysterium regni Dei, ceteris autem in parabolis:
ut videntes non videant, et audientes non intelligent.

11, 12 Est autem hæc parabola: Semen est verbum Dei. Qui
autem secus viam, hi sunt qui audiunt: deinde venit
diabolus, et tollit verbum de corde eorum, ne credentes
13 salvi fiant. Nam qui supra petram; qui cum audierint,
cum gaudio suscipiunt verbum, et hi radices non habent,
qui ad tempus credunt, et in tempore temptationis recedunt.

14 Quod autem in spinas cecidit; hi sunt, qui audierunt,
et a solitudinibus, et divitiis, et voluptatibus vitæ
15 eunt, suffocantur, et non referunt fructum. Quod
autem in bonam terram; hi sunt, qui in corde bono et
optimo audientes verbum retinent, et fructum afferunt
in patientia.

16 Nemo autem lucernam accendens, operit eam vase, aut
subtus lectum ponit: sed supra candelabrum ponit, ut
17 intrantes videant lumen. Non est enim occultum, quod
non manifestetur: nec absconditum, quod non cognosca-
18 tur, et in palam veniat. Videte ergo quomodo audiatis.
Qui enim habet, dabitur illi: et quicumque non habet,
etiam quod putat se habere, auferetur ab illo.

19 Venerunt autem ad illum mater et fratres ejus, et
20 non poterant adire eum præ turba. Et nunciatum est
illi: Mater tua, et fratres tui stant foris, volentes te
21 videre. Qui respondens, dixit ad eos: Mater mea et
fratres mei hi sunt, qui verbum Dei audiunt, et faciunt.

22 Factum est autem in una dierum: et ipse ascendit in
naviculam, et discipuli ejus, et ait ad illos: Transfrete-
23 inus trans stagnum. Et ascenderunt. Et navigantibus
illi, obdormivit, et descendit procella venti in stagnum,
24 et complebantur, et periclitabantur. Accedentes autem
excitaverunt eum, dicentes: Praeceptor, perimus. At

out of whom seven devils were gone forth,
3 and Joane the wife of Chusa Herod's pro-
curator, and Susan, and many others that
did minister unto him of their substance.

⁴ And when a very great multitude as-
sembled, and hastened out of the cities unto
him, he said by a similitude: ⁵ The sower
went forth to sow his seed; and whiles he
soweth, some fell by the way-side, and was
trodden upon, and the fowls of the air did
eat it. ⁶ And other some fell upon the rock:
and being shot up, it withered, because it
had not moisture. ⁷ And other some fell
among thorns, and the thorns growing up
withal, choked it. ⁸ And other some fell upon
good ground; and being shot up, yielded
fruit an hundred fold. Saying these things
he cried, He that hath ears to hear, let him
hear.

⁹ And his disciples asked him what this
parable was. ¹⁰ To whom he said, To you
is given to know the mystery of the king-
dom of God, but to the rest in parables,
that seeing they may not see, and hearing
may not understand. ¹¹ And the parable is
this: The seed is the word of God. ¹² And
they beside the way, are those that hear;
then the devil cometh, and taketh the word
out of their heart, lest believing they be
saved. ¹³ For they upon the rock, such as
when they hear, with joy receive the word;
and these have no roots, because for a time
they believe, and in time of temptation they
revolt. ¹⁴ And that which fell into thorns,
are they that have heard, and going their
ways, are choked with cares and riches and
pleasures of this life, and render not fruit.
¹⁵ And that upon good ground, are they which
in a good and very good heart, hearing the
word, do retain it, and yield fruit in pa-
tience.

¹⁶ And no man lighting a candle doth cover
it with a vessel, or put it under a bed; but
setteth it upon a candlestick, that they that
enter in may see the light. ¹⁷ For there is
not anything secret, that shall not be made
manifest: nor hid, that shall not be known,
and come abroad. ¹⁸ See therefore how you
hear. For he that hath, to him shall be
given: and whosoever hath not, that also
which he thinketh he hath, shall be taken
away from him.

¹⁹ And his mother and brethren came unto
him: and they could not come at him for
the multitude. ²⁰ And it was told him, Thy
mother and thy brethren stand without,
desirous to see thee. ²¹ Who answering said
to them, My mother and my brethren are
they that hear the word of God and do it.

²² And it came to pass one day, and he
went up into a boat, and his disciples; and
he said to them, Let us strike over the
lake. And they launched forth. ²³ And
when they were sailing, he slept: and there
fell a storm of wind into the lake, and they
were filled, and were in danger. ²⁴ And they
came and raised him, saying, Master, we

perish. But he rising, rebuked the wind and the tempest of water: and it ceased, and there was made a calm. ²⁵ And he said to them, Where is your faith? Who fearing, marvelling one to another, saying, Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him? ²⁶ And they sailed to the country of the Gerasens which is over against Galilee.

²⁷ And when he was come forth to the land, there met him a certain man that had a devil now a very long time, and he did wear no clothes, neither did he tarry in house, but in the monuments. ²⁸ And as he saw Jesus, he fell down before him: and crying out with a great voice, he said, What is to me and thee, Jesus son of God most high? I beseech thee do not torment me. ²⁹ For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters: and breaking the bonds, was driven of the devil into the deserts. ³⁰ And Jesus asked him, saying, What is thy name? But he said, Legion; because many devils were entered into him. ³¹ And they besought him that he would not command them to go into the depth. ³² And there was there a herd of many swine feeding on the mountain: and they desired him that he would permit them to enter into them. And he permitted them. ³³ The devils therefore went forth out of the man, and entered into the swine: and the herd with violence went headlong into the lake, and was stifled. ³⁴ Which when the swineherds saw done, they fled: and told into the city and into the towns. ³⁵ And they went forth to see that which was done: and they came to Jesus, and found the man out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. ³⁶ And they also that had seen, told them how he had been made whole from the legion. ³⁷ And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he going up into the boat, returned. ³⁸ And the man out of whom the devils were departed, desired him that he might be with him. But Jesus dismissed him, saying, ³⁹ Return into thy house, and tell how great things God hath done to thee. And he went through the whole city, preaching how great things Jesus had done to him.

⁴⁰ And it came to pass, when Jesus was returned, the multitude received him; and all were expecting him. ⁴¹ And behold there came a man whose name was Jairus, and he was Prince of the Synagogue; and he fell at the feet of Jesus, desiring him that he would enter into his house, ⁴² because he had an only daughter, almost twelve years old, and she was a dying. And it chanced, whilst he went, he was thronged of the multitudes.

⁴³ And there was a certain woman in a flux of blood, from twelve years past, which had bestowed all her substance upon Physicians, neither could she be cured of any. ⁴⁴ She

ille surgens, increpavit ventum et tempestatem aquæ, et cessavit; et facta est tranquillitas. Dixit autem illis: ²⁵ Ubi est fides vestra? Qui timentes, mirati sunt ad invicem, dicentes: Quis putas hic est, quia et ventis et mari imperat, et obedient ei? Et navigaverunt ad ²⁶ regionem Gerasenorum, quæ est contra Galilæam.

Et cum egressus esset ad terram, occurrit illi vir ²⁷ quidam, qui habebat dæmonium jam temporibus multis, et vestimento non inducatur, neque in domo manebat, sed in monumentis. Is, ut vidit Jesum, procidit ante ²⁸ illum: et exclamans voce magna, dixit: Quid milii et tibi est, Jesu Fili Dei Altissimi? obsecro te, ne me torqueas. Præcipiebat enim spiritui immundo ut exiret ²⁹ ab homine. Multis enim temporibus arripiebat illum, et vinciebatur catenis et compedibus custoditus, et ruptis vineulis agebatur a dæmonio in deserta. Interrogavit ³⁰ autem illum Jesus, dicens: Quod tibi nomen est? At ille dixit: Legio; quia intraverant dæmonia multa in eum. Et rogabant illum ne imperaret illis ut in ³¹ abyssum irent. Erat autem ibi grex porcorum mul- ³² torum pascentium in monte: et rogabant eum, ut permitteret eis in illos ingredi. Et permisit illis. Exierunt ergo dæmonia ab homine, et intraverunt in ³³ poreos: et impetu abiit grex per præceps in stagnum, et suffocatus est. Quod ut viderunt factum qui pasce- ³⁴ bant, fugerunt, et nunciaverunt in civitatem et in villas. Exierunt autem videre quod factum est, et venerunt ad ³⁵ Jesum: et invenerunt hominem sedentem, a quo dæmonia exierant, vestitum ac sana mente ad pedes ejus, et timuerunt. Nunciaverunt autem illis et qui viderant, quo- ³⁶ modo sanus factus esset a legione: et rogaverunt illum ³⁷ omnis multitudo regionis Gerasenorum ut discederet ab ipsis: quia magno timore tenebantur. Ipse autem ascendens navim, reversus est. Et rogabat illum vir, a ³⁸ quo dæmonia exierant, ut eum eo esset. Dimisit autem eum Jesus, dicens: Redi in domum tuam, et narra ³⁹ quanta tibi fecit Deus. Et abiit per universam civitatem, prædicans quanta illi fecisset Jesus.

Factum est autem cum rediisset Jesus, exceptit illum ⁴⁰ turba: erant enim omnes expectantes eum. Et ecce ⁴¹ venit vir, cui nomen Jairus, et ipse princeps synagogæ erat: et cecidit ad pedes Jesu, rogans eum ut intraret in domum ejus. Quia unica filia erat ei fere annorum ⁴² duodecim, et hæc moriebatur. Et contigit, dum iret, a turbis comprimebatur.

Et mulier quædam erat in fluxu sanguinis ab annis ⁴³ duodecim, quæ in medicos erogaverat omnem substan-
tiam suam, nee ab ullo potuit curari: accessit retro, ⁴⁴

et tetigit fimbriam vestimenti ejus: et confestim stetit
 45 fluxus sanguinis ejus. Et ait Jesus: Quis est, qui me
 tetigit? Negantibus autem omnibus, dixit Petrus, et
 qui cum illo erant: Praeceptor, turbæ te comprimunt
 45 et affligunt, et dicis: Quis me tetigit? Et dixit Jesus:
 Tetigit me aliquis: nam ego novi virtutem de me
 47 exiisse. Videns autem mulier, quia non latuit, tremens
 venit, et procidit ante pedes ejus: et ob quam causam
 tetigerit eum, indicavit coram omni populo, et quem-
 48 admodum confestim sanata sit. At ipse dixit ei: Filia,
 fides tua salvam te fecit: vade in pace.

49 Adhuc illo loquente, venit quidam ad principem
 synagogæ, dicens ei: Quia mortua est filia tua, noli
 50 vexare illum. Jesus autem, audito hoc verbo, respondit
 patri puellæ: Noli timere, crede tantum, et salva erit.
 51 Et cum venisset domum, non permisit intrare secum
 quemquam, nisi Petrum, et Jacobum, et Joannem, et
 52 patrem, et matrem puellæ. Flebant autem omnes, et
 plangebant illam. At ille dixit: Nolite flere, non est
 53 mortua puella, sed dormit. Et deridebant eum, scientes
 54 quod mortua esset. Ipse autem tenens manum ejus
 55 clamavit dicens: Puella, surge. Et reversus est spiritus
 ejus, et surrexit continuo. Et jussit illi dari manducare.
 56 Et stupuerunt parentes ejus, quibus præcepit ne alicui
 dicerent quod factum erat.

9 Convocatis autem duodecim Apostolis, dedit illis
 virtutem et potestatem super omnia dæmonia, et ut
 2 languores curarent. Et misit illos prædicare regnum
 3 Dei, et sanare infirmos. Et ait ad illos: Nihil tuleritis
 in via, neque virgam, neque peram, neque panem,
 4 neque pecuniam, neque duas tunicas habeatis. Et in
 quamecumque domum intraveritis, ibi inanete, et inde
 5 ne excatis. Et quicumque non receperint vos: exeunte
 de civitate illa, etiam pulvere in pedum vestrorum
 6 executite in testimonium supra illos. Egressi autem
 circuibant per castella evangelizantes, et curantes
 ubique.

7 Audivit autem Herodes tetrarcha omnia, quæ siebant
 8 ab eo, et hæsitabat eo quod diceretur a quibusdam:
 Quia Joannes sur rexit a mortuis: a quibusdam vero:
 Quia Elias apparuit: ab aliis autem: Quia propheta
 9 unus de antiquis surrexit. Et ait Herodes: Joannem
 ego decollavi: Quis est autem iste, de quo ego talia
 audio? Et querebat videre eum.

10 Et reversi Apostoli, narraverunt illi quæcumque
 fecerunt: et, a sumptu illis, secessit seorsum in locum
 11 desertum, qui est Bethania. Quod cum cognovissent
 turbæ, securè sunt illum: et excepti eos, et loquebatur

came behind him, and touched the hem of his garment; and forthwith the flux of her blood stipted. ⁴⁵ And Jesus said, Who is it that touched me? And all denying, Peter said, and they that were with him, Master, the multitudes throng and press thee, and dost thou say, Who touched me? ⁴⁶ And Jesus said, Somebody hath touched me, for I know that there is virtue proceeded from me. ⁴⁷ And the woman seeing that she was not hid, came trembling, and fell down before his feet; and for what cause she had touched him, she shewed before all the people: and how forthwith she was made whole. ⁴⁸ But he said to her, Daughter, thy faith hath made thee safe, go thy way in peace.

⁴⁹ As he was yet speaking, there cometh one to the Prince of the synagogue, saying to him, That thy daughter is dead, trouble him not. ⁵⁰ And Jesus hearing this word, answered the father of the maid, Fear not: believe only, and she shall be safe. ⁵¹ And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. ⁵² And all wept, and mourned for her. But he said, Weep not, the maid is not dead, but sleepeth. ⁵³ And they derided him, knowing that she was dead. ⁵⁴ But he holding her hand cried, saying, Maid, arise. ⁵⁵ And her spirit returned, and she rose incontinent. And he bade them give her to eat. ⁵⁶ And her parents were astonished, whom he commanded to tell no man that which was done.

And calling together the twelve Apostles, he gave them virtue and power over all devils, and to cure maladies. ² And he sent them to preach the kingdom of God; and to heal the sick. ³ And he said to them, Take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. ⁴ And into whatsoever house you enter, tarry there, and theme do not depart. ⁵ And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet for a testimony upon them. ⁶ And going forth they went a circuit from town to town evangelizing and curing everywhere.

7 And Herod the Tetrarch heard all things that were done by him: and he staggered, because it was said of some, That John was risen from the dead; ⁸ but of other some, That Elias had appeared; and of others, That a Prophet, one of the old ones was risen. ⁹ And Herod said, John I have beheaded: but who is this of whom I hear such things? And he sought for to see him.

¹⁰ And the Apostles being returned, reported to him whatsover they did: and taking them he retired apart into a desert place which belongeth to Bethania. ¹¹ Which the multitudes understanding, followed him, and he received them, and spake to them of

the kingdom of God; and them that had need of cure he healed.¹² And the day began to draw towards an end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find meats; because here we are in a desert place.¹³ And he said to them, Give you them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude.¹⁴ And there were men almost five thousand. And he said to his disciples, Make them sit down by companies fifty and fifty.¹⁵ And so they did. And they made all sit down.¹⁶ And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them; and he brake, and distributed to his disciples, for to set before the multitudes.¹⁷ And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

¹⁸ And it came to pass, when he was alone praying, his disciples also were with him: and he asked them, saying, Whom do the multitudes say that I am?¹⁹ But they answered, and said, John the Baptist; and some, Elias; but some, that one of the Prophets before time, is risen.²⁰ And he said to them, But whom say ye that I am? Simon Peter answering, said, The CHRIST of God.²¹ But he rebuking them, commanded that they should tell this to no man,²² saying, That the son of man must suffer many things, and be rejected of the Ancients and chief Priests and Scribes, and be killed, and the third day rise again.

²³ And he said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.²⁴ For he that will save his life, shall lose it: for he that shall lose his life for my sake, shall save it.²⁵ For what profit hath a man if he gain the whole world, and lose himself, and cast away himself?²⁶ For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his father's, and of the holy Angels.²⁷ And I say to you assuredly, There be some standing here that shall not taste death, till they see the kingdom of God.

²⁸ And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray.²⁹ And whilst he prayed, the shape of his countenance was altered; and his raiment white and glistening.³⁰ And behold two men talked with him. And they were Moyses and Elias,³¹ appearing in majesty. And they told his decease that he should accomplish in Jerusalem.³² But Peter and they that were with him, were heavy with

illis de regno Dei, et eos, qui cura indigebant, sanabat. Dies autem coepérat declinare. Et accedentes duodecim dixerunt illi: Dimitte turbas, ut euntes in castella villasque, quae circa sunt, divertant, et inveniant escas: quia hic in loco deserto sumus. Ait autem ad illos:¹³ Vos date illis manducare. At illi dixerunt: Non sunt nobis plus quam quinque panes, et duo pisces: nisi forte nos canimus, et emamus in omnem hanc turbam escas. Erant autem fere viri quinque millia. Ait¹⁴ autem ad discipulos suos: Facite illos discubere per convivia quinquagenos. Et ita fecerunt. Et discubere fecerunt omnes. Acceptis autem quinque panibus¹⁵ et duobus piscibus, respexit in eolum, et benedixit illis: et fregit, et distribuit discipulis suis, ut ponerent ante turbas. Et manducaverunt omnes, et saturati sunt.¹⁷ Et sublatum est quod supersuit illis, fragmentorum cophini duodecim.

Et factum est cum solus esset orans, erant cum illo¹⁸ et discipuli: et interrogavit illos, dicens: Quem me dicunt esse turbæ? At illi respondebant, et dixerunt:¹⁹ Joannem Baptizatam, alii autem Eliam, alii vero quia unus Propheta de prioribus surrexit. Dixit autem illis:²⁰ Vos autem quem me esse dicitis? Respondens Simon Petrus dixit: Christum Dei. At ille increpans illos,²¹ præcepit ne cui dicerent hoc. Dicens: Quia oportet filiam hominis multa pati, et reprobari a senioribus et principibus sacerdotum et Scribis, et occidi, et tertia die resurgere.

Dicebat autem ad omnes: Si quis vult post me venire,²³ abneget semetipsum, et tollat crucem suam quotidie, et sequatur me. Qui enim voluerit animam suam salvam²⁴ facere, perdet illam: nam qui perdiderit animam suam propter me, salvam faciet illam. Quid enim proficit homo, si lucretur universum mundum, se autem ipsum perdat, et detrimentum sui faciat? Nam qui me²⁶ erubuerit et meos sermones, hunc Filius hominis erubescet, eum venerit in majestate sua, et Patris, et sanctorum angelorum. Dico autem vobis vere; sunt aliqui hic stantes, qui non gustabunt mortem donec videant regnum Dei.

Factum est autem post haec verba fere dies octo, et²⁸ assumpsit Petrum et Jacobum et Joannem, et ascendit in montem ut oraret. Et facta est, dum oraret, species²⁹ vultus ejus altera, et vestitus ejus albus et resulgens. Et ecce duo viri loquebantur cum illo. Erant autem³⁰ Moyses et Elias, visi in majestate; et dicebant ex-cessum ejus, quem completurus erat in Jerusalem. Petrus vero, et qui cum illo erant, gravati erant somno.³²

33 Et evigilantes viderunt majestatem ejus, et duos viros, qui stabant cum illo. Et factum est cum discederent ab illo, ait Petrus ad Jesum: Praeceptor, bonum est nos hic esse: et faciamus tria tabernacula, unum tibi, et unum Moysi, et unum Eliæ: nesciens quid diceret.

34 Hæc autem illo loquente, facta est nubes, et obumbrauit eos: et timuerunt, intrantibus illis in nubem. 35 Et vox facta est de nube, dicens: Hic est Filius meus dilectus, ipsum audite. Et dum fieret vox, inventus est Jesus solus. Et ipsi tacuerunt, et nemini dixerunt in illis diebus quidquam ex his, quæ viderant.

37 Factum est autem in sequenti die, descendantibus illis de monte, occurrit illis turba multa. Et ecce vir de turba exclamavit, dicens: Magister, obsecro te, respice in filium meum quia unicus est mihi: et ecce spiritus apprehendit eum, et subito clamat, et elidit, et dissipat eum cum spuma, et vix discedit dilanians eum: et rogavi discipulos tuos ut ejicerent illum, et non potuerunt. Respondens autem Jesus, dixit: O generatio infidelis et perversa, usquequo ero apud vos, et patiar vos? Adduc huc filium tuum. Et cum accederet, 43 elicit illum daemonium, et dissipavit. Et increpavit Jesus spiritum immundum, et sanavit puerum, et reddidit illum patri ejus. Stupebant autem omnes in magnitudine Dei: omnibusque mirantibus in omnibus, quæ faciebat, dixit ad discipulos suos: Ponite vos in cordibus vestris sermones istos: Filius enim hominis futurum est 45 ut tradatur in manus hominum. At illi ignorabant verbum istud, et erat velatum ante eos ut non sentirent illum: et timebant eum interrogare de hoc verbo.

46 Intravit autem cogitatio in eos, quis eorum major esset. At Jesus videns cogitationes cordis illorum, 48 apprehendit puerum, et statuit illum secus se. Et ait illis: Quicumque suscepserit puerum istum in nomine meo, me recipit: et quicumque me receperit, recipit eum, qui me misit. Nam qui minor est inter vos omnes, hic major est.

49 Respondens autem Joannes, dixit: Praeceptor, vidi-
mus quendam in nomine tuo ejicientem daemonia, et
50 prohibuimus eum: quia non sequitur nobiscum. Et ait
ad illum Jesus: Nolite prohibere: qui eniū non est
adversum vos, pro vobis est.

51 Factum est autem dum complebantur dies assump-
tionis ejus, et ipse faciem suam firmavit ut iret in Jeru-
52 salem. Et misit nuncios ante conspectum suum: et
euntes intraverunt in civitatem Samaritanorum, ut
53 pararent illi. Et non receperunt eum, quia facies ejus
54 erat euntis in Jerusalem. Cum vidissent autem discipuli

sleep. And awaking, they saw his majesty, and the two men that stood with him. 33 And it came to pass, when they departed from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he said. 34 And as he spake these things, there came a cloud, and overshadowed them; and they feared, when they entered into the cloud. 35 And a voice was made out of the cloud, saying, This is my beloved son, hear him. 36 And whilst the voice was made, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38 And behold a man of the multitude cried out, saying, Master, I beseech thee, look upon my son because he is mine only one. 39 And, lo, the spirit taketh him, and he suddenly crieth, and he dasheth him, and teareth him that he foameth, and with much ado departeth, renting him. 40 And I desired thy disciples to cast him out, and they could not. 41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you and suffer you? bring hither thy son. 42 And when he came to him, the devil dashed, and tore him. And Jesus rebuked the unclean spirit, and healed the lad; and rendered him to his father. 43 And all were astonished at the might of God: and all marvelling at all things that he did, he said to his disciples, 44 Lay you in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. 45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word.

46 And there entered a cogitation into them, which of them should be greater. 47 But Jesus, seeing the cogitations of their heart, took a child, and set him by him, 48 and said to them, Whosoever receiveth this child in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

49 And John answering said, Master, we saw a certain man casting out devils in thy name, and we prohibited him, because he followeth not with us. 50 And Jesus said to him, Prohibit not; for he that is not against you, is for you.

51 And it came to pass, while the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem. 52 And he sent messengers before his face: and going, they entered into a city of the Samaritans to prepare for him. 53 And they received him not, because his face was to go to Jerusalem. 54 And when his disciples, James and

John had seen it, they said, Lord, wilt thou we say that fire come down from heaven, and consume them? ⁵⁵ And turning, he rebuked them, saying, Yeu know not of what spirit you are. ⁵⁶The son of man came not to destroy souls, but to save. And they went into another town.

⁵⁷ And it came to pass as they walked in the way, a certain man said to him, I will follow thee whithersoever thou goest. ⁵⁸Jesus said to him, The foxes have holes, and the fowls of the air nests: but the son of man hath not where to repose his head. ⁵⁹But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father. ⁶⁰And Jesus said to him, Let the dead bury their dead: but go thou, set forth the kingdom of God. ⁶¹And another said, I will follow thee, Lord; but permit me first to take my leave of them that are at home. ⁶²Jesus said to him, No man putting his hand to the plough, and looking back, is apt for the kingdom of God.

And after this our Lord designed also other seventy-two: and he sent them two and two before his face into every city and place whither himself would come. ² And he said to them, The harvest truly is much: but the workmen few. Desire, therefore, the lord of the harvest, that he send workmen into his harvest. ³ Go: behold I send you as lambs among wolves. ⁴ Carry not purse, nor scrip, nor shoes: and salute nobody by the way. ⁵ Into whatsoever house you enter, first say, Peace to this house; ⁶and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. ⁷ And in the same house tarry you, eating and drinking such things as they have. For the workman is worthy of his hire. Remove not from house to house. ⁸ And into what city soever you enter, and they receive you, eat such things as are set before you: ⁹and eure the sick that are in it, and say to them, The kingdom of God is come nigh upon you.

¹⁰ And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say, ¹¹The dust also of your city, that cleaveth to us, we do wipe off against you: yet this know ye, that the kingdom of God is at hand. ¹²I say to you, it shall be more tolerable for Sodom in that day, than for that city. ¹³ Woe to thee, Corezain; woe to thee, Beth-saida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance, sitting in sackcloth and ashes, long ago. ¹⁴ But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. ¹⁵ And thou, Capharnaum, that art exalted unto heaven: thou shalt be thrust down, even unto hell. ¹⁶ He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

ejus Jacobus et Joannes, dixerunt: Domine, vis dicimus ut ignis descendat de cælo, et consumat illos? Et con- 55 versus increpavit illos, dicens: Nescitis ejus spiritus estis. Filius hominis non venit animas perdere, sed 56 salvare. Et abierunt in aliud castellum.

Factum est autem, ambulantibus illis in via, dixit 57 quidam ad illum: Sequar te quocumque ieris. Dixit 58 illi Jesus: Vulpes soveas habent, et volueres cœli nidos: Filius autem hominis non habet ubi caput reclinet. Ait autem ad alterum: Sequere me. Ille autem dixit: 59 Domine, permitte mihi primum ire, et sepelire patrem meum. Dixitque ei Jesus: Sine ut mortui sepaliant 60 mortuos suos: tu autem vade, et annuncia regnum Dei. Et ait alter: Sequar te, Domine, sed permitte mihi 61 primum renunciare his, quæ domi sunt. Ait ad illum 62 Jesus: Nemo mittens manum suam ad aratrum, et respiciens retro, aptus est regno Dei.

Post hæc autem designavit Dominus et alios septua- 10 ginta duos: et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus. Et dicebat illis: Mæsis quidem multa, operarii autem 2 pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite; ecce ego mitto vos sicut agnos 3 inter lupos. Nolite portare sacculum, neque peram, 4 neque calceamenta, et neminem per viam salutaveritis. In quamecumque domum intraveritis, primum dicite: 5 pax hinc domui: et si ibi fuerit filius pacis, requiescat 6 super illum pax vestra: sin autem, ad vos revertetur. In eademi autem domo manete edentes et bibentes quæ 7 apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamecumque 8 civitatem intraveritis, et suscepient vos, manducate quæ apponuntur vobis: et curate infirmos, qui in illa sunt, 9 et dicite illis: Appropinquavit in vos regnum Dei.

In quamecumque autem civitatem intraveritis, et non 10 suscepient vos, exeuntes in plateas ejus, dicite: Etiam 11 pulverem, qui adhæsit nobis de civitate vestra, exter- 12 gimus in vos: tamen hoc scitote, quia appropinquavit regnum Dei. Dico vobis, quia Sodomis in die illa 13 remissius erit, quam illi civitati. Væ tibi Corozain, 14 vae tibi Bethsaida: quia si in Tyro et Sidone factæ fuissent virtutes, quæ factæ sunt in vobis, olim in cilicio et cinere sedentes pœniterent. Verumtamen Tyro, et 14 Sidoni remissius erit in judicio, quam vobis. Et tu 15 Capharnaum usquead cœlum exaltata, usquead infernum demergeris. Qui vos audit, me audit: et qui vos 16 spernit, me spernit. Qui autem me spernit, spernit eum, qui misit me.

17 Reversi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam dæmonia subjiciuntur nobis 18 in nomine tuo. Et ait illis: Videbam Satanam sicut 19 fulgur de cœlo cadentem. Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones et super omnem 20 virtutem inimici: et nihil vobis nocebit. Verumtamen in hoc nolite gaudere quia spiritus vobis subjiciuntur: gaudere autem quod nomina vestra scripta sunt in cœlis.

21 In ipsa hora exultavit Spiritu sancto, et dixit: Confiteor tibi, pater, Domine cœli et terræ, quod abseondisti hæc a sapientibus, et prudentibus, et revelasti ea parvulis. Etiam, Pater; quoniam sic placuit ante te.

22 Omnia mihi tradita sunt a Patre meo. Et nemo scit quis sit Filius, nisi Pater: et quis sit Pater, nisi Filius, 23 et cui voluerit Filius revelare. Et conversus ad discipulos suos, dixit: Beati oculi, qui vident quæ vos 24 videtis. Dico enim vobis, quod multi prophetæ, et reges voluerunt videre quæ vos videtis, et non viderunt: et audire quæ auditis, et non audierunt.

25 Et ecce quidam Legisperitus surrexit tentans illum, et dicens: Magister, quid faciendo vitam æternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis? Ille respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua: et proximum tuum sicut te ipsum. Dixitque illi: Recte respondisti: hoc fac, et vives. Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est

30 meus proximus? Suspiciens autem Jesus, dixit: Homo quidam descendebat ad Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum; et plagis impositis abierunt semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via: et viso illo præterivit. Similiter et Levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians alligavit vulnera ejus, insundens oleum, et vinum: et imponens illum in iuuentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quocumque supererogaveris, ego 36 cum rediero reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

38 Factum est autem, dum irent, et ipse intravit in quoddam castellum: et mulier quædam Martha nomine, excepit illum in domum suam. Et huic erat soror nomine

17 And the seventy-two returned with joy, saying, Lord, the Devils, also, are subject to us in thy name. 18 And he said to them, I saw Satan as a lightning fall from heaven. 19 Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you. 20 But yet rejoice not in this, that the spirits are subject unto you: but rejoice in this, that your names are written in heaven.

21 In that very hour he rejoiced in spirit, and said, I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it well pleased thee. 22 All things are delivered to me of my father. And no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal. 23 And turning to his Disciples, he said, Blessed are the eyes that see the things that you see. 24 For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not: and to hear the things that you hear, and heard them not.

25 And behold, a certain lawyer stood up, tempting him, and saying, Master, by doing of what thing shall I possess life everlasting? 26 But he said to him, In the law, what is written? how readest thou? 27 He answering said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. 28 And he said to him, Thou hast answered right; this do, and thou shalt live. 29 But he, desirous to justify himself, said to Jesus, And who is my neighbour? 30 And Jesus taking it, said, A certain man went down from Jerusalem into Jericho, and fell among thieves; who also spoiled him, and giving him wounds, went away, leaving him half dead. 31 And it chanced that a certain Priest went down the same way: and seeing him, passed by. 32 In like manner, also, a Levite, when he was near the place, and saw him, passed by. 33 But a certain Samaritan, going his journey, came near him: and seeing him, was moved with mercy. 34 And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an inn, and took care of him. 35 And the next day he took forth two pence, and gave to the host, and said, Have care of him; and whatsoever thou shalt supererogate, I at my return will repay thee. 36 Which of these three, in thy opinion, was neighbour to him that fell among thieves? 37 But he said, He that did mercy upon him. And Jesus said to him, Go, and do thou in like manner.

38 And it came to pass as they went, and he entered into a certain town: and a certain woman, named Martha, received him into her house; 39 and she had a sister called

Mary, who sitting also at our Lord's feet, heard his word. ⁴⁰ But Martha was busy about much service; who stood and said, Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. ⁴¹ And our Lord, answering, said to her, Martha, Martha, thou art careful, and art troubled about very many things. ⁴² But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

And it came to pass, when he was in a certain place, praying, as he ceased, one of his Disciples said to him, Lord, teach us to pray, as John also taught his Disciples. ² And he said to them, When you pray, say, FATHER, sanctified be thy name. Thy kingdom come, ³ Our daily bread give us this day, ⁴ and forgive us our sins, for because ourselves also do forgive every one that is in debt to us. And lead us not into temptation. ⁵ And he said to them, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, ⁶ because a friend of mine is come out of his way to me, and I have not what to set before him: ⁷ and he from within answering saith, Trouble me not, now the door is shut, and my children are with me in bed: I cannot rise and give thee. ⁸ And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunity he will rise, and give him as many as he needeth. ⁹ And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. ¹⁰ For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. ¹¹ And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? ¹² Or if he ask an egg, will he reach him a scorpion? ¹³ If you then being naught, know how to give good gifts to your children, how much more will your father from heaven give the good spirit to them that ask him?

¹⁴ And he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake: and the multitudes marvelled. ¹⁵ And certain of them said, In Beel-zebub the prince of Devils he casteth out Devils. ¹⁶ And other tempting, asked of him a sign from heaven. ¹⁷ But he, seeing their cogitations, said to them, Every kingdom divided against itself, shall be made desolate, and house upon house shall fall. ¹⁸ And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beel-zebub I do cast out Devils. ¹⁹ And if I in Beel-zebub cast out Devils; your children, in whom do they cast out? therefore they shall be your judges. ²⁰ But if I in the finger of God do cast out Devils; surely the kingdom of God is come upon you. ²¹ When the strong armed keepeth

Maria, quæ etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens 40 ministerium: quæ stetit, et ait: Domine, non est tibi curæ quod soror mea reliquit me solam ministrare? dic ergo illi, ut me adjuvet. Et respondens dixit illi 41 Dominus: Martha, Martha, sollicita es et turbaris erga plurima. Porro unum est necessarium. Maria optimam 42 partem elegit quæ non auferetur ab ea.

Et factum est cum esset in quodam loco orans, ut 11 cessavit, dixit unus ex discipulis ejus ad eum: Domine, docce nos orare, sicut docuit et Joannes discipulos suos. 2 Et ait illis: Cum oratis, dicite: Pater, sanctificetur nomen tuum. Adveniat regnum tuum. Panem nostrum 3 quotidianum da nobis hodie. Et dimitte nobis peccata 4 nostra, siquidem et ipsi dimittiimus omni debenti nobis. Et ne nos inducas in temptationem. Et ait ad illos: Quis 5 vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi: Amice, commoda mihi tres panes; quo- 6 niam amicus meus venit de via ad me, et non habeo quod ponam ante illum. Et ille deintus respondens 7 dicat: Noli mihi molestus esse, jam ostium clausum est, et pueri mei mecum sunt in cubili, non possum surgere, et dare tibi. Et si ille perseveraverit pulsans, dico 8 vobis, etsi non dabit illi surgens eo quod amicus ejus sit, propter improbitatem tamen ejus surget, et dabit illi quotquot habet necessarios. Et ego dico vobis: Petite, et dabitur vobis: quærите, et invenietis: pulsate, 9 et aperietur vobis. Omnis enim, qui petit, accipit: et 10 qui quærerit, invenit: et pulsanti aperietur. Quis autem 11 ex vobis patrem petit panem, numquid lapidem dabit illi? Aut pisces: numquid pro pisces serpentem dabit illi? Aut si petierit ovum: numquid porriget illi 12 scorpionem? Si ergo vos cum sitis mali, nostis bona 13 data dare filiis vestris: quanto magis Pater vester de cœlo dabit spiritum bonum petentibus se?

Et erat ejiciens dæmonium, et illud erat mutum. Et 14 cum ejecisset dæmonium, locutus est mutus, et admiratae sunt turbæ. Quidam autem ex eis dixerunt: In Beel-zebub principe dæmoniorum ejicit dæmonia. Et alii tentantes, signum de cœlo quærebant ab eo. Ipse autem ut vidit 17 cogitationes eorum, dixit eis: Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet. Si 18 autem et Satanas in seipsum divisus est, quomodo stabit regnum ejus? quia dicitis in Beelzebub me ejicere dæmonia. Si autem ego in Beelzebub ejicio dæmonia: filii 19 vestri in quo ejiciunt? Ideo ipsi judices vestri erunt. 20 Porro si in digito Dei ejicio dæmonia: profecto pervenit in vos regnum Dei. Cum fortis armatus custodit atrium suum, 21

22 in pace sunt ea quæ possidet. Si autem fortior eo super-
veniens vicerit eum, universa arma ejus auferet, in qui-
bus confidebat, et spolia ejus distribuet. Qui non est
mecum, contra me est: et qui non colligit mecum,
dispergit. Cum immundus spiritus exierit de homine,
ambulat per loca inaquosa, quærens requiem: et non
inveniens dicit: Revertar in domum meam unde exivi.
25 Et cum venerit, invenit eam scopis mundataam, et oīna-
tam. Tunc vadit, et assumit septem alios spiritus
secum, nequiores se, et ingressi habitant ibi. Et fiunt
novissima hominis illius pejora prioribus.

27 Factum est autem, cum hæc diceret: extollens vocem
quædam mulier de turba dixit illi: Beatus venter, qui
te portavit, et ubera, quæ suxisti. At ille dixit: Quin-
imo, beati, qui audiunt verbum Dei, et custodiunt
illud.

29 Turbis autem concurrentibus cœpit dicere: Generatio
hæc generatio nequam est: signum querit, et signum
30 non dabitur ei, nisi signum Jonæ prophetæ. Nam
sicut fuit Jonas signum Ninivitis: ita erit et Filius
31 hominis generationi isti. Regina Austri surget in
judicio cum viris generationis hujus, et condemnabit
illos: quia venit a finibus terræ audire sapientiam Salo-
32 monis: et ecce plus quam Salomon hic. Viri Ninivitæ
surgent in judicio cum generatione hac, et condemnabunt
illam: quia pœnitentiam egerunt ad prædicationem
Jonæ, et ecce plus quam Jonas hic.

33 Nemo lucernam accendit, et in abscondito ponit,
neque sub modio: sed supra candelabrum, ut qui ingre-
34 diuntur, lumen videant. Lucerna corporis tui, est
oculus tuus. Si oculus tuus fuerit simplex, totum
corpus tuum lucidum erit: si autem nequam fuerit, etiam
35 corpus tuum tenebrosum erit. Vide ergo ne lumen,
36 quod in te est, tenebræ sint. Si ergo corpus tuum
totum lucidum fuerit, non habens aliquam partem tene-
brarum, erit lucidum totum, et sicut lucerna fulgoris
illuminabit te.

37 Et cum loqueretur, rogavit illum quidam Phariseus
38 ut pranderet apud se. Et ingressus recubuit. Phariseus
autem cœpit intra se reputans dicere, quare non bapti-
39 zatus esset ante prandium. Et ait Dominus ad illum:
Nunc vos Pharisei quod deforis est calicis et catini,
inundatis: quod autem intus est vestrum, plenum est
40 rapina, et iniquitate. Stulti, nonne qui fecit quod de-
foris est, etiam id, quod deintus est, fecit? Verumtamen
quod superest, date elemosynam: et ecce omnia munda
42 sunt vobis. Sed vobis Pharisæis, quia decimatis
mentham, et rutam, et omne olus, et præteritis judicium,

his court: these things are in peace that he possesseth. ²² But if a stronger than he come upon him and overcome him, he will take away his whole armour wherein he trusted, and will distribute his spoils. ²³ He that is not with me, is against me: and he that gathereth not with me, scattereth. ²⁴ When the unclean spirit shall depart out of a man, he wandereth through plaees without water, seeking rest. And not finding, he saith, I will return into my house whence I departed. ²⁵ And when he is come, he findeth it swept with a besom, and trimmed. ²⁶ Then he goeth and taketh seven other spirits worse than himself, and entering in, they dwell there. And the last of that man be made worse than the first.

27 And it came to pass when he said these things, a certain woman, lifting up her voice out of the multitude, said to him, Blessed is the womb that bare thee, and the paps that thou didst suck. ²⁸ But he said, Yea rather, blessed are they that hear the word of God, and keep it.

²⁹ And the multitudes running together, he began to say, This generation is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the Prophet. ³⁰ For as Jonas was a sign to the Ninevites: so shall the Son of man also be to this generation. ³¹ The Queen of the South shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Salomon; and behold, more than Salomon here. ³² The men of Nineve shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold, more than Jonas here.

³³ No man lighteth a candle, and putteth it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light. ³⁴ The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome: but if it be naught, thy body also shall be darksome. ³⁵ See, therefore, that the light which is in thee, be not darkness. ³⁶ If, then, thy whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten thee.

³⁷ And when he was speaking, a certain Pharisee desired him that he would dine with him; and he, going in, sat down to eat. ³⁸ And the Pharisee began to think within himself, and to say, Why he was not washed before dinner. ³⁹ And our Lord said to him, Now you Pharisees do make clean that on the outside of the cup and of the platter: but that of yours which is within, is full of rapine and iniquity. ⁴⁰ Fools, did not he that made that on the outside, make that also that is on the inside? ⁴¹ But yet that that remaineth, give alms, and behold, all things are clean unto you. ⁴² But woe to you, Pharisees, because you tithe mint and rue and every herb: and

pass over judgment and the charity of God; but these things you ought to have done, and not to omit those. ⁴³ Woe to you, Pharisees, because you love the first chairs in the synagogues, and salutations in the market-place. ⁴⁴ Woe to you, because you are as monuments that appear not, and men walking over, are not aware.

⁴⁵ And one of the Lawyers answering, saith to him, Master, in saying these things, thou speakest to our reproach also. ⁴⁶ But he said, Woe to you, Lawyers, also: because you load men with burdens which they cannot bear, and yourselves touch not the packs with one of your fingers. ⁴⁷ Woe to you that build the monuments of the Prophets: and your fathers did kill them. ⁴⁸ Surely you do testify that you consent to the works of your fathers: because they indeed did kill them, and you build their sepulchres. ⁴⁹ For this cause the wisdom also of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute: ⁵⁰ that the blood of all the Prophets that was shed from the making of the world, may be required of this generation, ⁵¹ from the blood of Abel unto the blood of Zacharie that was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation. ⁵² Woe to you, Lawyers, because you have taken away the key of knowledge: yourselves have not entered, and those that did enter you have prohibited. ⁵³ And when he said these things to them, the Pharisees and the Lawyers began vehemently to urge him, and to stop his mouth about many things, ⁵⁴ lying in wait for him, and seeking to catch something of his mouth, that they might accuse him.

And when great multitudes stood about him, so that they trode one another, he began to say to his Disciples, Take good heed of the leaven of the Pharisees, which is hypocrisy. ² For nothing is hid, that shall not be revealed: nor secret, that shall not be known. ³ For the things that you have said in darkness, shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached in the housetops. ⁴ And I say to you my friends, Be not afraid of them that kill the body, and after this have no more to do. ⁵ But I will shew you whom ye shall fear: fear him who after he hath killed, hath power to cast into hell; yea, I say to you, fear him. ⁶ Are not five sparrows sold for two farthings: and one of them is not forgotten before God? ⁷ Yea the hairs, also, of your head are all numbered. Fear not, therefore: you are more worth than many sparrows. ⁸ And I say to you, Every one that confesseth me before men, the Son of man also will confess him before the Angels of God. ⁹ But he that denieth me before men, shall be denied before the Angels of God. ¹⁰ And every one that speaketh a word against the son of man, it shall be forgiven him: but he that shall blaspheme against the holy Ghost, to him it shall not be forgiven. ¹¹ And when they shall bring

et charitatem Dei: hæc autem oportuit facere, et illa non omittere. Væ vobis l'Pharisæis, quia diligitis primas 43 cathedras in synagogis, et salutationes in foro. Væ 44 vobis, quia estis ut monumenta, quæ non apparent, et homines ambulantes supra, nesciunt.

Respondens autem quidam ex Legisperitis, ait illi: 45 Magister, hæc dicens etiam contumeliam nobis facis. At ille ait: Et vobis Legisperitis vœ: quia oneratis 46 homines oneribus, quæ portare non possunt, et ipsi uno digito vestro non tangitis sarcinas. Væ vobis, qui 47 ædificatis monumenta Prophetarum: patres autem vestri occiderunt illos. Profecto testificamini quod 48 consentitis operibus patrum vestrorum: quoniam ipsi quidem eos occiderunt, vos autem ædificatis eorum sepulchra. Propterea et sapientia Dei dixit: Mittam ad 49 illos Prophetas et Apostolos, et ex illis occident, et persequentur. Ut inquiratur sanguis omnium Prophetarum, 50 qui effusus est a constitutione mundi a generatione ista, a sanguine Abel, usque ad sanguinem Zachariæ, qui 51 periit inter altare, et ædem. Ita dico vobis, requiretur ab hac generatione. Væ vobis Legisperitis, quia tulistis 52 clavem scientiæ, ipsi non introistis, et eos, qui introibant, prohibuistis. Cum autem haec ad illos diceret, cœperunt 53 Pharisei et Legisperiti graviter insistere. et os ejus opprimere de multis, insidiantes ei, et querentes ali- 54 quid capere de ore ejus, ut accusarent eum.

Multis autem turbis circumstantibus, ita ut se invicem 12 conculearent, cœpit dicere ad discipulos suos: Attendite a fermento Phariseorum, quod est hypocrisis. Nihil 2 autem opertum est, quod non reveletur: neq[ue] absconditum, quod non sciatur. Quoniam quæ in tenebris 3 dixistis, in lumine dicentur: et quod in aurem locuti estis in cubiculis, prædicabitur in tectis. Dico autem 4 vobis amicis meis: Ne terreamini ab his, qui occidunt corpus, et post haec non habent amplius quod faciant. Ostendam autem vobis quem timeatis: timete eum, qui, 5 postquam occiderit, habet potestatem mittere in gehennam: ita dico vobis, hunc timete. Nonne quinque 6 passeræ veneunt dipondio, et unus ex illis non est in obliuione coram Deo? Sed et capilli capitis vestri omnes 7 numerati sunt. Nolite ergo timere: multis passeribus pluris estis vos. Dico autem vobis: Omnis, quicumque 8 confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram Angelis Dei: qui autem negaverit me coram hominibus, negabitur coram Angelis Dei. Et omnis, qui dicit verbum in Filium hominis, 9 remittetur illi: ei autem, qui in Spiritum sanctum blasphemaverit, non remittetur. Cum autem inducent 10

11

vos in synagogas, et magistratus, et potestates, nolite solicii esse qualiter aut quid respondeatis, aut quid dicatis. Spiritus enim sanctus docebit vos in ipsa hora quid oporteat vos dicere.

13 Ait autem ei quidam de turba: Magister, dic fratri meo ut dividat mecum hereditatem. At ille dixit illi:

Homo, quis me constituit judicem aut divisorem super vos? Dicitque ad illos: Videte, et cavete ab omni avaritia: quia non in abundantia cuiusquam vita ejus est ex his quae possidet. Dixit autem similitudinem ad illos, dicens: Hominis cuiusdam divitis uberes fructus ager attulit: et cogitabat intra se dicens;

Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et majora faciam: et illuc congregabo omnia, quae nata sunt mihi, et bona mea, et dicam animae meae: Anima, habes multa bona posita in annos plurimos: requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te: quae autem parasti, cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives.

22 Dixitque ad discipulos suos: Ideo dico vobis: Nolite solicii esse animae vestrae quid manducetis: neque corpori quid induamini. Anima plus est quam esca,

24 et corpus plus quam vestimentum. Considerate corvos quia non seminant, neque metunt, quibus non est celiarium, neque horreum, et Deus pascit illos. Quanto magis vos pluris estis illis? Quis autem vestrum cogitando potest adjicere ad staturam suam cubitum unum?

26 Si ergo neque quod minium est potestis, quid de ceteris solicii estis? Considerate lilia quomodo crescunt: non

laborant, neque nent: dico autem vobis, nec Salomon in omnia gloria sua vestiebatur sicut unus ex istis.

28 Si autem scenum, quod hodie est in agro, et cras in elibanum mittitur, Deus sic vestit: quanto magis vos pusillae fidei? Et vos nolite querere quid manducetis,

30 aut quid bibatis: et nolite in sublime tolli: haec enim omnia gentes mundi querunt. Pater autem vester seit

31 quoniam his indigetis. Veruntamen querite primum regnum Dei, et justitiam ejus: et haec omnia adjicientur

32 vobis. Nolite timere, pusillus gressus, quia complacuit patri vestro dare vobis regnum. Vendite quae possidetis,

et date elemosynam. Facite vobis sacculos, qui non vetera eunt, the aurum non deficien tem in colis; quo

34 sur non appropiat, neque tinea corruptit. Ubi enim 35 thesaurus vester erit, ibi et cor vestrum erit. Sunt lumbi vestri praecincti, et lucernae ardentes in manibus vestris, et vos similes hominibus expectantibus do-

you into the synagogues, and to magistrates and potentates, be not careful in what manner, and what you shall answer, or what you shall say. ¹² For the holy Ghost shall teach you in the very hour what you must say.

¹³ And one of the multitude said to him, Master, speak to my brother, that he divide the inheritance with me. ¹⁴ But he said to him, Man, who hath appointed me judge or divider over you? ¹⁵ And he said to them, See and beware of all avarice: for not in any man's abundance doth his life consist, of those things which he possesseth. ¹⁶ And he spake a similitude to them, saying, A certain rich man's field yielded plenty of fruits; and he thought within himself, saying, What shall I do, because I have not whither to gather my fruits? ¹⁸ And he said, This will I do: I will destroy my barns, and will make greater: and thither will I gather all things that are grown to me, and my goods: ¹⁹ and I will say to my soul, Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. ²⁰ But God said to him, Thou fool, this night they require thy soul of thee: and the things that thou hast provided, whose shall they be? ²¹ So is he that layeth up treasure to himself, and is not rich to Godward.

²² And he said to his Disciples, Therefore I say to you, Be not careful for your life, what you shall eat: nor for your body, what you shall do on. ²³ The life is more than the meat, and the body is more than the raiment. ²⁴ Consider the ravens, for they sow not, neither do they reap, which neither have storehouse nor barn, and God feedeth them. How much more are you of greater price than they? ²⁵ And which of you by caring can add to his stature one cubit? ²⁶ If then you be not able to do so much as the least thing, for the rest why are you careful? ²⁷ Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, Neither Solomon, in all his glory, was arrayed as one of these. ²⁸ And if the grass that to-day is in the field, and to-morrow is cast into the oven, God so clotheth, how much more you, O you of little faith! ²⁹ And you, do not seek what you shall eat, or what you shall drink: and be not lifted up on high. ³⁰ For all these things the nations of the world do seek; but your father knoweth that you have need of these things. ³¹ But seek first the kingdom of God, and all these things shall be given you besides. ³² Fear not, little flock; for it hath pleased your father to give you a kingdom. ³³ Sell the things that you possess, and give alms. Make to you purses that wear not, treasure that wasteth not, in heaven: whether the thief approacheth not, neither doth the moth corrupt. ³⁴ For where your treasure is, there will your heart be also. ³⁵ Let your loins be girded, and candles burning in your hands, ³⁶ and you like to men expecting their lord, when he shall return

from the marriage: that when he doth come and knock, forthwith they may open unto him. ³⁷ Blessed are those servants, whom when the Lord cometh, he shall find watching. Amen I say to you, that he will gird himself, and make them sit down, and passing will minister unto them. ³⁸ And if he come in the second watch, and if in the third watch he come, and so find, blessed are those servants. ³⁹ And this know ye, that if the householder did know what hour the thief would come, he would watch verily, and would not suffer his house to be broken up. ⁴⁰ Be you also ready; for at what hour you think not, the Son of man will come.

⁴¹ And Peter said to him, Lord, doest thou speak this parable to us, or likewise to all? ⁴² And our Lord said, Who (thinkest thou) is a faithful steward and wise, whom the lord appointeth over his family, to give them in season their measure of wheat? ⁴³ Blessed is that servant, whom when the lord cometh, he shall find so doing. ⁴⁴ Verily I say to you, that over all things which he possesseth, he shall appoint him. ⁴⁵ But if that servant say in his heart, My lord is long a coming: and shall begin to strike the servants and handmaids, and eat and drink, and be drunk: ⁴⁶ the lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall divide him, and shall appoint his portion with the infidels. ⁴⁷ And that servant that knew the will of his lord, and prepared not himself, and did not according to his will: shall be beaten with many stripes. ⁴⁸ But he that knew not, and did things worthy of stripes: shall be beaten with few. And every one to whom much was given, much shall be required of him: and to whom they committed much, more will they demand of him. ⁴⁹ I came to cast fire on the earth: and what will I, but that it be kindled? ⁵⁰ But I have to be baptized with a baptism: and how am I straitened until it be dispatched? ⁵¹ Think you that I came to give peace on the earth? No, I tell you, but separation. ⁵² For there shall be from this time, five in one house divided: three against two, and two against three. ⁵³ There shall be divided, the father against the son, and the son against his father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

⁵⁴ And he said also to the multitudes, When you see a cloud rising from the west, by and by you say, A shower cometh; and so it cometh to pass: ⁵⁵ and when the south wind blowing, you say, That there will be heat: and it cometh to pass. ⁵⁶ Hypoerites, the face of the heaven and of the earth you have skill to discern: but this time how do you not discern? ⁵⁷ And why of yourselves also judge you not that which is just? ⁵⁸ And when thou goest with thy adversary to the Prince, in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. ⁵⁹ I say to thee, Thou shalt not go out thence, until thou pay the very last mite.

minum suum quando revertatur a nuptiis: ut, cum venerit et pulsaverit, confestim aperiant ei. Beati servi ³⁷ illi, quos cum venerit dominus, invenit vigilantes: amen dico vobis, quod praeceinget se, et faciet illos disemumbere, et transiens ministrabit illis. Et si venerit in secunda ³⁸ vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi. Hoc autem scitote, quoniam si ³⁹ searet paterfamilias, qua hora fur veniret, vigilaret utique, et non sineret perfodi domum suam. Et vos ⁴⁰ estote parati: quia qua hora non putatis, Filius hominis veniet.

Ait autem ei Petrus: Domine, ad nos dicis hanc ⁴¹ parabolam, an et ad omnes? Dixit autem Dominus: ⁴² Quis, putas, est fidelis dispensator, et prudens, quem constituet Dominus supra familiam suam, ut det illis in tempore tritici mensuram? Beatus ille servus, quem, cum ⁴³ venerit dominus, invenerit ita facientem. Veredico vobis, ⁴⁴ quoniam supra omnia, quæ possidet, constituet illum. Quod si dixerit servus ille in eorde suo: Moram facit ⁴⁵ dominus meus venire: et cœperit pereutere servos et aneillas, et edere, et bibere, et inebriari: veniet dominus ⁴⁶ servi illius in die, qua non sperat, et hora, qua nescit, et dividet eum, partemque ejus cum infidelibus ponet. Ille autem servus, qui cognovit voluntatem domini sui ⁴⁷ et non preparavit, et non fecit secundum voluntatem ejus, vapulabit multis: qui autem non cognovit, et ⁴⁸ fecit digna plagis, vapulabit paucis. Omni autem, cui multum datum est, multum queretur ab eo: et cui commendaverunt multum, plus petent ab eo. Ignem ⁴⁹ veni mittere in terram, et quid volo nisi ut accendatur? Baptismo autem habeo baptizari: et quomodo coaretor ⁵⁰ usquedum perficiatur? Putatis quia pacem veni dare ⁵¹ in terram? Non, dico vobis, sed separationem: erunt ⁵² enim ex hoc quinque in domo una divisi, tres in duos, in tres. Dividentur, pater in filium, et filius in patrem ⁵³ suum, mater in filiam, et filia in matrem, soerus in nurum suam, et nurus in soerum suam.

Dicebat autem et ad turbas: Cum videritis nubem ⁵⁴ orientem ab occasu, statim dicitis; Nimbus venit: et ita fit. Et cum austrum flantem, dicitis: Quia aestus erit: ⁵⁵ et fit. Hypocrite, faciem cœli et terræ nostis probare, ⁵⁶ hoc autem tempus quomodo non probatis? Quid autem ⁵⁷ et a vobis ipsis non judicatis quod justum est? Cum ⁵⁸ autem vadis eum adversario tuo ad principem, in via da operam liberari ab illo, ne forte trahat te ad judicem, et judex tradat et exactori, et exactor mittat te in carcere. Dico tibi, non exies inde, donec etiam ⁵⁹ novissimum minutum reddas.

13 Aderant autem quidam ipso in tempore, nunciantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum. Et respondens dixit illis: Putatis quod hi Galilæi præ omnibus Galilæis peccatores fuerint, quia 3 talia passi sunt? Non, dico vobis: sed nisi pœnitentiam 4 habueritis, omnes similiter peribitis. Sicut illi decem et octo, supra quos cecidit turris in Siloe, et occidit eos: putatis quia et ipsi debitores fuerint præter omnes homines 5 habitantes in Jerusalem? Non, dico vobis: sed si pœnitentiam non egeritis, omnes similiter peribitis.

6 Dicebat autem et hanc similitudinem: Arborem fici habebat quidam plantatam in vinea sua, et venit 7 quærens fructum in illa, et non invenit. Dixit autem ad cultorem vineæ: Ecce anni tres sunt ex quo venio quærens fructum in ferculna hac, et non invenio: succide ergo illam: ut quid etiam terram occupat? 8 At ille respondens, dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam 9 stercora: et siquidem fecerit fructum: sin autem, in futurum succides eam.

10 Erat autem docens in synagoga eorum sabbatis. 11 Et ecce mulier, quæ habebat spiritum infirmitatis annis decem et octo: et erat inclinata, nec omnino poterat 12 sursum respicere. Quam cum videret Jesus, vocavit eam ad se, et ait illi: Mulier, dimissa es ab infirmitate 13 tua. Et imposuit illi manus, et confestim erecta est, 14 et glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus: dicebat turbæ: Sex dies sunt, in quibus oportet operari: in his ergo venite, et curamini, et non in die sabbati. 15 Respondens autem ad illum Dominus dixit: Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum a præsepio, et ducit ad aquare? 16 Hanc autem filiam Abrahæ, quam alligavit Satanus, ecce decem et octo annis, non oportuit solvi a vinculo isto 17 die sabbati? Et cum hæc diceret, erubescabant omnes adversarii ejus: et omnis populus gaudebat in universis, quæ gloriose siebant ab eo.

18 Dicebat ergo: Cui simile est regnum Dei, et cui simile astimabo illud? Simile est grano sinapis, quod acceptum homo misit in hortum suum, et crevit, et factum est in arborem magnam, et volucres cœli 20 requieverunt in ramis ejus. Et iterum dixit: Cui simile astimabo regnum Dei? Simile est fermento, quod acceptum mulier ab condit in farinæ sata tria, donec fermentum taretur totum. Et ibat per civitates et castella, docens, et iter faciens in Jerusalem.

23 Ait autem illi quidam: Domine, si pauci sunt, qui

And there were certain present at that very time, telling him of the Galilæans, whose blood Pilate mingled with their sacrifices.

² And he answering said to them, Think you that these Galilæans were sinners more than all the Galilæans, that they suffered such things? ³ No, I say to you: but unless you have penance, you shall all likewise perish.

⁴ As those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors, above all the men that dwell in Jerusalem? ⁵ No, I say to you: but if you have not penance, you shall all likewise perish.

⁶ And he said this similitude: A certain man had a fig-tree planted in his vineyard, and he came seeking for fruit on it, and found not. ⁷ And he said to the dresser of the vineyard, Lo, it is three years since I come seeking for fruit upon this fig-tree: and I find not. Cut it down, therefore: whereto doth it also occupy the ground? ⁸ But he answering saith to him, Lord, let it alone this year also, until I dig about it, and dung it; ⁹ and if happily it yield fruit: but if not, hereafter thou shalt cut it down.

¹⁰ And he was teaching in their synagogue on the Sabbaths. ¹¹ And, behold, a woman that had a spirit of infirmity eighteen years: and she was crooked, neither could she look upward at all. ¹² Whom when Jesus saw, he called her unto him, and said to her, Woman, thou art delivered from thy infirmity. ¹³ And he imposed hands upon her, and forthwith she was made straight, and glorified God. ¹⁴ And the Archsynagogue answering (because he had indignation that Jesus had cured on the Sabbath), said to the multitude, Six days there are wherein you ought to work; in them therefore come, and be cured: and not in the Sabbath day. ¹⁵ And our Lord answering to him, said, Hypocrite, doth not every one of you upon the Sabbath loose his ox or his ass from the manger, and leadeth them to water? ¹⁶ But this daughter of Abraham whom Satan hath bound, lo, these eighteen years, ought not she to be loosed from this bond on the Sabbath day? ¹⁷ And when he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done of him.

¹⁸ He said therefore, Whereunto is the kingdom of God like, and whereunto shall I esteem it like? ¹⁹ It is like ton mustard seed, which a man took and cast into his garden, and it grew: and became a great tree, and the fowls of the air rested in the boughs thereof. ²⁰ And again he said, Like to what shall I esteem the kingdom of God? ²¹ It is like to heaven, which a woman took and hid in three measures of meal, till the whole was leavened. ²² And he went by cities and towns teaching, and making his journey unto Jerusalem.

²³ And a certain man said to him, Lord, be

they few that are saved? But he said to them,²⁴ Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able.²⁵ But when the good man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord, open to us: and he answering shall say to you, I know you not whence you are:²⁶ then you shall begin to say, We did eat before thee and drink, and in our streets didst thou teach.²⁷ And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity.²⁸ There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and you to be thrust out.²⁹ And there shall come from the East and the West and the North and the South: and shall sit down in the kingdom of God.³⁰ And behold, they are last that shall be first, and they be first that shall be last.

³¹The same day there came certain of the Pharisees, saying to him, Depart, and get thee hence, because Herod will kill thee.³² And he said to them, Go, and tell that fox, Behold I cast out devils, and perfect cures this day and to-morrow, and the third day I am consummate.³³ But yet I must walk this day and to-morrow and the day following, because it cannot be that a Prophet perish out of Jerusalem.³⁴ Jerusalem, Jerusalem, whieh killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and thou wouldest not?³⁵ Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say, Blessed is he that cometh in the name of our Lord.

And it came to pass when Jesus entered into the house of a certain Prince of the Pharisees upon the Sabbath to eat bread, and they watched him.² And behold there was a certain man before him that had the dropsy.³ And Jesus answering, spake to the Lawyers and Pharisees, saying, Is it lawful to cure on the Sabbath?⁴ But they held their peace; but he taking him, healed him, and sent him away.⁵ And answering them he said, Which of you shall have an ass or an ox fallen into a pit: and will not incontinent draw him out on the Sabbath day?⁶ And they could not answer him to these things.

⁷ And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them,⁸ When thou art invited to a marriage, sit not down in the first place, lest perhaps a more honourable than thou be invited of him:⁹ and he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place.¹⁰ But when thou art bidden, go, sit down in the lowest place: that when he that invited thee cometh, he may say to thee, Friend, sit up higher: then shalt thou have glory before them that sit at table with thee;¹¹ because every one that exalteth himself shall be humbled: and he that humbleth himself, shall be exalted.

salvantur? Ipse autem dixit ad illos? Contendite 24 intrare per angustam portam: quia multi, dico vobis, quærerent intrare, et non poterunt. Cum autem intraverit 25 paterfamilias, et clauserit ostium, incipietis foris stare, et pulsare ostium dicentes: Domine, aperi nobis: et respondens dicet vobis: Nescio vos unde sitis: tunc 26 incipietis dicere: Manducavimus coram te, et bibimus, et in plateis nostris docuisti. Et dicet vobis: Nescio 27 vos unde sitis: discedite a me omnes operarii iniquitatis Ibi erit fletus, et stridor dentium: cum videritis 28 Abraham, et Isaac, et Jacob, et omnes Prophetas, in regno Dei, vos autem expelli foras. Et venient ab 29 Oriente, et Occidente, et Aquilone, et Austro, et accubent in regno Dei. Et ecce sunt novissimi, qui 30 crunt primi, et sunt primi qui crunt novissimi.

In ipsa die accesserunt quidam Pharisæorum, dicentes 31 illi: Exi, et vade hinc: quia Herodes vult te occidere. Et ait illis: Ite, et dicite vulpi illi: Ecce ejicio dæmonia, 32 et sanitates perficio hodie, et cras, et tertia die consummor. Verumtamen oportet me hodie et cras et sequenti 33 die ambulare: quia non capit prophetam perire extra Jerusalem. Jerusalem, Jerusalem, quæ occidit Prophetas, 34 et lapidas eos, qui mittuntur ad te, quoties volui congregare filios tuos quemadmodum avis nidum suum sub pennis, et noluisti? Ecce relinquetur vobis, domus 35 vestra deserta. Dico autem vobis, quia non videbitis me donec veniat cum dicetis: Benedictus, qui venit in nomine Domini.

Et factum est cum intraret Jesus in domum cuiusdam 14 principis Pharisæorum sabbato manducare panem, et ipsi observabant eum. Et ecce homo quidam hydropicus 2 erat ante illum. Et respondens Jesus dixit ad Legis- 3 peritos et Phariseos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanavit eum, 4 ac dimisit. Et respondens ad illos dixit: Cujus vestrum 5 asinus aut bos in puteum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. 6

Dicebat autem et ad invitatos parabolam, intendens 7 quomodo primos accubitus eligerent, dicens ad illos: Cum invitatus fueris ad nuptias, non discumbas in primo 8 loco, ne forte honoratior te sit invitatus ab illo. Et 9 veniens is, qui te et illum vocavit, dicat tibi: Da huic locum: et tunc incipias cum rubore novissimum locum tenere. Sed cum vocatus fueris, vade, recumbe in 10 novissimo loco: ut cum venerit qui te invitavit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discubentibus: quia omnis, qui se exaltat, 11 humiliabitur: et qui se humiliat, exaltabitur.

12 Dicebat autem et ei, qui se invitaverat: Cum facis prandium, aut cœnam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque vicinos divites: ne forte te et ipsi reinvitent, et fiat tibi retributio. Sed cum facis convivium, voca pauperes, debiles, claudos, et cæcos. Et beatus eris, quia non habent retribuere tibi: retribuetur enim tibi in resurrectione justorum. 15 Hæc cum audisset quidam de simul discubentibus, dixit illi: Beatus, qui manducabit panem in regno Dei. 16 At ipse dixit ei: Homo quidam fecit cœnam magnam, et vocavit multos. Et inisit servum suum hora cœnæ dicere invitatis ut venirent, quia jam parata sunt omnia. 18 Et cœperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire, et videre illam: 19 rogo te habe me excusatum. Et alter dixit: Jugaboum emi quinque, et eo probare illa: rogo te habe me excusatum. Et alius dixit: Uxorem duxi et ideo non possum venire. Et reversus servus nunciavit hæc domino suo. Tunc iratus paterfamilias, dixit servo suo: Exi cito in plateas et vicos civitatis: et pauperes, ac debiles, et cæcos, et claudos introduce huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. 23 Et ait dominus servo: Exi in vias, et sepes: et compelle intrare, et impleatur domus mea. Dico autem vobis quod nemo virorum illorum, qui vocati sunt, gustabit cœnam meam. 25 Ibant autem turbæ multæ cum eo: et conversus dixit ad illos: Si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et sorores, adhuc autem et animam suam, non potest meus esse discipulus. Et qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim ædificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum, ne, posteaquam posuerit fundamentum, et non potuerit perficere, omnes qui vident, incipient illudere ei, dicentes: Quia hic homo cœpit ædificare, et non potuit consummare? Aut quis rex iturus committere bellum adversus alium regem, non sedens prius cogitat, si possit cum decem millibus occurrere ei, qui 32 cum viginti millibus venit ad se? Alioquin adhuc illo longe agente, legationem mittens rogat ea, quæ pacis sunt. Sic ergo omnes ex vobis, qui non renunciat omnibus, quæ possidet, non potest meus esse discipulus. 34 Bonum est sal. Si autem sal evanuerit, in quo condicetur? Neque in terram, neque in sterquilinium utile est, sed foras mittetur. Qui habet autres audiendi, audiat.

¹² And he said to him also that had invited him, When thou makest a dinner or a supper call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also invite thee again, and recompense be made to thee. ¹³ But when thou makest a feast, call the poor, feeble, lame and blind, ¹⁴ and thou shalt be blessed, because they have not to recompense thee: for recompense shall be made thee in the resurrection of the just. ¹⁵ When one of them that sat at the table with him had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.

¹⁶ But he said to him, A certain man made a great supper, and called many. ¹⁷ And he sent his servant at the hour of supper to say to the invited, That they should come, because now all things are ready. ¹⁸ And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go forth and see it: I pray thee hold me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee hold me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poor, and feeble, and blind, and lame, bring in hither. ²² And the servant said, Lord, it is done as thou didst command, and yet there is place. ²³ And the lord said to the servant, Go forth into the ways and hedges: and compel them to enter, that my house may be filled. ²⁴ But I say to you, that none of those men that were called, shall taste my supper.

²⁵ And great multitudes went with him: and turning, he said to them, ²⁶ If any man come to me, and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his own life besides, he cannot be my disciple. ²⁷ And he that doth not bear his cross and come after me, cannot be my disciple. ²⁸ For, which of you minding to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have to finish it: ²⁹ lest, after that he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, ³⁰ saying, That this man began to build, and he could not finish it? ³¹ Or what king, about to go to make war against another king, doth not first sit down and think whether he be able with ten thousands to meet him that with twenty thousands cometh against him? ³² Otherwise whiles he is yet far off, sending a legacy he asketh those things that belong to peace. ³³ So therefore every one of you that doth not renounce all that he possesseth, cannot be my disciple.

³⁴ Salt is good. But if the salt loose his virtue, wherewithal shall it be seasoned? ³⁵ It is profitable neither for the ground, nor for the dunghill, but it shall be cast forth. He that hath ears to hear, let him hear.

And there approached Publicans and sinners unto him for to hear him. ² And the Pharisees and the Scribes murmured saying, That this man receiveth sinners, and eateth with them. ³ And he spake to them this parable, saying, ⁴ What man of you having an hundred sheep: and if he hath lost one of them, doth he not leave the ninety-nine in the desert, and goeth after that which was lost until he find it? ⁵ And when he hath found it, layeth it upon his shoulders rejoicing: ⁶ and coming home, calleth together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? ⁷ I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, than upon ninety-nine just that need not penance. ⁸ Or what woman having ten groats: if she lose one groat, doth she not light a candle, and sweep the house, and seek diligently, until she find? ⁹ And when she hath found, calleth together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? ¹⁰ So, I say to you, there shall be joy before the Angels of God upon one sinner that doth penance.

¹¹ And he said, A certain man had two sons: ¹² and the younger of them said to his father, Father, give me the portion of substance that belongeth to me. And he divided unto them the substance. ¹³ And not many days after, the younger son, gathering all his things together, went from home into a far country: and there he wasted his substance, living riotously. ¹⁴ And after he had spent all, there fell a sore famine in that country, and he began to be in need. ¹⁵ And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. ¹⁶ And he would fain have filled his belly of the husks that the swine did eat: and nobody gave unto him. ¹⁷ And returning to himself he said, How many of my father's hirelings have abundance of bread: and I here perish for famine? ¹⁸ I will arise, and will go to my father, and say to him, Father, I have sinned against heaven and before thee: ¹⁹ I am not now worthy to be called thy son: make me as one of thy hirelings. ²⁰ And rising up he came to his father. And when he was yet far off, his father saw him, and was moved with mercy, and running to him fell upon his neck, and kissed him. ²¹ And his son said to him, Father, I have sinned against heaven and before thee, I am not now worthy to be called thy son. ²² And the father said to his servants, Quickly bring forth the first stole, and do it on him, and put a ring upon his hand, and shoes upon his feet: ²³ and bring the fatted calf, and kill it, and let us eat, and make merry: ²⁴ because this my son was dead,

Erant autem appropinquantes et publicani et peccatores, ut audirent illum. Et murmurabant Pharisæi, ² et Scribæ, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam ³ istam dicens: Quis ex vobis homo, qui habet centum ⁴ oves, et si perdiderit unam ex illis, nonne dimittit nonagintanovem in deserto, et vadit ad illam, quæ perierat, donec inveniat eam? Et cum invenerit eam, ⁵ imponit in humeros suos gaudens: et veniens domum ⁶ convocat amicos, et vicinos, dicens illis: Congratulamini mihi quia inveni ovem meam, quæ perierat? Dico vobis ⁷ quod ita gaudium erit in cœlo super uno peccatore pœnitentiam agente, quam super nonagintanovem justis, qui non indigent pœnitentia. Aut quæ mulier habens ⁸ drachmas decem, si perdiderit drachmam unam, nonne accedit lucernam, et everrit domum, et querit diligenter, donec inveniat? Et cum invenerit, convocat amicas ⁹ et vicinas, dicens: Congratulamini mihi quia inveni drachmam, quam perdideram? Ita dico vobis, gaudium ¹⁰ erit coram angelis Dei super uno peccatore pœnitentiam agente.

Ait autem: Homo quidam habuit duos filios: et ¹¹, ¹² dixit adolescentior ex illis patri: Pater, da mihi portionem substantiae, quæ me contingit. Et divisit illis substantiam. Et non post multos dies, congregatis ¹³ omniibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipavit substantiam suam vivendo luxuriose. Et postquam omnia consumasset, facta est famæ valida in regione illa, et ipse cœpit egere. Et abiit, et adhæsit uni civium regionis ¹⁵ illius. Et misit illum in villam suam ut paseret porcos. Et eupiebat implere ventrem suum de siliquis, quas ¹⁶ porci manducabant: et nemo illi dabat. In se autem ¹⁷ reversus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereo! Surgam, ¹⁸ et ibo ad patrem meum, et dicam ei: Pater, peccavi in cœlum, et coram te: jam non sum dignus vocari filius ¹⁹ tuus: fac me sicut unum de mercenariis tuis. Et ²⁰ surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est, et accurrens cecidit super collum ejus, et osculatus est eum. Dixitque ei filius: Pater, peccavi ²¹ in cœlum, et coram te, jam non sum dignus vocari filius tuus. Dixit autem pater ad servos suos: Cito ²² proferte stolam primam, et induite illum, et date annulum in manum ejus, et calceamenta in pedes ejus; et adducite vitulum saginatum, et occidite, et manducemus, et epulemur: quia hic filius meus mortuus erat, et ²⁴

revixit: perierat, et inventus est. Et cœperunt epulari.
 25 Erat autem filius ejus senior in agro: et cum veniret,
 et appropinquaret domui, audivit symphoniam, et
 26 chorum: et vocavit unum de servis, et interrogavit
 27 quid hæc essent. Isque dixit illi: Frater tuus venit,
 et occidit pater tuus vitulum saginatum, quia salvum
 28 illum recepit. Indignatus est autem, et nolebat introire.
 29 Pater ergo illius egressus, cœpit rogare illum. At ille
 respondens, dixit patri suo: Ecce tot annis servio tibi,
 et nunquam mandatum tuum præterivi, et nunquam
 30 dedisti mihi hœdum ut cum amicis meis epularer: sed
 postquam filius tuus hic, qui devoravit substantiam
 suam cum meretricibus, venit, occidisti illi vitulum
 31 saginatum. At ipse dixit illi: Fili, tu semper mecum
 32 es, et omnia mea tua sunt: epulari autem, et gaudere
 oportebat, quia frater tuus hic, mortuus erat, et revixit:
 perierat, et inventus est.

16 Dicebat autem et ad discipulos suos: Homo quidam
 erat dives, qui habebat villicum: et hic diffamatus est
 2 apud illum quasi dissipasset bona ipsius. Et vocavit
 illum, et ait illi: Quid hoc audio de te? redde rationem
 3 villicationis tuæ: jam enim non poteris villicare. Ait
 autem villicus intra se: Quid faciam quia dominus meus
 aufert a me villicationem? fodere non valeo, mendi-
 4 care erubesco. Scio quid faciam, ut, cum amotus fuero
 5 a villicatione, recipient me in domos suas. Convocatis
 itaque singulis debitoribus domini sui, dicebat primo:
 6 Quantum debes domino meo? At ille dixit: Centum
 cados olei. Dixitque illi: Accipe cautionem tuam;
 7 et sede cito, scribe quinquaginta. Deinde alii dixit:
 Tu vero quantum debes? Qui ait: Centum coros tritici.
 8 Ait illi: Accipe litteras tuas, et scribe octoginta. Et
 laudavit dominus villicum iniuitatis, quia prudenter
 fecisset: quia filii hujus sæculi prudentiores filiis lucis
 9 in generatione sua sunt. Et ego vobis dico: facite vobis
 amicos de mammona iniuitatis: ut, cum defeceritis,
 10 recipient vos in æterna tabernacula. Qui fidelis est
 in minimo, et in majori fidelis est, et qui in modico
 11 iniquus est, et in majori iniquus est. Si ergo in iniquo
 mammona fideles non fuistis: quod verum est, quis
 12 credet vobis? Et si in alieno fideles non fuistis: quod
 13 vestrum est, quis dabit vobis? Nemo servus potest
 duobus dominis servire: aut enim unum odiet, et alterum
 diligit: aut uni adhaerebit, et alterum contemnet: non
 potestis Deo servire, et mammonæ.

14 Audiebant autem omnia hæc Pharisei, qui erant
 15 avari: et deridebant illum. Et ait illis: Vos estis,
 qui justificatis vos coram hominibus: Deus autem novit

and is revived: was lost, and is found. And they began to make merry. ²⁵ But his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: ²⁶ and he called one of the servants, and asked what these things should be. ²⁷ And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. ²⁸ But he had indignation, and would not go in. His father therefore going forth, began to desire him. ²⁹ But he answering said to his father, Behold, so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends: ³⁰ but after that thy son, this that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. ³¹ But he said to him, Son, thou art always with me, and all my things are thine. ³² But it behoved us to make merry and be glad, because this thy brother was dead, and is revived; was lost, and is found.

And he said also to his Disciples, There was a certain rich man that had a bailiff: and he was ill reported of unto him, as he that had wasted his goods. ² And he called him, and said to him, What hear I this of thee? render account of thy bailiship: for now thou canst no more be bailiff. ³ And the bailiff said within himself, What shall I do, because my lord taketh away from me the bailiship? dig I am not able, to beg I am ashamed. ⁴ I know what I will do, that when I shall be removed from the bailiship, they may receive me into their houses. ⁵ Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? ⁶ But he saith, An hundred pipes of oil. And he said to him, Take thy bill: and sit down, quickly write fifty. ⁷ After that he said to another, But thou, how much dost thou owe? Who said, an hundred quarters of wheat. He said to him, Take thy bill, and write eighty. ⁸ And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this world are wiser than the children of light in their generation. ⁹ And I say to you, Make unto you friends of the mammon of iniquity: that when you fail, they may receive you into the eternal tabernacles. ¹⁰ He that is faithful in the least, is faithful in the greater also: and he that is unjust in little, is unjust in the greater also. ¹¹ If then you have not been faithful in the unjust mammon: with that which is the true who may credit you? ¹² And if you have not been faithful in other men's: that which is your's, who will give you? ¹³ No servant can serve two masters, for either he shall hate the one, and love the other; or cleave to one, and contemn the other. You cannot serve God and mammon.

¹⁴ And the Pharisees which were covetous, heard all these things: and they derided him. ¹⁵ And he said to them, You are they that justify yourselves before men, but god

knoweth your hearts, because that which is high to men, is abomination before God. ¹⁶The law and the prophets, unto John: from that time the kingdom of God is evangelized, and every one doth force toward it. ¹⁷And it is easier for heaven and earth to pass, than one tittle of the law to fall. ¹⁸Every one that dismisseth his wife, and marrieth another, committeth adultery: and he that marrieth her that is dismissed from her husband, committeth adultery.

¹⁹There was a certain rich man, and he was clothed with purple and silk: and he fared every day magnificently. ²⁰And there was a certain beggar called Lazarus, that lay at his gate, full of sores: ²¹desiring to be filled of the crumbs, that fell from the rich man's table: but the dogs also came, and licked his sores. ²²And it came to pass that the beggar died, and was carried of the Angels into Abraham's bosom. And the rich man also died; and he was buried in hell. ²³And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: ²⁴and he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water, for to cool my tongue, because I am tormented in this flame. ²⁵And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and Lazarus likewise evil: but now be is comforted, and thou art tormented. ²⁶And beside all these things, between us and you there is fixed a great chaos: that they which will pass from hence to you, may not, neither go from thence hither. ²⁷And he said, Then, father, I beseech thee that thou wouldest send him unto my father's house, for I have five brethren; ²⁸for to testify unto them, lest they also come into this place of torments. ²⁹And Abraham said to him, They have Moyses and the Prophets: let them hear them. ³⁰But he said, No, father Abraham, but if some man shall go from the dead to them, they will do penance. ³¹And he said to him, If they hear not Moyses and the Prophets, neither if one shall rise again from the dead, will they believe.

And he said to his Disciples, It is impossible that scandals should not come: but woe to him by whom they come. ²It is more profitable for him, if a millstone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones. ³Look well to yourselves, If thy brother sin against thee, rebuke him: and if he do penance, forgive him. ⁴And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, It repente me, forgive him.

⁵And the Apostles said to our Lord, Increase faith in us. ⁶And our lord said, If you had faith like to a mustard seed, you might say to this mulberry tree, be thou rooted up, and be transplanted into the sea: and it would obey you. ⁷And which of you having a servant ploughing or keeping cattle, that will say to him returning out of

corda vestra: quia quod hominibus altum est, abominatio est ante Deum. Lex et prophetæ, usque ad Joannem: ¹⁶ex eo regnum Dei evangelizatur, et omnis in illud vim facit. Facilius est autem cœlum, et terram præterire, ¹⁷quam de Lege unum apicem cadere. Omnis, qui ¹⁸dimitit uxorem suam et alteram ducit, mœchatur: et qui dimissam a viro dicit, mœchatur.

Homo quidam erat dives, qui induebatur purpura et ¹⁹byssos, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui jacebat ad januam ejus, ulearibus plenus, cupiens saturari de micis, quæ cade- ²¹bant de mensa divitis, et nemo illi dabat: sed et canes veniebant, et lingebant uleera ejus. Factum est autem ²²ut moreretur mendicus, et portaretur ab Angelis in sinum Abrahæ. Mortuus est autem et dives, et sepultus est in inferno. Elevans autem oculos suos, cum esset ²³in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus: et ipse clamans dixit: Pater Abraham, ²⁴miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, ²⁵recordare quia recepisti bona in vita tua, et Lazarus similiter mala: nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus inter nos et vos chaos ²⁶magnum firmatum est: ut hi, qui volunt hinc transire ad vos, non possint, neque inde huc transire. Et ait: ²⁷Rogo ergo te, pater, ut mittas eum in domum patris mei. Habeo enim quinque fratres, ut testetur illis, ne ²⁸et ipsi veniant in hunc locum tormentorum. Et ait illi ²⁹Abraham: Habent Moysen, et prophetas: audiant illos. At ille dixit: Non, pater Abraham: sed si quis ex ³⁰mortuis ierit ad eos, pœnitentiam agent. Ait autem illi: Si Moysen, et prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

Et ait ad discipulos suos: Impossible est ut non ¹⁷veniant scandala: vœ autem illi, per quem veniunt. Utilius est illi si lapis molaris imponatur circa collum ²ejus, et projiciatur in mare, quam ut scandalizet unum de pusillis istis. Attendite vobis; Si peccaverit in te ³frater tuus, inercepa illum; et si pœnitentiam egerit, dimitte illi. Et si septies in die peccaverit in te, et ⁴septies in die conversus fuerit ad te, dicens: Pœnit me, dimitte illi.

Et dixerunt Apostoli Domino: Adauge nobis fidem. ⁵Dixit autem Dominus: Si habueritis fidem, sicut granum ⁶sinapis, dicetis huic arbori moro: Eradicare, et transplantare in mare: et obediet vobis. Quis autem vestrum ⁷habens servum arantem aut pascentem, qui regresso de

8 agro dieat illi: Statim transi, recumbe: et non dicat ei: Para quod cœnem, et præcinge te, et ministra mihi donec manducem et bibam, et post hæc tu manducabis 9 et bibes? Numquid gratiam habet servo illi, quia fecit 10 quæ ei imperaverat? Non puto. Sic et vos, cum feceritis omnia quæ præcepta sunt vobis, dicite: Servi inutiles sumus: quod debuimus facere, fecimus.

11 Et factum est, dum iret in Jerusalem, transibat per 12 medium Samariam, et Galilæam. Et cum ingrederetur quoddam castellum, occurserunt ei decem viri leprosi, 13 qui steterunt a longe: et levaverunt vocem, dicentes: 14 Jesu præceptor, miserere nostri. Quos ut vidit, dixit: Ite, ostendite vos sacerdotibus. Et factum est, dum 15 irent, mundati sunt. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magna voce magnificans 16 Deum, et cecidit in faciem ante pedes ejus, gratias 17 agens: et hic erat Samaritanus. Respondens autem Jesus, dixit: Nonne deceim mundati sunt? et novem 18 ubi sunt? Non est inventus qui rediret, et daret gloriam 19 Deo, nisi hic alienigena. Et ait illi: Surge, vade: quia fides tua te salvum fecit.

20 Interrogatus autem a Pharisæis: Quando venit regnum Dei? respondens eis, dixit: Non venit regnum 21 Dei cum observatione: neque dicent: Ecce hic, aut ecce illuc. Ecce enim regnum Dei intra vos est.

22 Et ait ad discipulos suos: Venient dies quando desideretis videre unum diem Filii hominis, et non 23 videbitis. Et dicent vobis: Ecce hic, et ecce illuc. 24 Nolite ire, neque sectemini. Nam, sicut fulgur coruscans de sub cœlo in ea, quæ sub cœlo sunt, fulget: ita erit 25 Filius hominis in die sua. Primum autem oportet 26 illum multa pati, et reprobari a generatione hac. Et sicut factum est in diebus Noe, ita erit et in diebus Filii 27 hominis. Edebant, et bibeant: uxores ducebant, et daabantur ad nuptias, usque in diem, qua intravit Noe in 28 arcam: et venit diluvium, et perdidit omnes. Similiter sicut factum est in diebus Lot: Edebant, et bibeant: emebant, et vendebant: plantabant, et ædificabant: qua die autem exiit Lot a Sodomis, pluit ignem et sulphur de cœlo, 30 et omnes perdidit: secundum hæc erit qua die Filius 31 hominis revelabitur. In illa hora qui fuerit in tecto, et vasa ejus in domo, ne descendat tollere illa: et qui in 32 agro, similiter non redeat retro. Memores estote uxoris 33 Lot. Quicumque quæsierit animam suam salvam facere, perdet illam: et quicunque perdiderit illam, viviscabit 34 eum. Dico vobis: in illa nocte erunt duo in lecto uno: 35 unus a suminetur, et alter relinquetur: duæ erunt molentes in unum: una assuinetur, et altera relinquetur: duo in

the field, Pass quickly, sit down: ⁸ and saith not to him, Make ready supper, and gird thyself, and serve me whiles I eat and drink, and afterward thou shalt eat and drink? ⁹ Doth he give that servant thanks, for doing the things which he commanded him? ¹⁰ I trow not. So you also, when you shall have done all things that are commanded you, say, We are unprofitable servants: we have done that which we ought to do.

¹¹ And it came to pass, as he went unto Jerusalem, he passed through the midst of Samaria and Galilee. ¹² And when he entered into a certain town, there met him ten men that were lepers, who stood afar off: ¹³ and they lifted up their voice, saying, Jesus, master, have mercy on us. ¹⁴ Whom as he saw, he said, Go, shew yourselves to the Priests. And it came to pass, as they went, they were made clean. ¹⁵ And one of them, as he saw that he was made clean, went back with a loud voice magnifying God; ¹⁶ and he fell on his face before his feet, giving thanks: and this was a Samaritan. ¹⁷ And Jesus answering said, Were not ten made clean? and where are the nine? ¹⁸ There was not found that returned, and gave glory to God, but this stranger. ¹⁹ And he said to him, Arise, go thy ways: because thy faith hath made thee safe.

²⁰ And being asked of the Pharisees, When cometh the kingdom of God? he answered them and said, The kingdom of God cometh not with observation: ²¹ neither shall they say, Lo here, or lo there, for, lo, the kingdom of God is within you.

²² And he said to his Disciples, The days will come when you shall desire to see one day of the Son of man: and you shall not see. ²³ And they will say to you, Lo here, and lo there. Go not, neither do ye follow after. ²⁴ For even as the lightning that lighteneth from under heaven, unto those parts that are under heaven, shineth: so shall the Son of man be in his day. ²⁵ But first he must suffer many things, and be rejected of this generation. ²⁶ And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. ²⁷ They did eat and drink, they did marry wives and were given to marriage, even until the day that Noe entered into the ark: and the flood came, and destroyed them all. ²⁸ Likewise as it came to pass in the days of Lot: They did eat and drink, bought and sold, planted and builded: ²⁹ and in the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all: ³⁰ according to these things it shall be in the day that the Son of man shall be revealed. ³¹ In that hour he that shall be in the house, let him not go down to take them up: and he that is in the field, in like manner let him not return back. ³² Be mindful of Lot's wife. ³³ Whosoever seeketh to save his life, shall lose it: and whosoever doth lose the same, shall quicken it. ³⁴ I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left: ³⁵ two women shall be grinding together: the one shall be taken, and the other shall be left: two in the

field: the one shall be taken, and the other shall be left.³⁶ They answering say to him, Where, Lord?³⁷ Who said to them, Wheresoever the body shall be, thither will the eagles also be gathered together.

And he spake also a parable to them, that it behoveth always to pray, and not to be weary,² saying, There was a certain judge in a certain city, which feared not God, and of man made no account.³ And there was a certain widow in that city: and she came to him, saying, Revenge me of mine adversary.⁴ And he would not of a long time: but afterward he said within himself, Although I fear not God, nor make account of man:⁵ yet because this widow is importunate upon me, I will revenge her, lest at the last she come and defame me.⁶ And our Lord said, Hear what the judge of iniquity sayeth.⁷ And will not God revenge his elect, that cry to him day and night: and will he have patience in them?⁸ I say to you that he will quickly revenge them. But yet the Son of man coming, shall he find, trow you, faith in the earth?

⁹ And he said also to certain that trusted in themselves as just, and despised others, this parable: ¹⁰ Two men went up into the Temple to pray: the one a Pharisee, and the other a Publican. ¹¹ The Pharisee, standing, prayed thus with himself: God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this Publican. ¹² I fast twice in a week: I give tithes of all that I possess. ¹³ And the Publican, standing afar off, would not so much as lift up his eyes towards heaven: but he knocked his breast, saying, God be merciful to me a sinner. ¹⁴ I say to you, this man went down into his house justified more than he: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

¹⁵ And they brought unto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them. ¹⁶ But Jesus calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such. ¹⁷ Amen I say to you, Whosoever receiveth not the kingdom of God as a child, shall not enter into it.

¹⁸ And a certain Prince asked him, saying, Good master, by doing what, shall I possess everlasting life? ¹⁹ And Jesus said to him, Why dost thou call me good? None is good, but only God. ²⁰ Thou knowest the commandments: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not bear false witness, Thou shalt not steal, Honour thy father and mother. ²¹ Who said, All these things have I kept from my youth. ²² Which Jesus hearing, said to him, Yet one thing thou lackest: Sell all that ever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. ²³ He hearing those things, was

agro: unus assumetur, et alter relinquetur. Respon- 36 dentes dicunt illi: Ubi Domine? Qui dixit illis: 37 Ubicumque fuerit corpus, illuc congregabantur et aquilæ.

Dicebat autem et parabolam ad illos, quoniam oportet 18 semper orare et non desiccere, dicens: Judex quidam 2 erat in quadam civitate, qui Deum non timebat, et hominem non reverebatur. Vidua autem quædam erat 3 in civitate illa, et veniebat ad eum, dicens: Vindica me de adversario meo. Et nolebat per multum tempus. 4 Post hæc autem dixit intra se: Etsi Deum non timeo, nec hominem revereor: tamen quia molesta est mihi 5 hæc vidua, vindicabo illam, ne in novissimo veniens sugillet me. Ait autem Dominus: Audite quid judex 6 iniquitatis dicit: Deus autem non faciet vindictam 7 electorum suorum clamantium ad se die ac nocte, et patientiam habebit in illis? Dico vobis quia cito faciet 8 vindictam illorum. Verumtamen Filius hominis veniens, putas, inveniet fidem in terra?

Dixit autem et ad quosdam, qui in se confidebant 9 tamquam justi, et aspernabantur ceteros, parabolam istam: Duo homines ascenderunt in templum ut orarent: 10 unus Phariseus, et alter publicanus. Phariseus stans, 11 hæc apud se orabat: Deus, gratias ago tibi, quia non sum sicut ceteri hominum, raptiores, injusti, adulteri, velut etiam hic publicanus. Jejuno bis in sabbato: 12 decimas do omnium, quæ possideo. Et publicanus a 13 longe stans, nollebat nec oculos ad cœlum levare: sed percutiebat pectus suum, dicens: Deus propitius esto mihi peccatori. Dico vobis, descendit hic justificatus 14 in domum suam ab illo: quia omnis, qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur.

Afferebant autem ad illum et infantes, ut eos tangeret. 15 Quod cum viderent discipuli, increpabant illos. Jesus 16 autem convocans illos, dixit: Sinite pueros venire ad me, et nolite vetare eos: talium est enim regnum Dei. Amen dico vobis: Quicumque non acceperit regnum 17 Dei sicut puer, non intrabit in illud.

Et interrogavit eum quidam princeps, dicens: Ma- 18 gister bone, quid faciens vitam æternam possidebo? Dixit autem ei Jesus: Quid me dicis bonum? nemo 19 bonus nisi solus Deus. Mandata nosti: Non occides; 20 Non mœchaberis: Non furtum facies: Non falsum testimonium dices: Honora patrem tuum et matrem. Qui ait: Haec omnia custodivi a juventute mea. 21 Quo auditio, Jesus ait ei: Adhuc unum tibi deest: 22 omnia quæcumque habes vende, et da pauperibus, et habebis thesaurum in cœlo: et veni, sequere me. His 23

ille auditus, contristatus est: quia dives erat valde.
 24 Videns autem Jesus illum tristem factum, dixit: Quam difficile, qui pecunias habent, in regum Dei intrabunt:
 25 facilius est enim camelum per foramen acus transire,
 26 quam divitem intrare in regnum Dei. Et dixerunt
 27 qui audiebant: Et quis potest salvus fieri? Ait illis: Quæ impossibilia sunt apud homines, possibilia sunt apud
 28 Deum. Ait autem Petrus: Ecce non dimisimus omnia,
 29 et secuti sumus te. Qui dixit eis: Amen dico vobis,
 nemo est, qui reliquit domum, aut parentes, aut fratres,
 30 aut uxorem, aut filios, propter regnum Dei, et non recipiat multo plura in hoc tempore, et in sæculo venturo vitam æternam.

31 Assumpsit autem Jesus duodecim, et ait illis: Ecce ascendimus Ierosolymam, et consummabuntur omnia,
 quæ scripta sunt per prophetas de Filio hominis.
 32 Tradetur enim Gentibus, et illudetur, et flagellabitur,
 33 et conspuetur: et postquam flagellaverint, occident
 34 cum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quæ dicebantur.

35 Factum est autem, cum appropinquaret Jericho,
 36 cæcus quidam sedebat secus viam, mendicans. Et cum audiret turbam prætereuntem, interrogabat quid hoc
 37 esset. Dixerunt autem ei, quod Jesus Nazarenus transiret.
 38 Et clamavit, dicens: Jesu fili David, miserere mei.
 39 Et qui præibant increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei.
 40 Stans autem Jesus jussit illum adduci ad se. Et cum
 41 appropinquasset, interrogavit illum, dicens: Quid tibi
 42 vis faciam? At ille dixit: Domine, ut videam. Et
 43 Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum.
 Et omnis plebs ut vidit, dedit laudem Deo.

19 Et ingressus perambulabat Jericho. Et ecce vir
 2 nomine Zachæus: et hic princeps erat publicanorum, et
 3 ipse dives: et quærebat videre Jesum, quis esset: et
 4 non poterat præ turba, quia statura pusillus erat. Et
 præcurrrens ascendit in arborem syconorum ut videret
 5 eum: quia inde erat transiturus. Et cum venisset ad
 locum, supiciens Jesus vidi illum, et dixit ad eum:
 Zachæus, festinans decende: quia hodie in domo tua
 6 oportet me manere. Et festinans descendit, et exceptit
 7 illum gaudens. Et cum viderent omnes, murmurabant,
 dicentes quod ad hominem peccatorem divertisset.
 8 Stans autem Zachæus, dixit ad Dominum: Ecce dimidium bonorum incorum, Domine, do pauperibus: et si
 9 quid aliquem defraudavi, reddo quadruplum. Ait

strokeen sad: because he was very rich. ²⁴ And Jesus seeing him strokeen sad, said, How hardly shall they that have money, enter into the kingdom of God. ²⁵ For it is easier for a camel to pass through the eye of a needle, than for a ri·h man to enter into the kingdom of God. ²⁶ And they that heard, said, And who can be saved? ²⁷ He said to them, The things that are impossible with men, are possible with God. ²⁸ And Peter said, Lo, we have left all things, and have followed thee. ²⁹ Who said to them, Amen I say to you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God, ³⁰ and shall not receive much more in this time, and in the world to come life everlasting.

³¹ And Jesus took the Twelve, and said to them, Behold we go up to Jerusalem, and all things shall be consummated which were written by the Prophets of the Son of man. ³² For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: ³³ and after they have scourged him, they will kill him, and the third day he shall rise again. ³⁴ And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

³⁵ And it came to pass, when he drew nigh to Jericho, a certain blind man sate by the way, begging. ³⁶ And when he heard the multitude passing by, he asked what this should be. ³⁷ And they told him that Jesus of Nazareth passed by. ³⁸ And he cried, saying, Jesus, son of David, have mercy upon me. ³⁹ And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy upon me. ⁴⁰ And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, ⁴¹ saying, What wilt thou that I do to thee? but he said, Lord, that I may see. ⁴² And Jesus said to him, Do thou see, thy faith hath made thee whole. ⁴³ And forthwith he saw, and followed him, magnifying God. And all the people, ns they saw it, gave praise to God.

And entering in, he walked through Jericho. ² And behold a man named Zachæus; and this was a Prince of the Publicans, and he rich. ³ And he sought to see Jesus what he was; and he could not for the multitude, because he was little of stature. ⁴ And running before, he went up into a sycamore tree that he might see him, because he was to pass by it. ⁵ And when he was come to the place, Jesus looking up, saw him, and said to him, Zachæus, come down in haste; because this day I must abide in thy house. ⁶ And he in haste came down, and received him rejoicing. ⁷ And when all saw it, they murmured, saying that he turned in, to a man that was a sinner. ⁸ But Zachæus standing, said to our Lord, Behold the half of my goods, Lord, I give to the poor; and if I have defrauded any man of any thing, I restore fourfold. ⁹ Jesus said to him, That this day salvation

is made to this house; because that he also is the son of Abraham.¹⁰ For the Son of man is come to seek and to save that which was lost.

¹¹ They hearing these things, he added and spake a parable, for that he was nigh to Jerusalem, and because they thought that forthwith the kingdom of God should be manifested. ¹² He said therefore, A certain nobleman went into a far country to take to himself a kingdom, and to return. ¹³ And calling his ten servants, he gave them ten pounds, and said to them, Occupy till I come. ¹⁴ And his citizens hated him; and they sent a legacy after him, saying, We will not have this man reign over us. ¹⁵ And it came to pass after he returned, having received his kingdom; and he commanded his servants to be called, to whom he gave the money, that he might know how much every man had gained by occupying. ¹⁶ And the first came, saying, Lord, thy pound hath gotten ten pounds. ¹⁷ And he said to him, Welfare thee, good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. ¹⁸ And the second came, saying, Lord, thy pound hath made five pounds. ¹⁹ And he said to him, And be thou over five cities. ²⁰ And another came, saying, Lord, lo here thy pound, which I have had laid up in a napkin: ²¹ for I feared thee, because thou art an austere man; thou takest up that thou didst not set down, and thou reapest that which thou didst not sow. ²² He saith to him, By thine own mouth I judge thee, naughty servant. Thou didst know that I am an austere man, taking up that I set not down, and reaping that which I sowed not; ²³ and why didst thou not give my money to the bank, and I coming might certes with usury have exacted it? ²⁴ And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. ²⁵ And they said to him, Lord, he hath ten pounds. ²⁶ But I say to you, that to every one that hath shall be given; and from him that hath not, that also which he hath shall be taken from him. ²⁷ But as for those mine enemies that would not have me reign over them, bring them hither; and kill them before me.

²⁸ And having said these things, he went before ascending to Jerusalem. ²⁹ And it came to pass when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his Disciples, ³⁰ saying, Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever hath sitten; loose him, and bring him. ³¹ And if any man ask you, Why loose you him? You shall say thus to him, because our Lord needeth his service. ³² And they that were sent, went their ways, and found as he said to them, the colt standing. ³³ And when they loosed the colt, the owners thereof said to them, Why loose you the colt? ³⁴ But they said, because our Lord hath need of him. ³⁵ And they brought him to Jesus. And casting their garments upon the colt, they set Jesus thereupon. ³⁶ And as he went, they spread their garments

Jesus ad eum: Quia hodie salus domui huic facta est: eo quod et ipse filius sit Abrahæ. Venit enim Filius 10 hominis querere et salvum facere quod perierat.

Hæc illis audientibus, adjiciens dixit parabolam, eo 11 quod esset prope Jerusalem; et quia existimarent quod confestim regnum Dei manifestaretur. Dixit ergo: 12 Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum et reverti. Vocatis autem decein 13 servis suis, dedit eis decem mnas, et ait ad illos: Negotimini dum venio. Cives autem ejus oderant eum: et 14 miserunt legationem post illum, dicentes: Nolumus hunc regnare super nos. Et factum est ut rediret accepto reg- 15 no: et jussit vocari servos, quibus dedit pecuniam, ut sciret quantum quisque negotiatus esset. Venit autem 16 primus dicens: Domine, mna tua decem mnas acquisivit. Et ait illi: Euge bone serve, quia in modico fuisti fidelis, 17 eris potestatem habens super decem civitates. Et alter 18 venit, dicens: Domine, mna tua fecit quinque mnas. Et 19 huic ait: Et tu esto super quinque civitates. Et alter 20 venit, dicens: Domine, ecce mna tua, quam habui reposi- tam in sudario; timui enim te, quia homo austerus es: 21 tollis quod non posuisti, et metis quod non seminasti. Dicit ei: De ore tuo te judico, serue nequam: sciebas 22 quod ego homo austerus sum, tollens quod non posui, et metens quod non seminavi: et quare non dedisti 23 pecuniam meam ad mensam, ut ego veniens cum usuris utique exegisset illam? et astantibus dixit: Auserete 24 ab illo mnam, et date ilii, qui decem mnas habet. Et 25 dixerunt ei: Domine, habet decem mnas. Dico autem 26 vobis, quia omni habenti dabitur, et abundabit: ab eo autem, qui non habet, et quod habet auferetur ab eo. Verumtamen inimicos meos illos, qui noluerunt me 27 regnare super se, adducite hinc: et interficie ante me.

Et his dictis, præcedebat ascendens Ierosolymam. 28 Et factum est, cum appropinquaret ad Bethphage, et 29 Bethaniam, ad montem, qui vocatur Oliveti, misit duos discipulos suos, dicens: Ite in castellum, quod 30 contra est: in quod introeuntes, invenietis pullum asinæ alligatum, cui nemo umquam hominum sedit: solvite illum, et adducite. Et si quis vos interroga- 31 verit: Quare solvitis? sic dicetis ei: Quia Dominus operam ejus desiderat. Abierunt autem qui missi 32 erant: et invenerunt, sicut dixit illis, stantem pullum. Solventibus autem illis pullum, dixerunt domini ejus 33 ad illos: Quid solvitis pullum? At illi dixerunt: Quia 34 Dominus cum necessarium habet. Et duxerunt illum 35 ad Jesum. Et jactantes vestimenta sua supra pullum, imposuerunt Jesum. Eunte autem illo, substernebant 36

37 vestimenta sua in via. Et cum appropinquaret jam ad descensum montis Oliveti, cœperunt omnes turbæ discipulorum gaudentes laudare Deum voce magna super 38 omnibus, quas viderant, virtutibus, dicentes: Benedictus, qui venit rex in nomine Domini, pax in cœlo, 39 et gloria in excelsis. Et quidam Phariseorum de turbis dixerunt ad illum: Magister, increpa discipulos tuos. 40 Quibus ipse ait: Dico vobis, quia si hi tacuerint, 41 lapides clamabunt. Et ut appropinquavit, videns civita- 42 tem flevit super illam, dicens: Quia si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc 43 autem abscondita sunt ab oculis tuis. Quia venient dies in te, et circumdabunt te inimici tui vallo, et 44 circumdabunt te: et coangustabunt te undique: et ad terram prostercent te, et filios tuos, qui in te sunt, et non relinquunt in te lapidem super lapidem: eo quod non cognoveris tempus visitationis tuae.

45 Et ingressus in templum, cœpit ejicere vendentes in 46 illo, et cimentes, dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam 47 speluncam latronum. Et erat docens quotidie in templo. Principes autem sacerdotum, et Scribæ, et Principes 48 plebis quærebant illum perdere: et non inveniebant quid facerent illi. Omnis enim populus suspensus erat, audiens illum.

20 Et factum est in una dierum, docente illo populum in templo, et evangelizante, convenerunt principes sacerdotum, et Scribæ cum senioribus, et aiunt dicentes ad illum: Dic nobis, in qua potestate hæc facis? aut: Quis 3 est, qui dedit tibi hanc potestatem? Respondens autem Jesus, dixit ad illos: Interrogabo vos et ego unum 4 verbum. Respondete mihi: Baptismus Joannis de 5 cœlo erat, an ex hominibus? At illi cogitabant intra se, dicentes: Quia si dixerimus, De cœlo, dicet: Quare 6 ergo non credidistis illi? Si autem dixerimus, Ex hominibus, plebs universa lapidabit nos: certi sunt 7 enim, Joanneum prophetam esse. Et responderunt se 8 nescire unde esset. Et Jesus ait illis: Neque ego dico vobis in qua potestate hæc facio.

9 Cœpit autem dicere ad plebem parabolam hanc: Homo plantavit vineam, et locavit eam colonis: et 10 ipse peregre fuit multis temporibus. Et in tempore misit ad cultores servum, ut de fructu vineæ darent illi. Qui casum dimiserunt eum inanem. Et addidit alterum servum mittere. Illi autem hunc quoque cädentes, et afflentes contumelia, dimiserunt inanem. 12 Et addidit tertium mittere: qui et illum vulnerantes 13 ejecerunt. Dicit autem dominus vineæ: Quid faciam?

underneath in the way. ³⁷ And when he approached now to the descent of mount Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles that they had seen, ³⁸ saying, Blessed is he that cometh king in the name of our Lord, peace in heaven, and glory on high. ³⁹ And certain Pharisees of the multitudes said to him, Master, rebuke thy disciples. ⁴⁰ To whom he said, I say to you, That if these hold their peace, the stones shall cry. ⁴¹ And as he drew near, seeing the city, he wept upon it, saying, ⁴² Because if thou also hadst known, and that in this thy day, the things that pertain to thy peace; but now they are hid from thine eyes. ⁴³ For the days shall come upon thee; and thy enemies shall encompass thee with a trench, and enclose thee about, and straiten thee on every side, ⁴⁴ and beat thee flat to the ground, and thy children that are in thee: and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.

⁴⁵ And entering into the temple, he began to cast out the sellers therein and the buyers, ⁴⁶ saying to them, It is written, *That my house is a house of prayer.* But you have made it a den of thieves. ⁴⁷ And he was teaching daily in the temple. And the chief Priests, and the Scribes, and the Princes of the people sought to destroy him: ⁴⁸ and they found not what to do to him; for all the people was suspense, hearing him.

And it came to pass, in one of the days when he was teaching the people in the temple, and evangelizing, the chief Priests and the Scribes with the ancients assembled, ² and spake, saying to him, Tell us, in what power doest thou these things? or, who is he that hath given thee this power? ³ And Jesus answering, said to them, I also will ask you one word. Answer me, ⁴ The baptism of John, was it from heaven, or of men? ⁵ But they thought within themselves, saying, That if we say, From heaven: he will say, Why then did you not believe him? ⁶ But if we say, Of men: the whole people will stone us; for they are certain that John is a Prophet. ⁷ And they answered that they knew not whence it was. ⁸ And Jesus said to them, Neither do I tell you in what power I do these things.

⁹ And he began to say to the people this parable, A certain man planted a vineyard, and let it out to husbandmen: and he was from home a long time. ¹⁰ And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him, sent him away empty. ¹¹ And again he sent another servant. But they beating him also, and reprooffully abusing him, sent him away empty. ¹² And again he sent the third; who wounding him also, cast him out. ¹³ And the lord of the vine-

yard said, What shall I do? I will send my beloved son; perhaps when they shall see him, they will reverence him.¹⁴ Whom when the husbandmen saw, they thought within themselves, saying, This is the heir, let us kill him, that the heritage may be ours.¹⁵ And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them?¹⁶ He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him, God forbid.¹⁷ But he beholding them, said, What is this, then, that is written, *The stone which the builders rejected, the same is become into the head of the corner?*¹⁸ Every one that falleth upon this stone, shall be quashed; and upon whom it shall fall, it shall break him to powder.¹⁹ And the chief Priests and Scribes sought to lay hands upon him that hour: and they feared the people; for they knew that he spake this similitude to them.

²⁰ And watching, they sent spies which should fain themselves just; that they might take him in his talk, and deliver him to the principality and power of the Præsident.²¹ And they asked him, saying, Master, we know that thou speakest and teachest rightly; and thou dost not accept person, but teachest the way of God in truth.²² Is it lawful for us to give tribute to Cæsar, or no?²³ But considering their guile, he said to them, Why tempt you me?²⁴ Shew me a penny. Whose image hath it and inscription? They answering said, Cæsar's.²⁵ And he said to them, Render therefore the things that are Cæsar's, to Cæsar: and the things that are God's, to God.²⁶ And they could not reprehend his word before the people: and marvelling at his answer, they held their peace.

²⁷ And there came certain of the Sadducees, which deny that there is a resurrection: and they asked him,²⁸ saying, Master, Moyses gave us in writing, If a man's brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother.²⁹ There were therefore seven brethren: and the first took a wife, and died without children.³⁰ And the next took her, and he died without children.³¹ And the third took her. In like manner also all the seven, and they left no seed, and died.³² Last of all the woman died also.³³ In the resurrection, therefore, whose wife shall she be of them? since the seven had her to wife.³⁴ And Jesus said to them, The children of this world marry, and are given in marriage:³⁵ but they that shall be counted worthy of that world, and the resurrection from the dead, neither marry, nor take wives,³⁶ neither can they die any more, for they are equal to Angels; and they are the sons of God, seeing they are the sons of the resurrection.³⁷ But that the dead rise again, Moyses also shewed, beside the bush, as he calleth the Lord, *The God of Abraham, and the God of Isaac, and the God of Jacob.*

mittam filium meum dilectum: forsitan, cum hunc viderint, verebuntur. Quem cum vidissent coloni,¹⁴ cogitaverunt intra se, dicentes: Hic est heres, occidamus illum, ut nostra fiat hereditas. Et ejectum illum extra¹⁵ vineam, occiderunt. Quid ergo faciet illis dominus vineæ? Veniet et perdet colonos istos, et dabit vineam¹⁶ aliis. Quo auditio, dixerunt illi: Absit. Ille autem¹⁷ aspiciens eos ait: Quid est ergo hoc, quod scriptum est: Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli?¹⁸ Omnis, qui ceciderit super illum lapidem, conquassabitur: super quem autem ceciderit, comminuet illum. Et quarebant principes sacerdotum¹⁹ et Scribæ mittere in illum manus illa horo: et timuerunt populum: cognoverunt enim quod ad ipsos dixerit similitudinem hanc.

Et observantes miserunt insidiatores, qui se justos²⁰ simularent, ut caperent eum in sermone, ut traducerent illum principatui, et potestati præsidis. Et interrogaverunt²¹ cum dicentes: Magister, scimus quia recte dicis et doces: et non accipis personam, sed viam Dei in veritate doces: Licet nobis tributum dare Cæsari, an non?²² Considerans autem dolum illorum, dixit ad eos: Quid²³ me tentatis? Ostendite mihi denarium: Cujus habet²⁴ imaginem, et inscriptionem? Respondentes dixerunt²⁵ ei: Cæsar. Et ait illis: Reddite ergo quæ sunt²⁶ Cæsar, Cæsari: et quæ sunt Dei, Deo. Et non potuerunt²⁷ verbum ejus reprehendere coram plebe: et mirati in responso ejus, tacuerunt.

Accesserunt autem quidam Sadducæorum, qui negant esse resurrectionem, et interrogaverunt eum,²⁸ dicentes: Magister, Moyses scripsit nobis: Si frater alicujus mortuus fuerit habens uxorem, et hic sine liberis fuerit, ut accipiat eam frater ejus uxorem, et suscitet semen fratri suo: Septem ergo fratres erant: et primus accepit uxorem, et mortuus est sine filiis. Et sequens accepit illam, et ipse mortuus est sine filio. Et tertius accepit illam. Similiter et omnes septem, et non reliquerunt semen, et mortui sunt. Novissime omnium mortua est et mulier. In resurrectione ergo, cuius eorum erit uxor? siquidem septem habuerunt eam uxorem. Et ait illis Jesus: Filii hujus sæculi nubunt, et traduntur ad nuptias: illi vero, qui digni habebuntur sæculo illo, et resurrectione ex mortuis, neque nubent, neque ducent uxores: neque enim ultra mori poterunt: æquales enim Angelis sunt, et filii sunt Dei: cum sint filii resurrectionis. Quia vero resurgent mortui, et Moyses ostendit secus rubrum, sicut dicit Dominum, Deum Abraham, et Deum Isaac, et Deum

38 Jacob. Deus autem non est mortuorum, sed vivorum: 39 omnes enim vivunt ei. Respondentes autem quidam 40 Scribarum, dixerunt ei: Magister, bene dixisti. Et amplius non audebant eum quidquam interrogare.

41 Dixit autem ad illos: Quomodo dicunt Christum 42 filium esse David? Et ipse David dicit in libro Psalmorum: Dixit Dominus Domino meo, sede a dextris meis, donec ponam inimicos tuos scabellum pedum 44 tuorum? David ergo Dominum illum vocat: et quomodo filius ejus est?

45 Audiente autem omni populo, dixit discipulis suis: 46 Attendite a Scribis, qui volunt ambulare in stolis, et amant salutationes in foro, et primas cathedras in synagogis, et primos discubitus in conviviis: qui devorant domos viduarum, simulantes longam orationem. Hi accipient damnationem majorem.

21 Respiciens autem vidit eos, qui mittebant munera sua in gazophylacium, divites. Vedit autem et quan- dam viduam pauperculam mittentem æra minuta duo. 3 Et dixit: Vere dico vobis, quia vidua haec pauper plus quam omnes misit. Nam omnes hi ex abundantि sibi miserunt in munera Dei: haec autem ex eo, quod deest illi, omnem victum suum, quem habuit, misit.

5 Et quibusdam dicentibus de templo, quod bonis lapidi- bus et donis ornatum esset, dixit: Haec quæ videtis, venient dies, in quibus non relinquetur lapis super lapidem, qui non destruatur. Interrogaverunt autem illum, dicen- tes: Præceptor, quando haec erunt, et quod signum cum fieri incipient? Qui dixit: Videte ne seducamini: multi enim venient in nomine meo, dicentes quia ego sum: et tempus appropinquavit: nolite ergo ire post eos.

9 Cum autem audieritis prælia, et seditiones, nolite ter- reri: oportet primum haec fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, et regnum adversus regnum. Et terræmotus magni erunt per loca, et pestilentiae, et fames, terroresque de- 12 colo, et signa magna erunt. Sed ante haec omnia in- jicient vobis manus suas, et consequentur tradentes in synagogas, et custodias, trahentes ad reges et praesides, 13 propter nomen meum: continget autem vobis in tes- timonium. Ponite ergo in cordibus vestris non pra- 15 meditari quicunquam respondeatis. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere et con- 16 tradire omnes adversarii vestri. Trademini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afflcient ex vobis: et eritis odio omnibus propter nomen 18, 19 meum: et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

³⁹ For God is not of the dead, but of the living; for all live to him. ³⁹ And certain of the Scribes answering, said to him, Master, thou hast said well. ⁴⁰ And further they durst not ask him anything.

⁴¹ But he said to them, How say they that Christ is the son of David? ⁴² and David himself saith in the book of psalms, *The Lord said to my Lord, Sit on my right hand,* ⁴³ till I put thine enemies the footstool of thy feet? ⁴⁴ David then calleth him Lord; and how is he his son?

⁴⁵ And all the people hearing him, he said to his Disciples, ⁴⁶ Beware of the Scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts; ⁴⁷ which devour widows' houses, feigning long prayer. These shall receive greater damnation.

And beholding, he saw them that did cast their gifts into the treasury, rich persons. ² And he saw also a certain poor widow casting two brass mites. ³ And he said, Verily I say to you, that this poor widow hath cast more than all. ⁴ For all these of their abundance have cast into the gifts of God; but she of her penury, hath cast in all her living that she had.

⁵ And certain saying of the temple that it was adorned with goodly stones and donaries, he said, ⁶ These things which you see, the days will come wherein there shall not be left a stone upon a stone that shall not be destroyed. ⁷ And they asked him, saying, Master, when shall these things be; and what shall be the sign when they shall begin to come to pass? ⁸ Who said, See you be not seduced: for many will come in my name, saying that I am he; and the time is at hand, go not therefore after them. ⁹ And when you shall hear of wars and seditions, be not terrified; these things must first come to pass, but the end is not yet by and by. ¹⁰ Then he said to them, Nation shall rise against nation, and kingdom against kingdom. ¹¹ And there shall be great earthquakes in places, and pestilences and famines, and terrors from heaven, and there shall be great signs. ¹² But before all these things they will lay their hands upon you, and persecute you, delivering you into synagogues and prisons, drawing you to kings and presidents for my name; ¹³ and it shall happen unto you for testimony. ¹⁴ Lay up this therefore in your hearts, not to pre-meditate how you shall answer. ¹⁵ For I will give you mouth and wisdom, which all your adversaries shall not be able to resist, and gainsay. ¹⁶ And you shall be delivered up of your parents and brethren, and kinsmen, and friends; and they will put to death of you. ¹⁷ And you shall be odious to all men for my name; ¹⁸ and a hair of your head shall not perish. ¹⁹ In your patience you shall possess your souls.

²⁰ And when you shall see Jerusalem compassed about with an army; then know that the desolation thereof is at hand: ²¹ then they that are in Jewry, let them flee to the mountains; and they in the midst thereof, let them depart; and they in the countries, let them not enter into it; ²² for these are the days of vengeance, that all things may be fulfilled that are written. ²³ But woe to them that are with child and that give suck in those days; for there shall be great affliction upon the land, and wrath on this people. ²⁴ And they shall fall by the edge of the sword; and shall be led captive into all nations; and Jerusalem shall be trodden of the Gentiles; till the times of nations be fulfilled.

²⁵ And there shall be signs in the sun and the moon and the stars; and upon earth distress of nations, for the confusion of the sound of sea and waves, ²⁶ men withering for fear and expectation, what shall come upon the whole world; for the powers of heaven shall be moved: ²⁷ and then they shall see the Son of man coming in a cloud with great power and majesty. ²⁸ But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. ²⁹ And he spake to them a similitude. See the fig-tree and all trees; ³⁰ When they now bud forth fruit out of themselves, you know that summer is nigh. ³¹ So you also when you shall see these things come to pass, know that the kingdom of God is nigh. ³² Amen I say to you, that this generation shall not pass, till all be done. ³³ Heaven and earth shall pass; but my words shall not pass.

³⁴ And look well to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and cares of this life; and that day come upon you suddenly. ³⁵ For as a snare shall it come upon all that sit upon the face of all the earth. ³⁶ Watch therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

³⁷ And the days he was teaching in the temple; but the nights going forth, he abode in the mount that is called Olivet. ³⁸ And all the people in the morning went unto him in the temple to hear him.

And the festival day of the Azymes approached, which is called Pasche: ³ and the chief Priests and the Scribes sought how they might kill him: but they feared the people. ⁴ And Satan entered into Judas that was surnamed Iscariote, one of the Twelve. ⁵ And he went, and talked with the chief Priests and the Magistrates, how he might betray him to them. ⁶ And they were glad, and bargained to give him money. ⁷ And he promised. And he sought opportunity to betray him apart from the multitudes.

⁸ And the day of the Azymes came, where-in it was necessary that the Pasche should be killed. ⁹ And he sent Peter and John, saying, Go and prepare us the Pasche, that we may eat. ¹⁰ But they said, Where wilt

Cum autem videritis circumdari ab exercitu Jerusalem, tunc scitote quia appropinquavit desolatio ejus: tunc qui in Iudea sunt, fugiant ad montes: et qui in medio ejus, discedant: et qui in regionibus, non intrent in eam. Quia dies ultionis hi sunt, ut impleantur omnia, quae scripta sunt. Vnde autem prægnantibus et nutrientibus in illis diebus, erit enim pressura magna super terram, et ira populo huic. Et cadent in ore gladii: et captivi ducentur in omnes Gentes, et Jerusalem calcabitur a Gentibus: donec impleantur tempora nationum.

Et erunt signa in sole, et luna, et stellis, et in terris pressura Gentium præ confusione sonitus maris, et fluctuum: arescentibus hominibus præ timore, et expectatione, quæ supervenient universo orbi: nam virtutes cœlorum movebuntur: et tunc videbunt filium hominis venientem in nube cum potestate magna, et majestate. His autem fieri incipientibus, respicite, et levate capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte siculnem, et omnes arbores: cum producunt jam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non præteribit generatio haec, donec omnia fiant. Cœlum et terra transibunt: verba autem mea non transibunt.

Attendite autem vobis, ne forte graventur corda vestra in crapula, et ebrietate, et curis hujus vitæ: et superveniat in vos repentina dies illa: tamquam laquens enim superveniet in omnes, qui sedent super faciem omnis terræ. Vigilate itaque, omni tempore orantes, ut digni habeamini fugere ista omnia, quæ futura sunt, et stare ante Filium hominis.

Erat autem diebus docens in templo: noctibus vero exiens, morabatur in monte, qui vocatur Oliveti. Et omnis populus maniebat ad eum in templo audire eum.

Appropinquabat autem dies festus Azymorum, qui dicitur Pascha: et quærebant principes sacerdotum, et Scribæ, quomodo Jesum interficerent: timebant vero plebem. Intravit autem satanas in Judam, qui cognoscitur Iscariotes, unum de duodecim. Et abiit, et locutus est cum principibus sacerdotum, et magistris, quemadmodum illum traderet eis. Et gavisi sunt, et pacti sunt pecuniam illi dare. Et spoondit. Et quærebat opportunitatem ut traderet illum sine turbis.

Venit autem dies Azymorum, in qua necesse erat occidi pascha. Et misit Petrum, et Joannem, dicens: Euntes parate nobis pascha, ut manducemus. At illi

10 dixerunt: Ubi vis paremus? Et dixit ad eos: Ecce: introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans: sequi nini eum in 11 domum, in quam intrat, et dicetis patrifamilias dominus: Dicit tibi Magister: Ubi est diversorium, ubi pascha 12 cum discipulis meis manducem? Et ipse ostendet vobis 13 cœnaculum magnum stratum, et ibi parate. Euntes autem invenerunt sicut dixit illis, et paraverunt pascha.

14 Et cum facta esset hora, discubuit, et duodecim 15 Apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. 16 Dico enim vobis, quia ex hoc non manducabo illud, 17 donec impleatur in regno Dei. Et accepto calice gra- 18 tias egit, et dixit: Accipite, et dividite inter vos. Dico enim vobis quod non bibam de generatione vitis, donec regnum Dei veniat.

19 Et accepto pane gratio egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur: 20 hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur.

21 Verumtamen ecce manus tradentis me, mecum est in 22 mensa. Et quidem Filius hominis, secundum quod definitum est, vadit: verumtamen vœ homini illi, per 23 quem tradetur. Et ipsi cœperunt querere inter se, quis esset ex eis, qui hoc facturus esset.

24 Facta est autem et contentio inter eos, quis eorum 25 videretur esse major. Dixit autem eis: Reges Gentium dominantur eorum: et qui potestatem habent super eos, 26 benefici vocantur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcessor est, sicut 27 ministrator. Nam quis major est, qui recumbit? an qui ministrat? nonne qui recumbit? Ego autem in medio 28 vestrum sum, sicut qui ministrat: vos autem estis, qui 29 perinansistis mecum in temptationibus meis: et ego dispono 30 vobis sicut disposuit mihi Pater meus regnum, ut edatis et bibatis super mensam meam in regno meo: et sedeatis super thronos judicantes duodecim tribus Israel.

31 Ait autem Dominus: Simon, Simon, ecce satanas 32 expetivit vos ut cribraret sicut triticum: ego autem rogavi pro te ut non deficiat fides tua: et tu aliquando 33 conversus confirma fratres tuos. Qui dixit ei: Domine, 34 tecum paratus sum et in carcere et in mortem ire. At ille dixit: Dico tibi, Petre, non cantabit hodie gallus, 35 donec ter abneges nosse me. Et dixit eis: Quando misi vos sine sacculo, et pera, et calcamentis, numquid

thou that we prepare it? ¹⁰ And he said to them, Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water; follow him into the house into which he entereth, ¹¹ and you shall say to the good man of the house, The Master saith to thee, Where is the inn where I may eat the Pasche with my Disciples? ¹² And he will shew you a great refectory adorned; and there prepare. ¹³ And they going, found as he said to them, and prepared the Pasche.

¹⁴ And when the hour was come, he sat down, and the Twelve Apostles with him. ¹⁵ And he said to them, With desire I have desired to eat this Pasche with you before I suffer. ¹⁶ For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. ¹⁷ And taking the chalice he gave thanks, and said, Take and divide among you, ¹⁸ for I say to you, That I will not drink of the generation of the vine, till the kingdom of God do come.

¹⁹ And taking bread, he gave thanks, and brake: and gave to them, saying, THIS IS MY BODY WHICH IS GIVEN FOR YOU. Do this for a commemoration of me. ²⁰ In like manner the chalice also, after he had supped, saying, THIS IS THE CHALICE THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU.

²¹ But yet behold, the hand of him that betrayeth me, is with me on the table. ²² And the Son of man indeed goeth according to that which is determined: but yet woe to that man by whom he shall be betrayed. ²³ And they began to question among themselves, which of them it should be that should do this.

²⁴ And there fell also a contention between them, which of them seemed to be greater. ²⁵ And he said to them, The kings of the Gentiles overrule them: and they that have power upon them, are called beneficial. ²⁶ But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as the waiter. ²⁷ For which is greater, he that sitteth at the table, or he that ministereth? is not he that sitteth? but I am in the midst of you, as he that ministereth: ²⁸ and you are they that have remained with me in my temptations. ²⁹ And I dispose to you, as my father disposed to me, a kingdom; ³⁰ that you may eat and drink upon my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

³¹ And our Lord said, Simon, Simon, behold Satan hath required to have you for to sift as wheat. ³² BUT I HAVE PRAYED FOR THEE, that thy faith fail not; and thou once converted, confirm thy brethren. ³³ Who said to him, Lord, with thee I am ready to go both into prison and unto death. ³⁴ And he said, I say to thee, Peter, the cock shall not crow to-day, till thou deny thrice that thou knowest me. ³⁵ And he said to them, When I sent you without purse and scrip and shoes,

did you lack anything? But they said, Nothing.³⁶ He said therefore unto them, But now he that hath a purse, let him take it, likewise also a scrip; and he that hath not, let him sell his coat, and buy a sword.³⁷ For I say to you, that yet this that is written, must be fulfilled in me, *And with the wicked was he reputed.* For those things that are concerning me, have an end.³⁸ But they said, Lord, lo two swords here. But he said to them, It is enough.³⁹ And going forth he went according to his custom into mount Olivet. And his Disciples also followed him.⁴⁰ And when he was come to the place, he said to them, Pray, lest ye enter into temptation.⁴¹ And he was pulled away from them a stone's cast: and kneeling, he prayed,⁴² saying, Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done.⁴³ And there appeared to him an Angel from heaven, strengthening him. And being in an agony, he prayed the longer.⁴⁴ And his sweat became as drops of blood trickling down upon the earth.⁴⁵ And when he was risen up from prayer, and was come to his Disciples, he found them sleeping for pensiveness.⁴⁶ And he said to them, Why sleep you? arise, pray, lest you enter into temptation.

⁴⁷ As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to Jesus, for to kiss him.⁴⁸ And Jesus said to him, Judas, with a kiss dost thou betray the son of man?⁴⁹ And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword?⁵⁰ And one of them smote the servant of the high Priest; and cut off his right ear.⁵¹ But Jesus answering, said, Suffer ye thus far. And when he had touched his ear, he healed him.⁵² And Jesus said to them that were come unto him, the chief Priests, and magistrates of the temple, and ancients, As it were to a thief are you come forth with swords and clubs?⁵³ When I was daily with you in the temple, you did not lay hands upon me; but this is your hour, and the power of darkness.

⁵⁴ And apprehending him, they led him to the high Priest's house: but Peter followed afar off.⁵⁵ And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them.⁵⁶ Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him.⁵⁷ But he denied him, saying, Woman, I know him not.⁵⁸ And after a while another man seeing him, said, and thou art of them. But Peter said, O man I am not.⁵⁹ And after the space as it were of one hour, a certain other man affirmed, saying, Verily this fellow also was with him; for he is also a Galileum.⁶⁰ And Peter said, Man, I know not what thou sayest. And incontinent as he was yet speaking, the

aliquid desuit vobis? At illi dixerunt: Nihil. Dixit 36 ergo eis: Sed nunc qui habet saceulum, tollat, similiter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc, 37 quod scriptum est, oportet impleri in me: Et cum ini quis deputatus est. Etenim ea, quae sunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii 38 hic. At ille dixit eis: Satis est. Et egressus ibat se cunduni consuetudinem in montem Olivarium. Seceuti sunt autem illum et discipuli. Et cum pervenisset ad 40 locum, dixit illis: Orate ne intretis in temptationem. Et 41 ipse avulsus est ab eis quantum jactus est lapidis: et positis genibus orabat. Dicens: Pater, si vis, transfer 42 calicem istum a me: Verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi Angelus de cœlo, 43 confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus, sicut guttae sanguinis decur rentis in terram. Et cum surrexisset ab oratione, et 45 venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis: Quid dormitis? surgite, orate, 46 ne intretis in temptationem.

Adhuc eo loquente, ecce turba: et qui vocabatur 47 Judas, unus de duodecim, antecedebat eos: et approxinavat Jesu ut oscularetur eum. Jesus autem dixit 48 illi: Juda, osculo Filium hominis tradis? Videntes 49 autem hi, qui circa ipsum erant, quod futurum erat, dixerunt ei: Domine, si percutimus in gladio? Et per 50 cussit unus ex illis servum principis sacerdotum, et amputavit auriculam ejus dexteram. Respondens autem 51 Jesus, ait: Sinite usque huc. Et cum tetigisset auri culam ejus, sanavit eum. Dixit autem Jesus ad eos, 52 qui venerant ad se, principes sacerdotum, et magistratus templi, et seniores: Quasi ad latronem existis cum gladiis et fustibus? Cum quotidie vobiscum fuerim 53 in templo, non extendistis manus in me: sed haec est hora vestra, et potestas tenebrarum.

Comprehendentes autem eum, duxerunt ad domum 54 principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus 55 illis, erat Petrus in medio corum. Quem cum vidisset 56 ancilla quædam sedentem ad lumen, et eum suisset in tuta, dixit: Et hic eum illo erat. At ille negavit eum, 57 dicens: Mulier, non novi illum. Et post pusillum 58 aliis videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervallo facto quasi heræ 59 unius, aliis quidam affirmabat, dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus: Homo, 60 nescio quid dicas. Et continuo adhuc illo loquente

61 cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia prius quam gallus cantet, ter me negabis.

62 Et egressus foras Petrus flevit amare.

63 Et viri, qui tenebant illum, illudebant ei, cædentes. 64 Et velaverunt eum, et percutiebant faciem ejus: et interrogabant eum, dicentes: Prophetiza, quis est, qui 65 te percussit? Et alia multa blasphemantes dicebant in eum.

66 Et ut factus est dies, convenerunt seniores plebis, et principes sacerdotum, et Scribæ, et duxerunt illum in concilium suum, dicentes: Si tu es Christus, dic nobis.

67, 68 Et ait illis: Si vobis dixero, non credetis mihi: si autem et interrogavero, non respondebitis mihi, neque 69 dimittitis. Ex hoc autem erit Filius hominis sedens 70 a dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego sum. 71 At illi dixerunt: Quid adhuc desideramus testimonium? ipsi enim audivimus de ore ejus.

23 Et surgens omnis multitudo eorum, duxerunt illum ad 2 Pilatum. Cœperunt autem illum accusare, dicentes: Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Cesari, et dicentem se Christum 3 regem esse. Pilatus autem interrogavit eum, dicens: Tu es rex Judæorum? At ille respondens ait: Tu 4 dicis. Ait autem Pilatus ad principes sacerdotum, et 5 turbas: Nihil invenio causæ in hoc homine. At illi invalescebant, dicentes: Commovet populum docens per universam Judæam, incipiens a Galilæa usque huc. 6 Pilatus autem audiens Galilæam, interrogavit si homo 7 Galilæus esset. Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Ierosolymis erat illis diebus.

8 Herodes autem viso Jesu, gavisus est valde: erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, et sperabat signum aliquod videre ab eo sieri.

9 Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum, et 11 Scribæ constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo: et illusit indutum veste alba, 12 et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem.

13 Pilatus autem convocatis principibus sacerdotum, et 14 magistris, et plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum, et ecce ego coram vobis interrogans, nullam causam inveni in 15 homine isto ex his, in quibus cum accusatis. Sed neque Herodes: nam remisi vos ad illum, et ecce nihil

cock crew. ¹ And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crow, thou shalt thrice deny me. ² And Peter going forth a doors, wept bitterly.

³ And the men that held him, mocked him, beating him. ⁴ And they did blindfold him, and smote his face. And they asked him, saying, Prophesy, who is it that smote thee? ⁵ And blaspheming many other things they said against him.

⁶ And when it was day, there assembled the ancients of the people and chief Priests and Scribes, and they brought him into their council, saying, ⁷ If thou be Christ, tell us. And he said to them, If I tell you, you will not believe me: ⁸ if also I ask, you will not answer me, nor dismiss me. ⁹ But from henceforth the Son of man shall be sitting on the right hand of the power of God. ¹⁰ And they all said, Art thou then the son of God? Who said, You say that I am. ¹¹ But they said, What need we testimony any further? For ourselves have heard of his own mouth.

And all the multitude of them rising up, led him to Pilate. ² And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tributes to Cæsar, and saying that he is Christ the king. ³ And Pilate asked him, saying, Art thou the king of the Jews? But he answering, said, Thou sayest. ⁴ And Pilate said to the chief Priests and multitudes, I find no cause in this man. ⁵ But they were more earnest, saying, He stirreth the people teaching throughout all Jewry, beginning from Galilee even hither. ⁶ But Pilate hearing Galilee, asked if the man were of Galilee. ⁷ And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days.

⁸ And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him; and he hoped to see some sign wrought by him. ⁹ And he asked him in many words. But he answered him nothing. ¹⁰ And there stood the chief Priests and the Scribes constantly accusing him. ¹¹ And Herod with his army set him at naught; and he mocked him, putting on him a white garment, and sent him back to Pilate. ¹² And Herod and Pilate were made friends that day; for before they were enemies one to another.

¹³ And Pilate calling together the chief Priests and magistrates, and the people, ¹⁴ said to them, You have presented unto me this man, as averting the people; and behold I examining him before you, have found no cause in this man of those things wherein you accuse him. ¹⁵ No, nor Herod neither, for I sent you to him, and behold,

nothing worthy of death is done to him.
16 I will chasten him therefore, and dismiss him.

17 And he of necessity had to release unto them upon the feast day, one. 18 But the whole multitude together cried out, saying, Dispatch him, and release us Barabbas; 19 who was for a certain sedition made in the city, and murder, cast into prison. 20 And Pilate again spake to them, desirous to release Jesus. 21 But they cried again, saying, Crucify, crucify him. 22 And he the third time said to them, Why, what evil hath this man done? I find no cause of death in him. I will correct him therefore, and let him go. 23 But they were instant with loud voices requiring that he might be crucified. And their voices prevailed. 24 And Pilate adjudged their petition to be done. 25 And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

26 And when they led him, they took one Simon of Cyrene coming from the country; and they laid the cross upon him to carry after Jesus. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But Jesus turning to them, said, Daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. 30 Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us. 31 For if in the green wood they do these things, in the dry what shall be done?

32 And there were led also other two malefactors with him, to be executed. 33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left. 34 And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments, did cast lots.

35 And the people stood expecting, and the princes with them derided him, saying, Others he hath saved, let him save himself, if this be Christ, the elect of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 saying, If thou be the king of the Jews, save thyself. 38 And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS. 39 And one of those thieves that were hanged, blasphemed him, saying, If thou be Christ, save thyself, and us. 40 But the other answering, rebuked him, saying, Neither dost thou fear God, whereas thou art in the same damnation? 41 And we indeed justly, for we receive worthy of our doings: but this

dignum morte actum est ei. Emendatum ergo illum 16 dimittam.

Necesse autem habebat dimittere eis, per diem festum, 17 unum. Exclamavit autem simul universa turba, dicens: 18 Tolle hunc, et dimittenobis Barabbam. Qui erat propter 19 seditionem quandam factam in civitate et homicidium, missus in carcerem. Iterum autem Pilatus locutus est 20 ad eos, volens dimittere Jesum. At illi suclamabant, 21 dicentes: Crucifige, crucifige eum. Ille autem tertio 22 dixit ad illos: Quid enim mali fecit iste? nullam causam mortis invenio in eo: corripiam ergo illum, et dimittam. At illi instabant vocibus magnis postulantes 23 ut crucifigeretur: et invalescebant voces eorum. Et 24 Pilatus adjudicavit fieri petitionem eorum. Dimisit 25 autem illis eum, qui propter homicidium et seditionem missus fuerat in carcerem, quem petebant, Jesum vero tradidit voluntati eorum.

Et cum ducerent eum, apprehenderunt Simonem 26 quendam Cyrenensem venientem de villa: et impo- suerunt illi crucem portare post Jesum. Sequebatur 27 autem illum multa turba populi, et mulierum, quæ plangebant, et lamentabantur eum. Conversus autem 28 ad illas Jesus, dixit: Filiae Jerusalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent: Beatae 29 steriles, et ventres, qui non generunt, et ubera, quæ non lactaverunt. Tunc incipient dicere montibus; 30 Cadite super nos: et collibus: Operite nos. Quia si in 31 viridi ligno hæc faciunt, in arido quid siet?

Ducebantur autem et alii duo nequam cum eo, ut 32 interficerentur. Et postquam venerunt in locum, qui 33 vocatur Calvariae, ibi crucifixerunt eum, et latrones, unum a dextris, et alterum a sinistris. Jesus autem 34 dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt sortes.

Et stabat populus spectans, et deridebant eum prin- 35 cipes eum eis, dicentes: Alios salvos fecit, se salvum faciat, si hic est Christus Dei electus. Illudebant autem 36 ei et milites, accedentes et acetum offerentes ei, et di- 37 centes: Si tu es rex Judeorum, salvum te fac. Erat 38 autem et superscriptio scripta super eum litteris Graecis, et Latinis, et Hebraicis: Hic es rex Judeorum. Unus 39 autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: Si tu es Christus, salvum fac temetipsum, et nos. Respondens autem alter increpabat eum, di- 40 cens: Neque tu times Deum, quod in eadem damna- tione es. Et nos quidem juste, nam digna factis 41

42 recipimus: hic vero nihil mali gessit. Et dicebat ad Jesum: Domine, memento mei, cum veneris in regnum tuum. Et dixit illi Jesus: Amen dico tibi: Hodie mecum eris in paradyso.

44 Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol; et velum templi scissum est medium. Et clamans voce magna Jesus ait: Pater, in manus tuas commendō spiritum meum. Et hæc dicens, expiravit.

47 Videns autem Centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertebantur. Stabant autem omnes noti ejus a longe: et mulieres, quæ secutæ eum erant a Galilæa hæc videntes.

50 Et ecce vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio, et actibus eorum, ab Arimathæa civitate Judææ, qui expectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu: et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat. Et dies erat parasceves, et sabbatum illucescebatur. Subsecutæ autem mulieres, quæ eum eo venerant de Galilæa, viderunt monumentum, et quemadmodum positum erat corpus ejus. Et revertentes paraverunt aromata, et unguenta: et sabbato quidem siluerunt secundum mandatum.

24 Una autem sabbati valde diluculo venerunt ad monumentum, portantes, quæ paraverant, aromata: et in 3 venerunt lapidem revolutum a monumento. Et in 4 gressæ non invenerunt corpus Domini Jesu. Et factum est, dum mente consternatæ essent de isto, ecce duo 5 viri steterunt secus illas in veste fulgenti. Cum timerent autem, et declinarent vultum in terram, dixerunt ad illas: Quid queritis viventem cum mortuis? 6 Non est hic, sed surrexit: recordamini qualiter locutus 7 est vobis, cum adhuc in Galilæa esset, dicens: Quia oportet filium hominis tradi in manus hominum peccatorum, et crucifigi, et die tertia resurgere. Et recordatæ sunt verborum ejus. Et regressæ a monumento nunciaverunt hæc omnia illis undecim, et ceteris omnibus. Erat autem Maria Magdalene, et Joanna, et Maria Jacobi, et ceteræ, quæ cum eis erant, quæ dicebant ad Apostolos hæc. Et visa sunt ante illos sicut deliramentum verba ita, et non crediderunt illis.

12 Petrus autem surgens eucurrit ad monumentum: et

man hath done no evil. ⁴² And he said to Jesus, Lord, remember me when thou shalt come into thy kingdom. ⁴³ And Jesus said him, Amen I say to thee: this day thou shalt be with me in paradise.

⁴⁴ And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. ⁴⁵ And the sun was darkened; and the veil of the temple was rent in the midst. ⁴⁶ And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

⁴⁷ And the Centurion seeing that which was done, glorified God, saying, Indeed this man was just. ⁴⁸ And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. ⁴⁹ And all his acquaintance stood afar off; and the women that had followed him from Galilee, seeing these things.

⁵⁰ And behold a man named Joseph, which was a senator, a good man and a just, ⁵¹ he had not consented to their counsel and doings, of Arimathæa a city of Jewry, who also himself expected the kingdom of God. ⁵² This man came to Pilate, and asked the body of Jesus. ⁵³ And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. ⁵⁴ And it was the day of Parasceve, and the Sabbath drew near. ⁵⁵ And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid. ⁵⁶ And returning they prepared spices and ointments; and on the Sabbath they rested according to the commandment.

And in the first of the Sabbath very early they came to the monument, carrying the spices whieh they had prepared. ² And they found the stone rolled back from the monument. ³ And going in, they found not the body of our Lord Jesus. ⁴ And it came to pass, as they were astonished in their mind at this, behold two men stood beside them in glistening apparel. ⁵ And when they feared and cast down their countenance toward the ground, they said unto them, Why seek you the living with the dead? ⁶ he is not here, but is risen; remember how he spake to you, when he yet was in Galilee, ⁷ saying, That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again. ⁸ And they remembered his words. ⁹ And going back from the monument, they told all these things to those eleven, and to all the rest. ¹⁰ And it was Mary Magdalene, and Joanne, and Mary of James, and the rest that were with them, which said these things to the Apostles. ¹¹ And these words seemed before them as doctage, and they did not believe them.

¹² But Peter rising up, ran to the monu-

ment: and stooping down he saw the linen clothes lying alone, and went away marvelling with himself at that which was done.

¹³ And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus. ¹⁴ And they talked betwixt themselves of all those things that had chanced. ¹⁵ And it came to pass, while they talked and reasoned with themselves, Jesus also himself approaching went with them; ¹⁶ but their eyes were held that they might not know him. ¹⁷ And he said to them, What are these communications that you confer one with another walking, and are sad? ¹⁸ And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it these days? ¹⁹ To whom he said, What things? And they said, concerning Jesus of Nazareth, who was a man a Prophet, mighty in work and word before God and all the people. ²⁰ And how our chief Priests and Princes delivered him into condemnation of death, and crucified him: ²¹ but we hoped that it was he that should redeem Israel: and now besides all this, to-day is the third day since these things were done. ²² But certain women also of our's, made us afraid: who before it was light, were at the monument; ²³ and not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. ²⁴ And certain men of our's went to the monument: and they found it so as the women said, but him they found not. ²⁵ And he said to them, O foolish, and slow of heart to believe, in all things which the Prophets have spoken. ²⁶ Ought not Christ to have suffered these things, and so to enter into his glory? ²⁷ And beginning from Moyses and all the Prophets, he did interpret to them in all the scriptures the things that were concerning him. ²⁸ And they drew nigh to the town whither they went; and he made semblance to go further. ²⁹ And they forced him, saying, Tarry with us, because it is toward night, and the day is now far spent. And he went in with them. ³⁰ And it came to pass, whilst he sat at the table with them, he took bread, and blessed and brake, and did reach to them; ³¹ and their eyes were opened, and they knew him; and he vanished out of their sight. ³² And they said one to the other, Was not our heart burning in us, whilst he spake in the way, and opened unto us the scriptures? ³³ And rising up the same hour, they went back into Jerusalem: and they found the eleven gathered together, and those that were with them, ³⁴ saying, That our Lord is risen indeed, and hath appeared to Simon. ³⁵ And they told the things that were done in the way; and how they knew him in the breaking of bread.

³⁶ And whilst they speak these things, Jesus stood in the midst of them, and he saith to them, Peace be to you: it is I, fear not.

procumbens vidit linteamina sola posita, et abiit secum mirans quod factum fuerat.

Et ecce duo ex illis ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularentur, et secum quærerent: et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere, et sermone eorum Deo et omni populo: et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt. Sed et mulieres quedam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt, dicentes se etiam visionem angelorum vidiisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum: et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt Prophetæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moyse et omnibus Prophetis, interpretabatur illis in omnibus scripturis, quæ de ipso erant. Et appropinquaverunt castello quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis dum loqueretur in via, et aperiret nobis Scripturas? Et surgentes eadem hora regressi sunt in Jerusalem: et invenerunt congregatos undecim, et eos, qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quæ gesta erant in via: et quomodo cognoverunt eum in fractione panis.

Dum autem hæc loquuntur, stetit Jesus in medio eorum, et dicit eis: Pax vobis: ego sum; nolite timere.

37 Conturbati vero, et conterriti, existimabant se spiritum
38 videre. Et dixit eis: Quid turbati estis, et cogitationes
39 ascendunt in corda vestra? Videte manus meas, et
pedes, quia ego ipse sum: palpate, et videte: quia
spiritus carnem et ossa non habet, sicut me videtis
40 habere. Et cum hoc dixisset, ostendit eis manus et
41 pedes. Adhuc autem illis non credentibus, et miranti-
bus præ guadio, dixit: Habetis hic aliquid, quod man-
42 ducetur? At illi obtulerunt ei partem piscis assi, et
43 favum mellis. Et cum manducasset coram eis, sumens
reliquias dedit eis.

44 Et dixit ad eos: Hæc sunt verba, quæ locutus sum
ad vos, cum adhuc essem vobiscum, quoniam necesse
est impleri omnia, quæ scripta sunt in lege Moysi, et
45 Prophetis, et Psalmis de me. Tunc aperuit illis sen-
46 sum ut intelligerent Scripturas. Et dixit eis: Quoniam
sic scriptum est, et sic oportebat Christum pati, et
47 resurgere a mortuis tertia die: et prædicari in nomine
ejus pœnitentiam, et remissionem peccatorum in omnes
48 gentes, incipientibus ab Ierosolyma. Vos autem testes
49 estis horum. Et ego mitto promissum Patris mei in
vos: vos autem sedete in civitate, quoadusque indua-
mini virtute ex alto.

50 Eduxit autem eos foras in Bethaniam: et elevatis
51 manibus suis benedixit eis. Et factum est, dum bene-
52 diceret illis, recessit ab eis, et ferebatur in cœlum. Et
ipsi adorantes regressi sunt in Jerusalem cum gaudio
53 magno: et erant semper in templo, laudantes et bene-
dicentes Deum. Amen.

³⁷ But they, being troubled and frightened, imagined that they saw a spirit. ³⁸ And he said to them, Why are you troubled, and cogitations arise into your hearts? ³⁹ See my hands and feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have. ⁴⁰ And when he had said this, he shewed them his hands and feet. ⁴¹ But they yet not believing and marvelling for joy, he said, Have you here anything to be eaten? ⁴² But they offered him a piece of fish broiled, and a honeycomb. ⁴³ And when he had eaten before them, taking the remains he gave to them.

⁴⁴ And he said to them, These are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalms, of me. ⁴⁵ Then he opened their understanding, that they might understand the Scriptures; ⁴⁶ and he said to them, That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day: ⁴⁷ and penance to be preached in his name, and remission of sins unto all nations, beginning from Jernusalem. ⁴⁸ And you are witnesses of these things. ⁴⁹ And I send the promise of my father upon you; but you, tarry in the city till you be endued with power from high.

⁵⁰ And he brought them forth abroad into Bethania: and lifting up his hands, he blessed them. ⁵¹ And it came to pass, whilst he blessed them, he departed from them, and was carried into heaven. ⁵² And they adoring went back into Jerusalem with great joy: and they were always in the temple praising and blessing God.

JESU CHRISTI EVANGELIUM SECUNDUM JOANNEM.

IN THE beginning was the WORD, and the WORD was with God, and God was the WORD. ²This was in the beginning with God. ³All things were made by him: and without him was made nothing. That which was made, ⁴in him was life, and the life was the light of men: ⁵and the light shineth in darkness, and the darkness did not comprehend it. ⁶There was a man sent from God, whose name was John. ⁷This man came for testimony; to give testimony of the light, that all might believe through him. ⁸He was not the light, but to give testimony of the light. ⁹It was the true light, which lighteneth every man, that cometh into this world. ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came into his own, and his own received him not. ¹²But as many as received him, he gave them power to be made the sons of God, to those that believe in his name. ¹³Who, not of blood, nor of the will of flesh, nor of the will of man, but of God are born. ¹⁴AND THE WORD WAS MADE FLESH, and dwelt in us (and we saw the glory of him, glory as it were of the only-begotten of the Father) full of grace and verity. ¹⁵John giveth testimony of him, and crieth, saying, This was he of whom I spake, He that shall come after me, is made before me; because he was before me. ¹⁶And of his fulness all we have received, and grace for grace. ¹⁷For the law was given by Moyses, grace and verity was made by Jesus Christ. ¹⁸God no man hath seen at any time: the only-begotten Son which is in the bosom of the father, he hath declared.

¹⁹And this is John's testimony, when the Jews sent from Jerusalem Priests and Levites to him, that they should ask him, Who art thou? ²⁰And he confessed, and did not deny: and he confessed, That I am not CHRIST. ²¹And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. ²²They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? ²³He said, I am the voice of one crying in the desert, make straight the way of our Lord, as Esay the Prophet said. ²⁴And they that were sent, were of the

IN principio erat verbum, et verbum erat apud Deum, 1 et Deus erat verbum. Hoc erat in principio apud 2 Deum. Omnia per ipsum facta sunt: et sine ipso 3 factum est nihil, quod factum est. In ipso vita erat, 4 et vita erat lux hominum: et lux in tenebris luceat, et 5 tenebræ eam non comprehenderunt. Fuit homo missus 6 a Deo, cui nomen erat Joannes. Hic venit in testi- 7 monium, ut testimonium perhiberet de lumine, ut 8 omnes crederent per illum. Non erat ille lux, sed ut 9 testimonium perhiberet de lumine. Erat lux vera, 10 quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus 11 est, et mundus eum non cognovit. In propria venit, 12 et sui eum non receperunt. Quotquot autem receperunt 13 eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque 14 ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et verbum caro factum est, et habitavit in 15 nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a patre, plenum gratiae et veritatis. Joannes testi- 16 monium perhibet de ipso, et clamat dicans: Hic erat, quem dixi: Qui post me venturus est, ante me factus est: quia prior me erat. Et de plenitudine ejus nos 17 omnes accepimus, et gratiam pro gratia. Quia lex per 18 Moysen data est, gratia et veritas per Jesum Christum facta est. Deum nemo vidi unquam: unigenitus filius, 19 qui est in sinu patris, ipse enarravit.

Et hoc est testimonium Joannis, quando miserunt 19 Judæi ab Ierosolymis sacerdotes et Levitas ad eum ut interrogarent eum: Tu quis es? Et confessus est, et 20 non negavit: et confessus est: Quia non sum ego Christus. Et interrogaverunt eum: Quid ergo? Elias 21 es tu? Et dixit: Non sum. Propheta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut responsum demus his, qui miserunt nos? quid dicis de teipso? Ait: Ego vox clamantis in deserto: Dirigite 23 viam Domini, sicut dixit Isaias propheta. Et qui missi 24

25 fuerant, erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque Prophet? Respondit eis Joannes, dicens: Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est: cuius ego non sum dignus ut solvam ejus corrigiam calceamenti. 28 Hæc in Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans.

29 Altera die vidit Joannes Jesum venientem ad se, et ait: 30 Ecce agnus Dei, ecce qui tollit peccatum mundi. Hic est, de quod dixi: Post me venit vir, qui ante me factus est: 31 quia prior me erat. Et ego nesciebam eum, sed ut manifestetur in Israel, propterea veni ego in aqua baptizans. 32 Et testimonium perhibuit Joannes, dicens: Quia vidi Spiritum descendenter quasi columbam de cœlo, et man- 33 sit super eum. Et ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendenter, et manenter super eum, hic 34 est, qui baptizat in Spiritu sancto. Et ego vidi: et testimonium perhibui quia hic est Filius Dci.

35 Altera die iterum stabat Joannes, et ex discipulis ejus 36 duo. Et respiciens Jesum ambularem, dicit: Ecce 37 agnus Dei. Et audierunt eum duo discipuli loquentem, 38 et secuti sunt Jesum. Conversus autem Jesus, et videns eos sequentes se, dicit eis: Quid quæritis? Qui dixerunt ei: Rabbi, (quod dicitur interpretatum Magister) ubi 39 habitas? Dicit eis: Venite, et videte. Venerunt, et viderunt ubi maneret, et apud eum manserunt die 40 illo: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri unus ex duobus, qui 41 audierant a Joanne, et secuti fuerant eum. Invenit hic primum fratrem suum Simonem, et dicit ei: Invenimus Messiam (quod est interpretatum Christus). 42 Et adduxit eum ad Jesum. Intuitus autem eum Jesus, dixit: Tu es Simon filius Jona: tu vocaberis Cephas, 43 quod interpretatur Petrus. In crastinum voluit exire in Galilæam, et invenit Philippum. Et dicit ei Jesus: Se- 44 quere me. Erat autem Philippus a Bethsaida, civitate 45 Andreae et Petri. Invenit Philippus Nathanael, et dicit ei: Quem scripsit Moyses in lege, et Prophetæ, inveni- 46 mus, Jesum filium Joseph a Nazareth. Et dixit ei Nathanael: A Nazareth potest aliquid boni esse? Dicit 47 ei Philippus: Veni, et vide. Videlit Jesus Nathanael venientem ad se, et dicit de eo: Ecce vere Israelita, in quo do- 48 lus non est. Dicit ei Nathanael: Unde me nosti? Respon- dit Jesus, et dixit ei: Priusquam te Philippus vocaret, 49 cum es sub sicu, vidi te. Respondit ei Nathanael,

Pharisees. 25 And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26 John answered them, saying, I baptize in water: but there hath stood in the midst of you whom you know not. 27 The same is he that shall come after me, that is made before me; whose latchet of his shoe I am not worthy to unloose. 28 These things were done in Bethania beyond Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him, and he saith, Behold the lamb of God, behold him that taketh away the sin of the world. 30 This is he of whom I said, After me there cometh a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the holy Ghost. 34 And I saw: and I gave testimony that this is the son of God.

35 The next day again John stood, and two of his disciples. 36 And beholding Jesus walking, he saith, Behold the lamb of God. 37 And the two Disciples heard him speaking, and they followed Jesus. 38 And Jesus turning, and seeing them following him, saith to them, What seek you? Who said to him, Rabbi (which is called by interpretation, Master) where dwellest thou? 39 He saith to them, Come and see. They came, and saw where he abode, and they tarried with him that day: and it was about the tenth hour. 40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He findeth first his brother Simon, and saith to him, We have found MESSIAS, which is being interpreted, CHRIST. 42 And he brought him to Jesus. And Jesus, looking upon him, said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted, Peter. 43 On the morn- row he would go forth into Galilee, and he findeth Philippe. And Jesus saith to him, Follow me. 44 And Philippe was of Bethsaida, the city of Andrew and Peter. 45 Philippe findeth Nathanael, and saith to him, Him whom Moyses in the law, and the Prophets wrote of: we have found Jesus the son of Joseph, of Nazareth. 46 And Nathanael said to him, From Nazareth can there be any good? Philippe saith to him, Come and see. 47 Jesus saw Nathanael coming to him, and he saith of him, Behold an Israelite in very deed, in whom there is no guile. 48 Nathanael saith to him, How knowest thou me? Jesus answered and said to him, Before that Philippe did call thee, when thou wast under the fig-tree, I saw thee. 49 Nathanael

ael answered him, and saith, Rabbi, thou art the son of God, thou art the king of Israel. ⁵⁰ Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest: greater than these things shalt thou see. ⁵¹ And he saith to him, Amen Amen I say to you, You shall see the heaven opened, and the Angels of God ascending and descending, upon the Son of man.

And the third day there was a marriage made in Cana of Galilee: and the mother of Jesus was there. ² And Jesus also was called, and his Disciples to the marriage. ³ And the wine failing, the mother of Jesus saith to him, They have no wine. ⁴ And Jesus saith to her, What is to me and thee, woman? my hour cometh not yet. ⁵ His mother saith to the ministers, Whatsoever he shall say to you, do ye. ⁶ And there were set there six water-pots of stone, according to the purification of the Jews, holding every one two or three measures. ⁷ Jesus saith to them, Fill the water-pots with water. And they filled them up to the top. ⁸ And Jesus saith to them, Draw now, and carry to the chief steward. And they carried it. ⁹ And after the chief steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawn the water, the chief steward calleth the bridegroom, ¹⁰ and saith to him, Every man first setteth the good wine: and when they have well drunk, then that which is worse. But thou hast kept the good wine until now. ¹¹ This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his Disciples believed in him.

¹² After this he went down to Capharnaum himself, and his mother, and his brethren, and his disciples: and there they remained not many days. ¹³ And the Pasche of the Jews was at hand, and Jesus went up to Jerusalem: ¹⁴ and he found in the temple them that sold oxen and sheep and doves, and the bankers sitting. ¹⁵ And when he had made as it were a whip of little cords, he cast them all out of the temple, the sheep also and the oxen: and the money of the bankers he poured out, and the tables he overthrew. ¹⁶ And to them that sold doves, he said, Take away these things hence, and make not the house of my father, a house of merchandise. ¹⁷ And his Disciples remembered that it is written, *The zeal of thy house hath eaten me.* ¹⁸ The Jews therefore answered and said to him, What sign dost thou shew us, that thou doest these things? ¹⁹ Jesus answered and said to them, Dissolve this temple, and in three days I will raise it. ²⁰ The Jews therefore said, In forty and six years was this temple built, and wilt thou raise it in three days? ²¹ But he spake of the temple of his body. ²² Therefore when he was risen again from the dead, his Disciples remembered that he said this, and they believed the scripture and the word that Jesus did say. ²³ And when he was at Jerusalem in the Pasche, upon the festival day, many believed in his name, seeing his signs which he did. ²⁴ But Jesus

et ait: Rabbi, tu es Filius Dei, tu es Rex Israel. Respondit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub 50 ficu, credis? majus his videbis. Et dicit ei: Amen, 51 amen dico vobis, videbitis cœlum apertum, et Angelos Dei ascendentibus et descendentes supra Filium hominis.

Et die tertia nuptiæ factæ sunt in Cana Galilææ: et 2 erat mater Jesu ibi. Vocatus est autem et Jesus et 2 discipuli ejus ad nuptias. Et deficiente vino, dicit 3 mater Jesu ad eum: Vinum non habent. Et dicit ei 4 Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater ejus ministris: Quodcumque 5 dixerit vobis, facite. Erant autem ibi lapideæ hydriæ 6 sex positæ secundum purificationem Judæorum, ca- pientes singulæ metretas binas vel ternas. Dicit eis 7 Jesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc, 8 et ferte architriclinio. Et tulerunt. Ut autem gustavit 9 architriclinius aquam vinum factam, et non sciebat unde esset, ministri autem sciebant, qui hauserant aquam: vocat sponsum architriclinius, et dicit ei: Omnis 10 homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id, quod deterius est: Tu autem servasti bonum vinum usque adhuc. Hoc fecit initium sig- 11 norum Jesus in Cana Galilææ: et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

Post hoc descendit Capharnaum ipse, et mater ejus, 12 et fratres ejus, et discipuli ejus: et ibi manserunt non multis diebus. Et prope erat Pascha Judæorum, et 13 ascendit Jesus Ierosolymam: et invenit in templo 14 vendentes boves, et oves, et columbas, et numularios sedentes. Et cum fecisset quasi flagellum de funiculis, 15 omnes ejecit de templo, oves quoque, et boves, et numulariorum effudit æs, et mensas subvertit. Et his, 16 qui columbas vendebant, dixit: Auferte ista hinc, et nolite facere domum patris mei domum negotiationis. Recordati sunt vero discipuli ejus quia scriptum est: 17 Zelus domus tuæ comedit me. Responderunt ergo 18 Judæi, et dixerunt ei: Quod signum ostendis nobis quia hæc facis? Respondit Jesus, et dixit eis: Solvite 19 templum hoc, et in tribus diebus excitabo illud. Dix- 20 erunt ergo Judæi: Quadraginta et sex annis ædificatum est templum hoc, et tu in tribus diebus excitabis illud? Ille autem dicebat de templo corporis sui. Cum ergo 21,22 resurrexisset a mortuis, recordati sunt discipuli ejus, quia hoc dicebat, et crediderunt scripturæ, et sermoni, quem dixit Jesus. Cum autem esset Ierosolymis in 23 pascha in die festo, multi crediderunt in nomine ejus, videntes signa ejus, quæ faciebat. Ipse autem Jesus 24

—non credebat semetipsum eis, eo quod ipse nosset omnes,
25 et quia opus ei non erat ut quis testimonium perhiberet
de homine: ipse enim sciebat quid esset in homine.

3 Erat autem homo ex Pharisæis, Nicodemus nomine,
2 princeps Judæorum. Hic venit ad Jesum nocte, et
dixit ei: Rabbi, scimus quia a Deo venisti magister,
nemo enim potest hæc signo facere, quæ tu facis, nisi
3 fuerit Deus cum eo. Respondit Jesus, et dixit ei:
Amen, amen, dico tibi, nisi quis renatus fuerit denuo,
4 non potest videre regnum Dei. Dicit ad eum Nico-
demus: Quomodo potest homo nasci, cum sit senex?
numquid potest in ventrem matris suæ iterato introire, et
5 renasci? Respondit Jesus: Amen, amen, dico tibi, nisi
quis renatus fuerit ex aqua et Spiritu sancto, non potest
6 introire in regnum Dei. Quod natum est ex carne caro
7 est: et quod natum est ex spiritu, spiritus est. Non mi-
8 reris quia dixi tibi: oportet vos nasci denuo. Spiritus
ubi vult spirat: et voce in ejuſ audis, sed nescis unde veniat,
aut quo vadat: sic est omnis, qui natus est ex spiritu.
9 Respondit Nicodemus, et dixit ei: Quomodo possunt hæc
10 fieri? Respondit Jesus, et dixit ei: Tu es magister in
11 Israel, et hæc ignoras? Amen, amen, dico tibi, quia
quod scimus loquimur, et quod vidimus testamur, et
12 testimonium nostrum non accipitis. Si terrena dixi
vobis, et non creditis: quomodo, si dixerim vobis cœ-
lestia, credetis? Et nemo ascendit in cœlum, nisi qui
descendit de cœlo, Filius hominis, qui est in cœlo.
14 Et sicut Moyses exaltavit serpentem in deserto; ita
15 exaltari oportet Filium hominis: ut omnis, qui credit
16 in ipsum, non pereat, sed habeat vitam æternam. Sic
enim Deus dilexit mundum, ut Filium suum unigenitum
daret: ut omnis, qui credit in eum, non pereat, sed
17 habeat vitam æternam. Non enim misit Deus Filium
suum in mundum, ut judicet mundum, sed ut salvetur
18 mundus per ipsum. Qui credit in eum, non judicatur:
qui autem non credit, jam judicatus est: quia non
19 credit in nomine unigeniti Filii Dei. Hoc est autem
judicium? quia lux venit in mundum, et dilexerunt
homines magis tenebras, quam lucem: erant enim
20 eorum mala opera. Omnis enim, qui male agit, odit
lucem, et non venit ad lucem, ut non arguantur opera
21 ejus: qui autem facit veritatem, venit ad lucem, ut
mane tentur opera ejus, quia in Deo sunt facta.
22 Post hæc venit Jesus, et discipuli ejus in terram
Iudæam: et illic demorabatur cum eis, et baptizabat.
23 Erat autem et Joannes baptizans in Aenon, juxta
Salim: quia aquæ multæ erant illic, et veniebant, et
24 baptizabantur. Nondum enim missus fuerat Joannes

did not commit himself unto them, for that he knew all,²⁵ and because it was not needful for him that any should give testimony of man: for he knew what was in man.

And there was a man of the Pharisees, named Nicodemus, a prince of the Jews.² This man came to Jesus by night, and said to him, Rabbi, we know that thou art come from God a master, for no man can do these signs which thou doest, unless God be with him. ³ Jesus answered, and said to him, Amen, Amen I say to thee, Unless a man be born again, he cannot see the kingdom of God. ⁴ Nicodemus said to him, How can a man be born when he is old? can he enter into his mother's womb again and be born? ⁵ Jesus answered, Amen, Amen I say to thee, Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. ⁷ Marvel not, that I said to thee, You must be born again. ⁸ The spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit. ⁹ Nicodemus answered and said to him, How can these things be done? ¹⁰ Jesus answered and said to him, Thou art a master in Israel, and art thou ignorant of these things? ¹¹ Amen, Amen I say to thee, that we speak that which we know, and that which we have seen we testify, and our testimony you receive not. ¹² If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe? ¹³ And no man hath ascended into heaven, but he that descended from heaven, the Son of man which is in heaven. ¹⁴ And as Moyses exalted the serpent in the desert, so must the Son of man be exalted: ¹⁵ that every one which believeth in him, perish not, but may have life everlasting. ¹⁶ For so God loved the world, that he gave his only-begotten son: that every one that believeth in him, perish not, but may have life everlasting. ¹⁷ For God sent not his son into the world to judge the world, but that the world may be saved by him. ¹⁸ He that believeth in him, is not judged; but he that doth not believe is already judged; because he hath not believed in the name of the only-begotten son of God. ¹⁹ And this is the judgment: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. ²⁰ For everyone that doeth ill, hateth the light, and cometh not to the light, that his works may not be controlled. ²¹ But he that doth verity, cometh to the light, that his works may be made manifest, because they were done in God.

²² After these things Jesus came and his Disciples into the country of Jewry; and there he abode with them, and baptized. ²³ And John also was baptizing in Aenon beside Salim; because there was much water there: and they came, and were baptized. ²⁴ For John was not yet cast into prison.

²⁵ And there rose a question of John's disciples with the Jews concerning purification. ²⁶ And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou didst give testimony, behold, he baptizeth, and all come to him. ²⁷ John answered and said, A man cannot receive anything, unless it be given him from heaven. ²⁸ Yourselves do bear me witness that I said, I am not CHRIST; but that I am sent before him. ²⁹ He that hath the bride, is the bridegroom; but the friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled. ³⁰ He must increase, and I diminish. ³¹ He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. ³² And what he hath seen and heard, that he testifieth; and his testimony no man receiveth. ³³ He that hath received his testimony, hath signed that God is true. ³⁴ For he whom God hath sent, speaketh the words of God; for God doth not give the spirit by measure. ³⁵ The Father loveth the Son, and he hath given all things in his hand. ³⁶ He that believeth in the Son, hath life everlasting; but he that is incredulous to the Son, shall not see life, but the wrath of God remaineth upon him.

When Jesus therefore understood that the Pharisees heard that Jesus maketh more Disciples, and baptizeth, than John, ² (howbeit Jesus did not baptize, but his Disciples) ³ he left Jewry, and went again into Galilee. ⁴ And he had of necessity to pass through Samaria. ⁵ He cometh therefore into a city of Samaria which is called Sichar; beside the manor that Jacob gave to Joseph his son. ⁶ And there was there the fountain of Jacob. Jesus therefore, wearied of his journey, sat so upon the fountain. It was about the sixth hour.

⁷ There cometh a woman of Samaria to draw water; Jesus saith to her, Give me to drink. ⁸ For his Disciples were gone into the city, to buy meats. ⁹ Therefore that Samaritan woman saith to him, How dost thou, being a Jew, ask of me to drink, which am a Samaritan woman? For the Jews do not communicate with the Samaritans. ¹⁰ Jesus answered and said to her, If thou didst know the gift of God, and who he is that saith unto thee, Give me to drink: thou perhaps wouldest have asked of him, and he would have given thee living water. ¹¹ The woman saith to him, Sir, neither hast thou wherein to draw, and the well is deep: whence hast thou the living water? ¹² Art thou greater than our father Jacob, who gave us the well, and himself drank of it, and his children, and his cattle? ¹³ Jesus answered, and said to her, Every one that drinketh of this water shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever: ¹⁴ but the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. ¹⁵ The woman saith to

in carcere. Facta est autem quæstio ex discipulis ²⁵ Joannis cum Judæis de purificatione. Et venerunt ²⁶ ad Joannem, et dixerunt ei: Rabbi, qui erat tecum trans Jordane, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad eum. Respondit ²⁷ Joannes, et dixit: Non potest homo accipere quidquam, nisi fuerit ei datum de cœlo. Ipse vos mihi ²⁸ testimonium perhibetis, quod dixerim: Non sum ego Christus: sed quia missus sum ante illum. Qui habet ²⁹ sponsam, sponsus est: amicus autem sponsi, qui stat, et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est. Illum oportet ³⁰ crescere, me autem minui. Qui desursum venit, super ³¹ omnes est. Qui est de terra, de terra est, et de terra loquitur. Qui de cœlo venit, super omnes est. Et quod ³² vidit, et audivit, hoc testatur: et testimonium ejus nemo accipit. Qui accepit just testimonium, signavit quia Deus ³³ verax est. Quem enim misit Deus, verba Dei loquitur: ³⁴ non enim ad mensuram dat Deus spiritum. Pater diligit ³⁵ Filium: et omnia dedit in manu ejus. Qui credit in ³⁶ Filium, habet vitam æternam: qui autem incredulus est Filio non videbit vitam, sed ira Dei manet super eum.

Ut ergo cognovit Jesus quia audierunt Pharisæi ⁴ quod Jesus plures discipulos facit, et baptizat, quam Joannes, (quamquam Jesus non baptizaret, sed discipuli ² ejus) reliquit Judæam et abiit iterum in Galilæam. ³ Oportebat autem eum transire per Samariam. Venit ^{4,5} ergo in civitatem Samariae, quæ dicitur Sichar: juxta prædium, quod dedit Jacob Joseph filio suo. Erat ⁶ autem ibi fons Jacob. Jesus ergo fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta.

Venit mulier de Samaria haurire aquam. Dicit ei ⁷ Jesus: Da mihi bibere. (Discipuli enim ejus abierant ⁸ in civitatem ut cibos emerent.) Dicit ergo ei mulier ⁹ illa Samaritana: Quomodo tu Judeus cum sis, bibere a me poscis, quæ sum mulier Samaritana? non enim coutuntur Judæi Samaritanis. Respondit Jesus, et ¹⁰ dixit ei: Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bibere: tu forsitan petisses ab eo, et dedisset tibi aquam vivam? Dicit ei mulier: Domine, ¹¹ neque in quo haurias habes, et puteus altus est: unde ergo habes aquam vivam? Numquid tu major es ¹² patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus? Respondit Jesus, ¹³ et dixit ei: Omnis, qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non sitiet in æternum: sed aqua, quam ego dabo ei, sicut in ¹⁴ eo fons aquæ salientis in vitam æternam. Dicit ad ¹⁵

16 eum mulier: Domine, da mihi hanc aquam, ut non
sitiam: neque veniam hue haurire. Dicit ei Jesus:

Jesus: Vade, voca virum tuum, et veni hue.

17 Respondit mulier, et dixit: Non habeo virum. Dicit
18 ei Jesus: Bene dixisti, quia non habeo virum: quinque
enim viros habuisti, et nunc, quem habes, non est tuus
19 vir: hoc vere dixisti. Dicit ei mulier: Domine, video
quia Propheta es tu.

20 Patres nostri in monte hoc adoraverunt, et vos dicitis,
21 quia Ierosolymis est locus, ubi adorare oportet. Dicit
ei Jesus: Mulier credi mihi, quia venit hora, quando
neque in monte hoc, neque in Ierosolymis adorabitis
22 Patrem. Vos adoratis quod nescitis: nos adoramus
23 quod scimus, quia salus ex Iudeis est. Sed venit hora,
et nunc est, quando veri adoratores adorabunt Patrem
in spiritu et veritate. Nam et Pater tales querit, qui
24 adorent eum. Spiritus est Deus: et eos, qui adorant
25 cum, in spiritu et veritate oportet adorare. Dicit ei
mulier: Scio quia Messias venit, (qui dicitur Christus:)
26 cum ergo venerit ille, nobis annunciat omnia. Dicit
ei Jesus: Ego sum, qui loquor tecum.

27 Et continuo venerunt discipuli ejus: et mirabantur
quia cum muliere loquebatur. Nemo tamen dixit:
Quid queris, aut quid loqueris cum ea?

28 Reliquit ergo hydriam suam mulier, et abiit in civi-
29 tatem, et dicit illis hominibus: Venite, et videte
hominem, qui dixit mihi omnia quaecumque feci:
30 numquid ipse est Christus? Exierunt ergo de civitate,
et veniebant ad eum.

31 Interea rogabant eum discipuli, dicentes: Rabbi,
32 manduca. Ille autem dicit eis: Ego cibum habeo
33 manducare, quem vos nescitis. Dicebant ergo discipuli
ad invicem: Numquid aliquis attulit ei manducare?
34 Dicit eis Jesus: Meus cibus est ut faciam voluntatem
35 ejus, qui misit me, et perficiam opus ejus. Nonne vos
dicitis, quod adhuc quattuor menses sunt, et messis
venit? Ecce dico vobis: Levate oculos vestros, et
36 videte regiones, quia albæ sunt jam ad messem. Et
qui metit, mercede accipit, et congregat fructum in
vitam æternam: ut, et qui seminat, simul gaudeat, et
37 qui metit. In hoc enim est verbum verum: quia
38 alias est qui seminat, et alias est qui metit. Ego misi
vos metere quod vos non laborastis: alii laboraverunt,
et vos in labores eorum introistis.

39 Ex civitate autem illa multi crediderunt in eum
Samaritanorum, propter verbum inulieris testimonium
perhibenti: Quia dixit mihi omnia quaecumque feci.
40 Cum venient ergo ad illum Samaritani, rogaverunt

him, Lord, give me this water, that I may not
thirst, nor come hither to draw.

¹⁶ Jesus saith to her, Go, call thy husband, and come hither. ¹⁷ The woman answered and said, I have no husband. Jesus saith to her, Thou hast said well, that I have no husband. ¹⁸ For thou hast had five husbands; and he whom thou now hast, is not thy husband: this thou hast said truly.

¹⁹ The woman saith to him, Lord, I perceive that thou art a Prophet. ²⁰ Our fathers adored in this mountain, and you say, that at Jerusalem is the place where men must adore. ²¹ Jesus saith to her, Woman, believe me, that the hour shall come, when you shall neither in this mountain, nor in Jerusalem, adore the Father. ²² You adore that you know not; we adore that we know, for salvation is of the Jews. ²³ But the hour cometh, and now it is, when the true adorers shall adore the Father in spirit and verity: for the Father also seeketh such, to adore him. ²⁴ God is a spirit: and they that adore him, must adore in spirit and verity. ²⁵ The woman saith to him, I know that MESSIAS cometh, (which is called CHRIST): therefore when he cometh, he will shew us all things. ²⁶ Jesus saith to her, I am he, that speak with thee.

²⁷ And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for all that said, What seest thou, or why talkest thou with her?

²⁸ The woman therefore left her water-pot: and she went into the city, and saith to those men, ²⁹ Come, and see a man that hath told me all things whatsoever I have done. Is not he CHRIST? ³⁰ They went forth therefore out of the city, and came to him.

³¹ In the meantime the Disciples desired him, saying, Rabbi, eat. ³² But he said to them, I have meat to eat which you know not. ³³ The Disciples therefore said one to another, Hath any man brought him for to eat? ³⁴ Jesus saith to them, My meat is to do the will of him that sent me, to perfect his work. ³⁵ Do not you say that yet there are four months, and harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, that they are white already to harvest. ³⁶ And he that reappeth, receiveth hire, and gathereth fruit unto life everlasting: that both he that soweth, and he that reappeth, may rejoice together. ³⁷ For in this is the saying true: that it is one man that soweth, and it is another that reappeth. ³⁸ I have sent you to reap that which you laboured not: others have laboured, and you have entered into their labours.

³⁹ And of that city many believed in him of the Samaritans, for the word of the woman giving testimony, that he told me all things whatsoever I have done. ⁴⁰ Therefore when the Samaritans were come to him, they desired him that he would tarry there. And

he tarried there two days. ⁴¹ And many more believed for his own word. ⁴² And they said to the woman, That now not for thy saying do we believe; for ourselves have heard, and do know that this is the Saviour of the world indeed.

⁴³ And after the two days he departed thence; and went into Galilee. ⁴⁴ For Jesus himself gave testimony that a Prophet hath not honour in his own country. ⁴⁵ Therefore when he was come into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

⁴⁶ He came again therefore into Cana of Galilee, Where he made water wine. And there was a certain lord whose son was sick at Capharnaum. ⁴⁷ He having heard that Jesus came from Jewry into Galilee, went to him, and desired him that he would come down and heal his son; for he began to die. ⁴⁸ Jesus therefore said to him, Unless you see signs and wonders, you believe not. ⁴⁹ The lord saith to him, Lord, come down before that my son die. ⁵⁰ Jesus saith to him, Go, thy son liveth. The man believed the word that Jesus said to him, and went. ⁵¹ And as he was now going down, his servants met him; and they brought word saying, That his son lived. ⁵² He asked therefore of them the hour wherein he was amended. And they said to him, That yesterday at the seventh hour the fever left him. ⁵³ The father therefore knew that it was in the same hour wherein Jesus said to him, Thy son liveth: and himself believed, and his whole house. ⁵⁴ This again the second sign did Jesus, when he was come from Jewry into Galilee.

After these things there was a festival day of the Jews, and Jesus went up to Jerusalem. ² And there is at Jerusalem upon Probatica a pond which in Hebrew is surnamed Bethsaida, having five porches. ³ In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. ⁴ And an Angel of our Lord descended at a certain time into the pond; and the water was stirred. And he that had gone down first into the pond, after the stirring of the water, was made whole of whatsoever infirmity he was holden. ⁵ And there was a certain man there that had been eight and thirty years in his infirmity. ⁶ Him when Jesus had seen lying, and knew that he had now a long time, he saith to him, Wilt thou be made whole? ⁷ The sick man answered him, Lord, I have no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth down before me. ⁸ Jesus saith to him, Arise, take up thy bed, and walk. ⁹ And forthwith he was made whole: and he took up his bed, and walked.

cum ut ibi maneret. Et mansit ibi duos dies. Et ⁴¹ multo plures crediderunt in eum propter sermonem ejus. Et mulieri dicebant: Quia jam non propter ⁴² tuam loquaciam credimus: ipsi enim audivimus, et scimus, quia hic est vere Salvator mundi.

Post duos autem dies exiit inde: et abiit in Galilæam. ⁴³ Ipse enim Jesus testimonium perhibuit quia Propheta ⁴⁴ in sua patria honorem non habet. Cum ergo venisset ⁴⁵ in Galilæam, exceperunt eum Galilæi, cum omnia vidissent quæ fecerat Ierosolymis in die festo: et ipsi enim venerant ad diem festum.

Venit ergo iterum in Cana Galilææ, ubi fecit aquam ⁴⁶ vinum. Et erat quidam regulus, cuius filius infirmitabatur Capharnaum. Hic cum audisset quia Jesus ⁴⁷ adveniret a Judæa in Galilæam, abiit ad eum, et rogabat cum ut descenderet, et sanaret filium ejus: incipiebat enim mori. Dixit ergo Jesus ad eum: Nisi signa ⁴⁸ et prodigia videritis, non credetis. Dicit ad eum ⁴⁹ regulus: Domine, descendere prius quam moriatur filius meus. Dicit ei Jesus: Vade, filius tuus vivit. Credidit ⁵⁰ homo sermoni, quem dixit ei Jesus, et ibat. Jam ⁵¹ autem eo descendente, servi occurserunt ei, et nunciarerunt dicentes, quia filius ejus viveret. Interrogabat ⁵² ergo horam ab eis, in qua melius habuerit. Et dixerunt ei: Quia heri hora septima reliquit eum febris. Cognovit ergo pater, quia illa hora erat, in qua dixit ⁵³ ei Jesus: Filius tuus vivit: et credidit ipse, et dominus ejus tota. Hoc iterum secundum signum fecit Jesus, cum venisset a Judæa in Galilæam.

Post hæc erat dies festus Judæorum, et ascendit ⁵ Jesus Ierosolymam. Est autem Ierosolymis Probatica ² piscina, quæ cognominatur Hebraice Bethsaida, quinque porticus habens. In his jacebat multitudo magna ³ languentium, cæcorum, claudorum, aridorum, expectantium aquæ motum. Angelus autem Domini de- ⁴ scendebat secundum tempus in piscinam: et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquæ, sanus siebat a quacumque detinebatur infirmitate. Erat autem quidam homo ibi triginta et ⁵ octo annos habens in infirmitate sua. Hunc cum ⁶ vidisset Jesus jacentem, et cognovisset quia jam multum tempus haberet, dicit ei: Vis sanus fieri? Re- ⁷ spondit ei languidus: Domine, hominem non habeo, ut, cum turbata fuerit aqua, mittat me in piscinam: dum venio enim ego, alius ante me descendit. Dicit ⁸ ei Jesus: Surge, tolle grabatum tuum, et ambula. Et statim sanus factus est homo ille: et sustulit grabatum suum, et ambulabat. Erat autem sabbatum in

10 die illo. Dicebant ergo Judæi illi, qui sanatus fuerat: Sabbathum est, non licet tibi tollere grabatum tuum.
 11 Respondit eis: Qui me sanum fecit, ille mihi dixit:
 12 Tolle grabatum tuum, et ambula. Interrogaverunt ergo eum: Quis est ille homo, qui dixit tibi, Tolle
 13 grabatum tuum, et ambula? Is autem, qui sanus fuerat effectus, nesciebat quis esset. Jesus enim decli-
 14 navit a turba constituta in loco. Postea invenit eum Jesus in templo, et dixit illi: Ecce sanus factus es:
 jam noli peccare, ne deterius tibi aliquid contingat.
 15 Abiit ille homo, et nunciavit Judæis quia Jesus esset,
 16 qui fecit eum sanum. Propterea persecabantur Judæi JESUM, quia hæc faciebat in sabbato.

17 Jesus autem respondit eis: Pater meus usque modo operatur, et ego operor. Propterea ergo magis quærebant eum Judæi interficere: quia non solum solvebat sabbatum, sed et patrem suum dicebat Deum, æqualem se faciens 19 Deo. Respondit itaque Jesus, et dixit eis: Amen, amen, dico vobis: non potest Filius a se facere quidquam, nisi quod viderit Patrem facientem: quæcumque enim 20 ille fecerit, hæc et Filius similiter facit. Pater enim diligit Filium, et omnia demonstrat ei, quæ ipse facit: et majora his demonstrabit ei opera, ut vos 21 miremini. Sicut enim Pater suscitat mortuos, et 22 vivificat: sic et Filius, quos vult, vivificat. Neque 23 enim Pater judicat quemquam: sed omne judicium dedit Filio, ut omnes honorificant Filium, sicut honorificant Patrem: qui non honorificat Filium, non 24 honorificat Patrem, qui misit illum. Amen, amen, dico vobis, quia qui verbum meum audit, et credit ei, qui misit me, habet vitam æternam, et in judicium non 25 venit, sed transit a morte in vitam. Amen, amen, dico vobis, quia venit hora, et nunc est, quando mortui audient vocem Filii Dei: et qui audierint, vivent. 26 Sicut enim Pater habet vitam in semetipso: sic dedit 27 et Filio habere vitam in semetipso: et potestate dedit ei judicium facere, quia Filius hominis est. 28 Nolite mirari hoc, quia venit hora, in qua omnes, qui 29 in monumentis sunt, audient vocem Filii Dei: et procedent, qui bona fecerunt, in resurrectionem vitae: qui 30 vero mala egerunt, in resurrectionem judicii. Non possum ego a meipso facere quidquam. Sicut audio, 31 Si ego te timonium perhibeo de me ipso, testimonium 32 meum non est verum. Alius est, qui testimonium perhibet de me: et scio quia verum est testimonium, quod perhibet de me.

And it was the Sabbath that day. ¹⁰The Jews therefore said to him that was healed, It is the Sabbath, thou mayest not take up thy bed. ¹¹He answered them, He that made me whole, he said to me, Take up thy bed, and walk. ¹²They asked him therefore, What is that man that said to thee, Take up thy bed, and walk? ¹³But he that was made whole, knew not who it was. For Jesus shrank aside from the multitude standing in the place. ¹⁴Afterward Jesus findeth him in the temple, and said to him, Behold thou art made whole: sin no more, lest some worse thing chane to thee. ¹⁵That man went his way, and told the Jews that it was Jesus that made him whole. ¹⁶Thereupon the Jews persecuted Jesus, because he did these things on the Sabbath.

¹⁷ But Jesus answered them, My father worketh until now; and I do work. ¹⁸Thereupon therefore the Jews sought the more to kill him; because he did not only break the Sabbath, but also he said God was his father, making himself equal to God. ¹⁹Jesus therefore answered, and said to them, Amen, amen I say to you, The Son cannot do anything of himself, but that which he seeth the Father doing. For what things soever he doeth, these the Son also doeth in like manner. ²⁰For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that you may marvel. ²¹For as the Father doth raise the dead and quickeneth; so the Son also quickeneth whom he will. ²²For neither doth the Father judge any man: but all judgment he hath given to the Son: ²³that all may honour the Son, as they do honour the Father. He that honoureth not the Son, doth not honour the Father, who sent him. ²⁴Amen, amen I say to you, that he which heareth my word, and believeth him that sent me, hath life everlasting; and he cometh not into judgment, but shall pass from death into life. ²⁵Amen, amen I say to you, that the hour cometh, and now it is, when the dead shall hear the voice of the Son of God, and they that have heard, shall live. ²⁶For as the Father hath life in himself, so he hath given to the Son also to have life in himself: ²⁷and he hath given him power to do judgment also, because he is the Son of man. ²⁸Marvel not at this, because the hour cometh wherein all that are in the graves shall hear his voice; ²⁹and they that have done good things, shall come forth into the resurrection of life: but they that have done evil, into the resurrection of judgment. ³⁰I cannot of myself do anything. As I hear, so I judge: and my judgment is just; because I seek not my will, but the will of him that sent me. ³¹If I give testimony of myself, my testimony is not true. ³²There is another that giveth testimony of me: and I know that the testimony is true which he giveth of me.

³³ You sent to John, and he gave testimony to the truth. ³⁴ But I receive not testimony of man: but I say these things that you may be saved. ³⁵ He was the lamp burning and shining. And you would for a time rejoice in his light. ³⁶ But I have a greater testimony than John. For the works which the Father hath given me to perfect them; the very works themselves which I do, give testimony of me, that the Father hath sent me. ³⁷ And the Father that sent me, himself hath given testimony of me: neither have you heard his voice at any time, nor seen his shape, ³⁸ and his word you have not remaining in you; because whom he hath sent, him you believe not. ³⁹ Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me: ⁴⁰ and you will not come to me that you may have life. ⁴¹ Glory of men I receive not. ⁴² But I have known you, that the love of God you have not in you. ⁴³ I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. ⁴⁴ How can you believe, that receive glory one of another: and the glory which is of God only, you seek not? ⁴⁵ Think not that I will accuse you to the Father; there is that accuseth you, Moyses, in whom you trust. ⁴⁶ For if you did believe Moyses, you would perhaps believe me also; for of me he hath written. ⁴⁷ And if you do not believe his writings, how will you believe my words?

Aster these things Jesus went beyond the sea of Galilee, which is of Tiberias: ² and a great multitude followed him, because they saw the signs which he did upon those that were sick. ³ Jesus therefore went up into the mountain, and there he sat with his Disciples. ⁴ And the Pasche was at hand, the festival day of the Jews. ⁵ When Jesus therefore had lifted up his eyes, and saw that a very great multitude cometh to him, he saith to Philippe, Whence shall we buy bread, that these may eat? ⁶ And this he said, tempting him; for himself knew what he would do. ⁷ Philippe answered him, Two hundred pennyworth of bread is not sufficient for them, that every man may take a little piece. ⁸ One of his Disciples, Andrew the brother of Simon Peter, saith to him, ⁹ There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? ¹⁰ Jesus therefore saith, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. ¹¹ Jesus therefore took the loaves; and when he had given thanks, he distributed to them that sat; in like manner also of the fishes as much as they would. ¹² And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. ¹³ They gathered therefore, and filled twelve baskets with

Vos misistis ad Joannem: et testimonium perhibuit ³³ veritati. Ego autem non ab homine testimonium ac- ³⁴ cipo: sed haec dico ut vos salvi sitis. Ille erat lucerna ³⁵ ardens et lucens. Vos autem voluistis ad horam exultare in luce ejus. Ego autem habeo testimonium ³⁶ majus Joanne. Opera enim, quæ dedit mihi Pater ut perficiam ea, ipsa opera, quæ ego facio, testimonium perhibent de me, quia Pater misit me: et qui misit me ³⁷ Pater, ipse testimonium perhibuit de me: neque vocem ejus unquam audistis, neque speciem ejus vidistis. Et ³⁸ verbum ejus non habetis in vobis manens: quia quem misit ille, huic vos non creditis. Scrutamini Scripturas, ³⁹ quia vos putatis in ipsis vitam aeternam habere: et illæ sunt, quæ testimonium perhibent de me: et non vultis ⁴⁰ venire ad me ut vitam habeatis. Claritatem ab ho- ⁴¹ minibus non accipio. Sed cognovi vos, quia dilec- ⁴² tionem Dei non habetis in vobis. Ego veni in nomine ⁴³ Patris mei, et non accipitis me: si alius venerit in nomine suo, illum accipietis. Quomodo vos potestis ⁴⁴ credere, qui gloriam ab invicem accipitis: et gloriam, ⁴⁵ quæ a solo Deo est, non queritis? Nolite putare, quia ego accusatus sim vos apud Patrem: est qui accusat vos Moyses, in quo vos speratis. Si enim crederetis ⁴⁶ Moysi, crederetis forsitan et mihi: de me enim ille scripsit. Si autem illius litteris non creditis: quomodo ⁴⁷ verbis meis creditis?

Post haec abiit Jesus trans mare Galilææ, quod est ⁶ Tiberiadis: et sequebatur cum multitudo magna, ² quia videbant signa, quæ faciebat super his, qui infir- ³ mabantur. Subiit ergo in montem Jesus: et ibi ⁴ sedebat cum discipulis suis. Erat autem proximum ⁵ Pascha, dies festus Iudeorum. Cum sublevasset ergo ⁵ oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: ipse ⁶ enim sciebat quid esset facturus. Respondit ei Philip- ⁷ pus: Duecentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ⁸ ex discipulis ejus, Andreas frater Simonis Petri: est ⁹ puer unus hic, qui habet quinque panes hordeaceos, et duos pisces: sed haec quid sunt inter tantos? Dixit ¹⁰ ergo Jesus: Facite homines discubere. Erat autem sœnum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Jesus ¹¹ panes: et cum gratias egisset, distribuit discuben- ¹² tibus: similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis: Colligit quæ superaverunt fragmenta, ne pereant. Collegerunt ergo, ¹³

et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quæ superfuerunt his, qui 14 manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant: Quia hic est 15 vere propheta, qui venturus est in mundum. Jesus ergo cum cognovisset quia venturi essent, ut raperent 16 eum, et facerent eum regem, fugit iterum in montem ipse solus. Ut autem sero factum est, descenderunt discipuli ejus ad mare.

17 Et cum ascendissent navim, venerunt trans mare in Capharnaum: et tenebrae jam factæ erant: et non 18 venerat ad eos Jesus. Mare autem, vento magno 19 flante, exsurgebat. Cum remigassent ergo quasi stadia viginti quinque aut triginta, vident Jesum ambularem supra mare, et proximum navi fieri, et timuerunt. 20, 21 Ille autem dicit eis: Ego sum, nolite timere. Voluerunt ergo accipere eum in navim: et statim navis fuit ad terram, in quam ibant.

22 Altera die, turba, quæ stabat trans mare, vidi quia navicula alia non erat ibi nisi una, et quia non introisset cum discipulis suis Jesus in navim, sed soli discipuli 23 ejus abiissent: aliae vero supervenerunt naves a Tiberiade juxta locum ubi manducaverant panem, gratias 24 agente Domino. Cum ergo vidisset turba quia Jesus non esset ibi, neque discipuli ejus, ascenderunt in naviculas, et venerunt Capharnaum quærentes Jesum.

25 Et cum invenissent eum trans mare, dixerunt ei: 26 Rabbi, quando huc venisti? Respondit eis Jesus, et dixit: Amen, amen, dico vobis: quæritis me, non quia vidistis signa, sed quia manducastis ex panibus, et 27 saturati estis. Operainini non cibum, qui perit, sed qui permanet in vitam æternam, quem Filius hominis 28 dabit vobis. Hunc enim Pater signavit Deus. Dixerunt ergo ad eum: Quid faciemus ut operemur opera 29 Dei? Respondit Jesus, et dixit eis: Hoc est opus Dei, 30 ut credatis in eum quem inisit ille. Dixerunt ergo ei: Quod ergo tu facis signum, ut videamus, et credamus tibi? quid operaris?

31 Patres nostri manducaverunt manna in deserto, sicut scriptum est: Panem de cœlo dedit eis manducare. 32 Dixit ergo ei Jesus: Amen, amen, dico vobis: Non Moy^{es} dedit vobis panem de cœlo, sed Pater meus 33 dat vobis panem de cœlo verum. Panis enim Dei est, 34 qui de cœlo descendit, et dat vitam mundo. Dixerunt ergo ad eum: Domine, semper da nobis panem hunc. 35 Dixit autem ei Iesus: Ego sum panis vita: qui venit ad me, non curiet: et qui credit in me, non sitiet 36 unquam. Se*I* dixi vobis quia et vidistis me, et non

fragments of the five barley loaves, which remained to them that had eaten.¹⁴ Those men therefore, when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world.¹⁵ Jesus therefore when he knew that they would come to take him, and make him king, he fled again into the mountain himself alone.

¹⁶ And when even was come, his Disciples went down to the sea.¹⁷ And when they were gone up into the ship, they came beyond the sea into Capharnaum; and now it was dark, and Jesus was not come unto them.¹⁸ And the sea arose, by reason of a great wind that blew.¹⁹ When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and to draw nigh to the ship, and they feared.²⁰ But he saith to them, It is I, fear not.²¹ They would therefore have taken him into the ship; and forthwith the ship was at the land to which they went.

²² The next day the multitude that stood beyond the sea saw that there was no other boat there but one, and that Jesus had not entered into the boat with his Disciples, but that his Disciples only were departed:²³ but other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks.²⁴ When therefore the multitude saw that Jesus was not there, nor his Disciples, they went up into the boats, and came to Capharnaum seeking Jesus.²⁵ And when they had found him beyond the sea, they said to him, Rabbi, when camest thou hither? Jesus answered them, and said, Amen, amen I say to you, you seek me not because you have seen signs, but because you did eat of the loaves, and were filled.²⁶ Work not the meat that perisheth, but that endureth unto life everlasting, which the Son of man will give you. For him the Father, God, hath signed. They said therefore unto him, What shall we do that we may work the works of God?²⁷ Jesus answered, and said to them, This is the work of God, that you believe in him whom he hath sent.²⁸ They said therefore to him, What sign therefore doest thou, that we may see, and may believe thee? what workest thou?

²⁹ Our fathers did eat Manna in the desert, as it is written, *Bread from heaven he gave them to eat.*³⁰ Jesus therefore said to them, Amen, amen I say to you, Moyses gave you not the bread from heaven, but my Father giveth you the true bread from heaven.³¹ For the bread of God it is that descendeth from heaven, and giveth life to the world.³² They said therefore unto him, Lord, give us always this bread. And Jesus said to them, I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst.³³ But I said to you,

that both you have seen me and you believe not. ³⁷All that the Father giveth me, shall come to me; and him that cometh to me I will not cast forth. ³⁸Because I descended from heaven, not to do mine own will, but the will of him that sent me. ³⁹For this is the will of him that sent me, the Father: that all that he hath given me I lose not thereof, but raise it in the last day. ⁴⁰And this is the will of my father that sent me: that every one that seeth the Son, and believeth in him, have life everlasting, and I will raise him in the last day.

⁴¹The Jews therefore murmured at him, because he had said, I am the bread which descended from heaven: ⁴²and they said, Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, That I descended from heaven? ⁴³Jesus therefore answered and said to them, Murmur not one to another: ⁴⁴no man can come to me, unless the Father that sent me draw him: and I will raise him up in the last day. ⁴⁵It is written in the Prophets, *And all shall be docible of God.* Every one that hath heard of the Father, and hath learned, cometh to me. ⁴⁶Not that any man hath seen the Father, but he which is of God: this hath seen the Father. ⁴⁷Amen, amen I say to you, He that believeth in me, hath life everlasting. ⁴⁸I am the bread of life. ⁴⁹Your fathers did eat Manna in the desert, and they died. ⁵⁰This is the bread that descendeth from heaven: that if any man eat of it, he die not. ⁵¹I am the living bread, that came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh, for the life of the world.

⁵²The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? ⁵³Jesus therefore said to them, Amen, amen I say to you, Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. ⁵⁴He that eateth my flesh, and drinketh my blood, hath life everlasting: and I will raise him up in the last day. ⁵⁵For my flesh is meat indeed: and my blood is drink indeed. ⁵⁶He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. ⁵⁷As the living father hath sent me, and I live by the father: and he that eateth me, the same also shall live by me. ⁵⁸This is the bread that came down from heaven. Not as your fathers did eat Manna, and died. He that eateth this bread, shall live for ever. ⁵⁹These things he said teaching in the Synagogue, in Caphernaum.

⁶⁰Many therefore of his Disciples hearing it, said, This saying is hard, and who can hear it? ⁶¹But Jesus knowing with himself

creditis. Omne, quod dat mihi Pater, ad me veniet: et ³⁷eum, qui venit ad me, non ejiciam foras: quia descendit ³⁸de cœlo, non ut faciam voluntatem meam, sed voluntatem ejus, qui misit me. Hæc est autem voluntas ³⁹ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. Hæc est autem voluntas Patris mei, qui misit ⁴⁰me: ut omnis, qui videt Filium, et credit in eum, habeat vitam æternam, et ego resuscitabo eum in novissimo die.

Murimurabant ergo Judæi de illo, quia dixisset: Ego ⁴¹sum panis vivus, qui de cœlo descendit. Et dicebant: ⁴²Nonne hic est Jesus filius Joseph, cuius nos novimus patrem et matrem? Quomodo ergo dicit hic: Quia de cœlo descendit? Respondit ergo Jesus, et dixit eis: ⁴³Nolite murmurare in invicem: nemo potest venire ad ⁴⁴me, nisi Pater, qui misit me, traxerit eum: et ego resuscitabo eum in novissimo die. Est scriptum in ⁴⁵Prophetis: Et erunt omnes dociles Dei. Omnis, qui audivit a Patre, et didicit, venit ad me. Non ⁴⁶quia Patrem vidi quisquam, nisi is, qui est a Deo, hic vidi Patrem. Amen, amen, dico vobis: Qui credit in ⁴⁷me, habet vitam æternam. Ego sum panis vitæ. ⁴⁸Patres vestri manducaverunt manna in deserto, et ⁴⁹mortui sunt. Hic est panis de cœlo descendens: ut si ⁵⁰quis ex ipso manducaverit, non moriatur. Ego sum ⁵¹panis vivus qui de cœlo descendit. Si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita.

Litigabant ergo Judæi ad invicem, dicentes: Quo- ⁵²modo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen, dico ⁵³vobis: Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, ⁵⁴habet vitam æternam: ut ego resuscitabo eum in novissimo die. Caro enim mea, vere est cibus: et sanguis ⁵⁵meus, vere est potus. Qui manducat meam carnem, ⁵⁶et bibit meum sanguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter ⁵⁷Patrem: et qui manducat me, et ipse vivet propter me. Hic est panis, qui de cœlo descendit. Non sicut man- ⁵⁸ducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem, vivet in æternum. Hæc dixit ⁵⁹in synagoga docens, in Caphernaum.

Multi ergo audientes ex discipulis ejus, dixerunt: ⁶⁰Durus est hic sermo, et quis potest eum audire? Sciens ⁶¹autem Jesus apud semetipsum quia murmurarent de

hoc discipuli ejus, dixit eis: Hoc vos scandalizat? 62 Si ergo videritis Filium hominis ascendentem ubi erat prius? Spiritus est, qui vivificat: caro non prodest quidquam: verba, quæ ego locutus sum vobis, spiritus 64 et vita sunt. Sed sunt quidam ex vobis, qui non credunt. Sciebat enim ab initio Jesus qui essent non 65 credentes, et quis traditurus esset eum. Et dicebat: Propterea dixi vobis, quia nemo potest venire ad me, 66 nisi fuerit ei datum a Patre meo. Ex hoc multi discipulorum ejus abierunt retro: et jam non cum illo ambulabant.

67 Dixit ergo Jesus ad duodecim: Numquid et vos 68 vultis abire? Respondit ergo ei Simon Petrus: Domine, 69 ad quem ibimus? verba vitæ æternæ habes. Et nos credidimus, et cognovimus quia tu es Christus Filius 70 Dei. Respondit eis Jesus: Nonne ego vos duodecim 71 elegi: et ex vobis unus diabolus est? Dicebat autem Judam Simonis Iscariotem: hic enim erat traditurus eum, cum esset unus ex duodecim.

7 Post hæc autem ambulabat Jesus in Galilæam, non enim volebat in Iudeam ambulare: quia quærebant 2 eum Iudei interficere. Erat autem in proximo dies 3 festus Iudeorum, Scenopegia. Dixerunt autem ad eum fratres ejus: Transi hinc, et vade in Iudeam, ut et 4 discipuli tui videant opera tua, quæ facis. Nemo quippe in occulto quid facit, et quærerit ipse in palam 5 esse: si hæc facis, manifesta te ipsum mundo. Neque 6 enim fratres ejus credebant in eum. Dicit ergo eis Jesus: Tempus meum nondum advenit: tempus autem 7 vestrum semper est paratum. Non potest mundus odisse vos: me autem odit: quia ego testimonium 8 perhibeo de illo quod opera ejus mala sunt. Vos ascendite ad diem festum hunc, ego autem non ascendo ad diem festum istum: quia meum tempus nondum impletum est.

9, 10 Hæc cum dixisset, ipse mansit in Galilæa. Ut autem ascenderunt fratres ejus, tunc et ipse ascendit ad 11 diem festum non manifeste, sed quasi in occulto. Iudei ergo quærebant eum in die festo, et dicebant: Ubi est 12 ille? Et murmur multum erat in turba de co. Quidam enim dicebant: Quia bonus est. Alii autem 13 dicebant: Non, sed seducit turbas. Nemo tamen palam loquebatur de illo propter metum Iudeorum.

14 Jam autem die festo mediante, ascendit Jesus 15 in templum, et docebat. Et mirabantur Iudei, dicentes: Quomodo hic litteras scit, cum non didicerit? Respondit eis Jesus, et dixit: Mea doctrina 17 non est mea, sed ejus, qui misit me. Si quis voluerit

that his Disciples murmured at this, he said to them, Doth this scandalize you? ⁶² If then you shall see the Son of man ascend where he was before? ⁶³ It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you, be spirit and life. ⁶⁴ But there be certain of you that believe not; for Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. ⁶⁵ And he said, Therefore did I say to you, that no man can come to me, unless it be given him of my Father. ⁶⁶ After this many of his Disciples went back; and now they walked not with him.

⁶⁷ Jesus therefore said to the Twelve, What, will you also depart? ⁶⁸ Simon Peter therefore answered him, Lord, to whom shall we go? thou hast the words of eternal life. ⁶⁹ And we believe and have known that thou art Christ the Son of God. ⁷⁰ Jesus answered them, Have not I chosen you the Twelve; and of you one is a devil? ⁷¹ And he meant Judas Iscariot, Simon's son; for this same was to betray him, whereas he was one of the Twelve.

After these things Jesus walked into Galilee, for he would not walk into Jewry; because the Jews sought to kill him. ² And the festival day of the Jews, Scenopegia, was at hand. ³ And his brethren said to him, Pass from hence, and go into Jewry; that thy Disciples also may see thy works which thou doest. ⁴ For no man doeth anything in secret, and seeketh himself to be in public. If thou do these things, manifest thyself to the world. ⁵ For neither did his brethren believe in him. ⁶ Jesus therefore saith to them, My time is not yet come; but your time is always ready. ⁷ The world cannot hate you, but me it hateth; because I give testimony of it, that the works thereof are evil. ⁸ Go you up to this festival day: I go not up to this festival day; because my time is not yet accomplished.

⁹ When he had said these things, himself tarried in Galilee. ¹⁰ But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secret. ¹¹ The Jews therefore sought him in the festival day, and said, Where is he? ¹² And there was much murmuring in the multitude of him. For certain said, That he is good. And others said, No, but he seduceth the multitudes. ¹³ Yet no man spake openly of him for fear of the Jews.

¹¹ And when the festivity was now half done, Jesus went up into the temple, and taught. ¹² And the Jews marvelled, saying, How doth this man know letters, whereas he hath not learned? ¹³ Jesus answered them, and said, My doctrine is not mine, but his that sent me. ¹⁴ If any man will do the will

of him, he shall understand of the doctrine whether it be of God, or I speak of myself.
¹⁵ He that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not.
¹⁶ Did not Moyses give you the law, and none of you doeth the law?
¹⁷ Why seek you to kill me? The multitude answered, and said, Thou hast a devil, who seeketh to kill thee?
¹⁸ Jesus answered, and said to them, One work I have done, and you do all marvel.
¹⁹ Therefore Moyses gave you circumcision: [not that it is of Moyses, but of the fathers, and in the Sabbath you circumcise a man.]
²⁰ If a man receive circumcision in the Sabbath, that the law of Moyses be not broken: are you angry at me because I have healed a man wholly in the Sabbath?
²¹ Judge not according to the face, but judge just judgment.

²² Certain therefore of Jerusalem said, Is not this he whom they seek to kill?
²³ And behold, he speaketh openly, and they say nothing to him. Have the Princes known indeed that this is Christ?
²⁴ But this man we know whence he is. But when Christ cometh, no man knoweth whence he is.
²⁵ Jesus therefore cried in the temple teaching, and saying, Both me you do know, and whence I am you know. And of myself I am not come, but he is true that sent me, whom you know not.
²⁶ I know him, because I am of him, and he sent me.
²⁷ They sought therefore to apprehend him; and no man laid hands upon him, because his hour was not yet come.
²⁸ But of the multitude many believed in him, and said, Christ when he cometh, shall he do more signs than these which this man doeth?
²⁹ The Pharisees heard the multitude murmuring these things touching him; and the Princes and Pharisees sent ministers to apprehend him.
³⁰ Jesus therefore said to them, Yet a little time I am with you; and I go to him that sent me.
³¹ You seek me, and shall not find: and where I am, you cannot come.
³² The Jews therefore said among themselves, Whither will this man go, that we shall not find him? Will he go into the dispersion of the Gentiles, and teach the Gentiles?
³³ What is this saying that he hath said, You shall seek me, and shall not find: and where I am, you cannot come.

³⁴ And in the last, the great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink.
³⁵ He that believeth in me, as the scripture saith, *Out of his belly shall flow rivers of living water.*
³⁶ (And this he said of the Spirit that they should receive which believed in him; for as yet the Spirit was not given, because Jesus was not yet glorified.)

³⁷ Of that multitude therefore, when they had heard these words of his, some said, This is the Prophet indeed.
³⁸ Others said, This is Christ. But certain said, Why, doth

voluntatem ejus facere: cognoscet de doctrina, utrum ex Deo sit, an ego a me ipso loquar. Qui a semi-
¹⁸ tipso loquitur, gloriā propriā quārēt: qui autem quārēt gloriā ejus, qui misit eum, hic verax est, et inūstītia in illo non est. Nonne Moyses dedit vobis legem: et nemo ex vobis facit legem?
¹⁹ Quid me 20 quārētis interfīcere? Respondit turba, et dixit: Dæmonium habes: quis te quārēt interfīcere? Respondit 21 Jesus, et dixit eis: Unum opus feci, et omnes miramini. Propterea Moyses dedit vobis circumcisionem: (non 22 quia ex Moysē est, sed ex patribus) et in sabbato circumcidit hominem. Si circumcisionem accipit homo 23 in sabbato, ut non solvatur lex Moysi, mili indignantī quia totum hominem sanum feci in sabbato?
²⁴ Nolite 24 judicare secundum faciem, sed justum iudicium iudicate.

Dicebant ergo quidam ex Ierosolymis: Nonne hic 25 est, quem quārēt interfīcere? Et ecce palam loquitur, 26 et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus? Sed hunc scimus unde 27 sit: Christus autem cum venerit, nemo scit unde sit. Clamabat ergo Jesus in templo docens, et dicens: Et 28 me scitis, et unde sim scitis: et a me ipso non veni, sed est verus, qui misit me, quem vos nescitis. Ego 29 scio eum: quia ab ipso sum, et ipse me misit. Quare- 30 bant ergo cum apprehendere: et nemo misit in illum manus, quia nondūm venerat hora ejus. De turba autem 31 multi crediderunt in eum, et dicebant: Christus cum venerit numquid plura signa faciet quam quae hic facit?
³² Audierunt Pharisei turbam murmurantem de illo haec: et miserunt principes et Pharisei ministros ut apprehenderent eum. Dixit ergo eis Jesus: Adhuc modicum 33 tempus vobiscum sum: et vado ad eum, qui me misit. Quāretis me, et non invenietis: et ubi ego sum, vos 34 non potestis venire. Dixerunt ergo Judæi ad semetipsos: Quo hic iturus est, quia non inveniēmus eum? numquid in dispersionem Gentium iturus est, et docturus Gentes?
³⁵ Quis est hic sermo, quem dixit: Quāretis me, et non 36 invenietis: et ubi sum ego, vos non potestis venire?

In novissimo autem die magno festivitatis stabat 37 Jesus, et clamabat, dicens: Si quis sit, veniat ad me, et bibat. Qui credit in me, sicut dicit Scriptura, 38 flumina de ventre ejus fluent aquæ vivæ. Hoc autem 39 dixit de Spiritu, quem accepturi erant credentes in eum: nondūm enim erat Spiritus datus, quia Jesus nondūm erat glorificatus.

Ex illa ergo turba cum audissent hos sermones ejus, 40 dicebant: Hic est vere propheta. Alii dicebant: Hic 41 est Christus. Quidam autem dicebant: Numquid a

42 Galilæa venit Christus? Nonne Scriptura dicit: Quia ex semine David, et de Bethlhem castello, ubi erat 43 David, venit Christus? Dissensio itaque facta est in 44 turba propter eum. Quidam autem ex ipsis volebant apprehendere eum: sed nemo misit super eum manus. 45 Venerunt ergo ministri ad Pontifices et Pharisæos. Et 46 dixerunt eis illi: Quare non adduxistis illum? Responderunt ministri: Numquam sic locutus est homo, 47 sicut hic homo. Responderunt ergo eis Pharisæi: 48 Numquid et vos seducti estis? Numquid ex principi- 49 bus aliquis credidit in eum, aut ex Pharisæis? Sed 50 turba hæc, quæ non novit legem, maledicti sunt. Dixit Nicodemus ad eos, ille, qui venit ad eum nocte, qui 51 unus erat ex ipsis: Numquid lex nostra judicat hominem, nisi prius audierit ab ipso, et cognoverit 52 quid faciat? Responderunt, et dixerunt ei: Numquid et tu Galileus es? Scrutare Scripturas, et vide quia 53 a Galilæa propheta non surgit. Et reversi sunt unusquisque in domum suam.

8 Jesus autem perrexit in montem Oliveti: Et diluculo 2 iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos:

3 Adducunt autem Scribæ et Pharisæi mulierem in adul- 4 terio deprehensam: et statuerunt eam in medio, et dixerunt ei: Magister, hæc mulier modo deprehensa est in 5 adulterio. In lege autem Moyses mandavit nobis hujus- 6 modi lapidare. Tu ergo quid dicis? Hoc autem dicebant tentantes eum, ut possent accusare eum. Jesus autem 7 inclinans se deorsum, digito scribebat in terra. Cum ergo perseverarent interrogantes eum, erexit se, et dixit eis: Qui sine peccato est vestrum, primus in illam lapidem 8 mittat. Et iterum se inclinans, scribebat in terra. 9 Audientes autem unus post unum exibant, incipientes a senioribus: et remansit solus Jesus, et mulier in 10 medio stans. Erigens autem se Jesus, dixit ei: Mulier, ubi sunt, qui te accusabant? nemo te condemnavit? 11 Quæ dixit: Nemo, Domine. Dixit autem Jesus: Nec ego te condemnabo: Vade, et jam amplius noli peccare. 12 Iterum ergo locutus est cis Jesus, dicens: Ego sum lux mundi: qui sequitur me, non ambulat in tenebris, 13 sed habebit lumen vitae. Dixerunt ergo ei Pharisæi: Tu de te ipso testimonium perhibes: testimonium 14 tuum non est verum. Respondit Jesus, et dixit eis: Et si ego testimonium perhibeo de meipso, verum est testimonium meum: quia scio unde veni, et quo vado: 15 vos autem nescitis unde venio, aut quo vado. Vos secundum carnem judicatis: ego non judico quinquam: 16 et si judico ego, judicium meum verum est, quia solus

Christ come from Galilee? ⁴² Doth not the scripture say, that of the seed of David, and from Bethlehem the town where David was, Christ doth come? ⁴³ Therefore there arose dissension in the multitude for him. ⁴⁴ And certain of them would have apprehended him; but no man laid hands upon him. ⁴⁵ The ministers therefore came to the chief priests and the Pharisæes. And they said to them, Why have you not brought him? ⁴⁶ The ministers answered, Never did there man so speak, as this man. ⁴⁷ The Pharisæes therefore answered them, Why, are you also seduced? ⁴⁸ Hath any of the Princes believed in him, or of the Pharisæes? ⁴⁹ but this multitude that knoweth not the law, are accursed. ⁵⁰ Nicodemus said to them, he that came to them by night, who was one of them, ⁵¹ Doth our law judge a man, unless it first hear him, and know what he doeth? ⁵² They answered, and said to him, Why, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. ⁵³ And every man returned to his house.

And Jesus went into the mount-Olivet: ² and early in the morning again he came into the temple, and the people came to him, and sitting, he taught them.

³ And the Scribes and Pharisæes bring a woman taken in adultery; and they did set her in the midst, ⁴ and said to him, Master, this woman was even now taken in adultery. ⁵ And in the law Moyses commanded us to stone such. What sayest thou therefore? ⁶ And this they said tempting him, that they might accuse him. But Jesus bowing himself down, with his finger wrote in the earth. ⁷ When they therefore continued asking him; he lifted up himself, and said to them, He that is without sin of you, let him first throw the stone at her. ⁸ And again bowing himself, he wrote in the earth. ⁹ And they, hearing, went out one by one, beginning at the seniors; and Jesus alone remained, and the woman standing in the midst. ¹⁰ And Jesus lifting up himself, said to her, Woman, where are they that accused thee? hath no man condemned thee? ¹¹ Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

¹² Again therefore Jesus spake to them, saying, I am the light of the world: he that followeth me, walketh not in darkness; but shall have the light of life. ¹³ The Pharisæes therefore said to him, Thou givest testimony of thyself; thy testimony is not true. ¹⁴ Jesus answered, and said to them, Although I do give testimony of myself, my testimony is true: because I know whence I come, and whither I go; but you know not whence I come, or whither I go. ¹⁵ You judge according to the flesh: I do not judge my man. ¹⁶ And if I do judge, my judg-

ment is true; because I am not alone, but I and he that sent me, the Father. ¹⁷ And in your law it is written, that the testimony of two men is true. ¹⁸ I am he that give testimony of myself, and he that sent me, the Father, giveth testimony of me. ¹⁹ They said therefore to him, Where is thy father? Jesus answered, Neither me do you know, nor my Father. If you did know me, perhaps you might know my Father also. ²⁰ These words Jesus spake in the Treasury, teaching in the temple; and no man apprehended him, because his hour was not yet come.

²¹ Again therefore Jesus said to them, I go, and you shall seek me, and shall die in your sin. Whither I go, you cannot come. ²² The Jews therefore said, Why, will he kill himself, because he saith, Whither I go, you cannot come? ²³ And he said to them, You are from beneath, I am from above; you are of this world, I am not of this world. ²⁴ Therefore I said to you that you shall die in your sins: for if you believe not that I am he, you shall die in your sin. ²⁵ They said therefore to him, Who art thou? Jesus said to them, The beginning, who also speak to you. ²⁶ Many things I have to speak and judge of you: but he that sent me, is true: and what I have heard of him, these things I speak in the world. ²⁷ And they knew not that he said to them that his father was God. ²⁸ Jesus therefore said to them, When you shall have exalted the son of man, then you shall know that I am he, and of myself I do nothing, but as the Father hath taught me, these things I speak; ²⁹ and he that sent me, is with me: and he hath not left me alone, because the things that please him I do always. ³⁰ When he spake these things, many believed in him.

³¹ Jesus therefore said to them that believed him, the Jews, If you abide in my word, you shall be my disciples indeed. ³² And you shall know the truth, and the truth shall make you free. ³³ They answered him, We are the seed of Abraham, and we never served any man: how sayest thou, You shall be free? ³⁴ Jesus answered them, Amen, amen I say to you, that every one which committeth sin, is the servant of sin: ³⁵ and the servant abideth not in the house for ever; the son abideth for ever. ³⁶ If therefore the son make you free, you shall be free indeed. ³⁷ I know that you are the children of Abraham; but you seek to kill me, because my word taketh not in you. ³⁸ I speak that which I have seen with my father; and you do the things that you have seen with your father. ³⁹ They answered, and said to him, Our father is Abraham. Jesus saith to them, If you be the children of Abraham, do the works of Abraham. ⁴⁰ But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God: this did not Abraham. ⁴¹ You do the works of your father. They said therefore to him,

non sum: sed ego, et qui misit me, Pater. Et in lege ¹⁷ vestra scriptum est, quia duorum hominum testimonium verum est. Ego sum, qui testimonium perhibeo de ¹⁸ meipso: et testimonium perhibet de me, qui misit me, Pater. Dicebant ergo ei: Ubi est Pater tuus? Re- ¹⁹ spondit Jesus: Neque me scitis, neque Patrem meum: si mescretis, forsitan et Patrem meum sciretis. Hæc verba ²⁰ locutus est Jesus in gazophylacio, docens in templo: et nemo apprehendit eum, quia needum venerat hora ejus.

Dixit ergo iterum eis Jesus: Ego vado, et quæreris ²¹ me, et in peccato vestro moriemini. Quo ego vado, vos non potestis venire. Dicebant ergo Judæi: Num- ²² quid interficiet semetipsum, quia dixit: Quo ego vado, vos non potestis venire? Et dicebat eis: Vos de ²³ deorsum estis, ego de supernis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. Dux ergo ²⁴ vobis quia moriemini in peccatis vestris: si enim non credideritis quia ego sum, moriemini in peccato vestro. Dicebant ergo ei: Tu quis es? Dixit eis ²⁵ Jesus: Principium, qui et loquor vobis. Multa habeo ²⁶ de vobis loqui, et judicare: sed qui me misit, verax est: et ego quæ audivi ab eo, hæc loquor in mundo. Et non cognoverunt quia Patrem ejus dicebat Deum. ²⁷ Dixit ergo eis Jesus: Cum exaltaveritis Filium hominis, ²⁸ tunc cognoscetis quia ego sum, et a meipso facio nihil, sed sicut docuit me Pater, hæc loquor: et qui me ²⁹ misit, mecum est, et non reliquit me solum: quia ego quæ placita sunt ei, facio semper. Hæc illo loquente, ³⁰ multi crediderunt in eum.

Dicebat ergo Jesus ad eos, qui crediderunt ei, ³¹ Judeos: Si vos manseritis in sermone meo, vere discipuli mei eritis; et cognoscetis veritatem, et veritas ³² liberabit vos. Responderunt ei: Semen Abrahæ sumus, ³³ et nemini servivimus unquam: quomodo tu dicis: Liberi eritis? Respondit eis Jesus: Amen, amen, ³⁴ dico vobis: quia omnis, qui facit peccatum, servus est peccati. Servus autem manet in domo in æternum? ³⁵ filius autem manet in æternum. Si ergo vos filius ³⁶ liberavit, vere liberi eritis. Scio quia filii Abrahæ ³⁷ estis: sed queritis me interficere, quia sermo meus non capit in vobis. Ego quod vidi apud Patrem meum, ³⁸ loquor: et vos quæ vidistis apud patrem vestrum, facitis. Responderunt, et dixerunt ei: Pater noster ³⁹ Abraham est. Dieit eis Jesus: Si filii Abrahæ estis, opera Abrahæ facite. Nunc autem queritis me inter- ⁴⁰ ficer, hominem, qui veritatem vobis locutus sum, quam audivi a Deo: hoc Abraham non fecit. Vos facitis ⁴¹ opera patris vestri. Dixerunt itaque ei: Nos ex

fornicatione non sumus nati: unum patrem habemus
 42 Deum. Dixit ergo eis Jesus: Si Deus pater vester
 esset: diligeretis utique me: ego enim ex Deo processi,
 et veni: neque enim a meipso veni, sed ille me misit.
 43 Quare loquela meam non cognoscitis? Quia non
 44 potestis audire sermonem meum. Vos ex patre diabolo
 estis: et desideria patris vestri vultis facere: ille
 homicida erat ab initio, et in veritate non stetit:
 quia non est veritas in eo: cum loquitur mendacium
 ex propriis loquitur, quia mendax est, et pater
 45 ejus. Ego autem si veritatem dico, non creditis
 46 mihi. Quis ex vobis arguet me de peccato? Si
 47 veritatem dico vobis, quare non creditis mihi? Qui
 ex Deo est, verba Dei audit. Propterea vos non
 48 auditis, quia ex Deo non estis. Responderunt ergo
 Judæi, et dixerunt ei: Nonne bene dicimus nos quia
 49 Samaritanus es tu, et dæmonium habes? Respondit
 Jesus: Ego dæmonium non habeo: sed honorifico
 50 Patrem meum, et vos inhonorastis me. Ego autem
 non quæro gloriā meā: est qui quærat, et judicet.
 51 Amen, amen, dico vobis: si quis sermonem meum
 52 servaverit, mortem non videbit in æternū. Dixerunt
 ergo Judæi: Nunc cognovimus quia dæmonium habes.
 Abraham mortuus est, et Prophetæ, et tu dicis: Si
 quis sermonem meum servaverit, non gustabit mortem
 53 in æternū. Numquid tu major es patre nostro
 Abraham, qui mortuus est? et Prophetæ mortui sunt.
 54 Quem te ipsum facis: Respondit Jesus: Si ego glori-
 fico meipsum, gloria mea nihil est: est Pater meus, qui
 glorificat me, quem vos dicitis quia Deus vester est.
 55 Et non cognovistis eum: ego autem novi eum. Et si
 dixero quia non scio eum, ero similis vobis, mendax.
 56 Sed scio eum, et sermonem ejus servo. Abraham pater
 vester exultavit ut videret diem meum: vidit, et gavisus
 57 est. Dixerunt ergo Judæi ad eum: Quinquaginta
 58 annos nondum habes, et Abraham vidisti? Dixit eis
 Jesus: Amen, amen, dico vobis, antequam Abraham
 59 fieret, ego sum. Tulerunt ergo lapides, ut jacerent in
 eum: Jesus autem abscondit se, et exivit de templo.
 9 Et præteriens Jesus vidit hominem cæcum a nativi-
 2 tate: et interrogaverunt eum discipuli ejus: Rabbi, quis
 peccavit, hic, aut parentes ejus, ut cæcus nasceretur?
 3 Respondit Jesus: Neque hic peccavit, neque parentes
 4 ejus: sed ut manifestentur opera Dei in illo. Me
 oportet operari opera ejus, qui misit me, donec dies
 5 est: venit nox, quando nemo potest operari. Quaenam
 6 sum in mundo, lux sum mundi. Haec cum dixisset,
 expuit in terram, et fecit lutum ex sputo, et linivit

We were not born of fornication; we have one father, God. ⁴² Jesus therefore said to them, If God were your father, verily you would love me; for from God I proceeded, and came; for I came not of myself, but he sent me. ⁴³ Why do you not know my speech? Because you cannot hear my word. ⁴⁴ You are of your father the Devil, and the desires of your father you will do; he was a man-killer from the beginning, and he stood not in the verity, because verity is not in him: when he speaketh a lie, he speaketh of his own, because he is a liar, and the father thereof. ⁴⁵ But because I say the verity, you believe me not. ⁴⁶ Which of you shall argue me of sin? If I say the verity: why do you not believe me? ⁴⁷ He that is of God, heareth the words of God. Therefore you hear not, because you are not of God. ⁴⁸ The Jews therefore answered, and said to him, Do not we say well that thou art a Samaritan, and a liast a devil? ⁴⁹ Jesus answered, I have no devil; but I do honour my Father, and you have dishonoured me; ⁵⁰ but I seek not mine own glory; there is that seeketh and judgeth.

⁵¹ Amen, amen I say to you, If any man keep my word, he shall not see death for ever. ⁵² The Jews therefore said, Now we have known that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If any man keep my word, he shall not taste death for ever. ⁵³ Why, art thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom dost thou make thyself? ⁵⁴ Jesus answered, If I do glorify myself, my glory is nothing. It is my father that glorifieth me, whom you say that he is your God. ⁵⁵ And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. ⁵⁶ Abraham your father rejoiced that he might see my day: and he saw, and was glad. ⁵⁷ The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? ⁵⁸ Jesus said to them, Amen, amen I say to you, before that Abraham was made, I am. ⁵⁹ They took stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

And Jesus passing by, saw a man blind from his nativity; ² and his disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be born blind? ³ Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God may be manifested in him. ⁴ I must work the works of him that sent me, whilst it is day. The night cometh, when no man can work. ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had said these things, he spit on the ground, and made clay of the spittle, and

spread the clay upon his eyes,⁷ and said to him, Go, wash in the pool of Siloe, which is interpreted, *Sent.* He went therefore, and washed; and he came seeing.

⁸ Therefore the neighbours, and they which had seen him before, that he was a beggar, said, Is not this he that sat, and begged? Others said, That this is he. ⁹ But others, No, not so, but he is like him. But he said, That I am he. ¹⁰ They said therefore to him, How were thine eyes opened? ¹¹ He answered, That man that is called Jesus, made clay, and anointed mine eyes, and said to me, Go to the pool of Siloe, and wash. And I went, and washed, and saw. ¹² And they said to him, Where is he? He saith, I know not. ¹³ They bring him that had been blind, to the Pharisees. ¹⁴ And it was the Sabbath when Jesus made the clay, and opened his eyes.

¹⁵ Again therefore the Pharisees asked him, how he saw. But he said to them, He put clay upon mine eyes, and I washed, and I see. ¹⁶ Certain therefore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner do these signs? And there was a schism among them. ¹⁷ They say therefore to the blind again, Thou, what sayest thou of him that opened thine eyes? And he said, That he is a Prophet. ¹⁸ The Jews therefore did not believe of him, that he had been blind and saw, until they called the parents of him that saw, ¹⁹ and asked them, saying, Is this your son, whom you say that he was born blind? how then doth he now see? ²⁰ His parents answered them, and said, We know that this is our son, and that he was born blind: ²¹ but how he now seeth, we know not, or who hath opened his eyes, we know not, ask himself; he is of age, let himself speak of himself. ²² These things his parents said, because they feared the Jews; for the Jews had now conspired, that if any man should confess him to be Christ, he should be put out of the synagogue. ²³ Therefore did his parents say, That he is of age, ask himself. ²⁴ They therefore again called the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner. ²⁵ He therefore said to them, Whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see. ²⁶ They said therefore to him, What did he to thee? how did he open thine eyes? ²⁷ He answered them, I have now told you, and you have heard; why will you hear it again? will you also become his disciples? ²⁸ They reviled him therefore, and said, Be thou his disciple; but we are the disciples of Moyses. ²⁹ We know that to Moyses God did speak; but this man, we know not whence he is. ³⁰ The man answered and said to

lutum super oculos ejus, et dixit ei: Vade, lava in natatoria Siloe (quod interpretatur Missus). Abiit ergo, et lavit, et venit videns.

Itaque vicini, et qui viderant eum prius quia mensicus erat, dicebant: Nonne hic est, qui sedebat, et mendicabat? Alii dicebant: Quia hic est. Alii autem: Nequaquam, sed similis est ei. Ille vero dicebat: Quia ego sum. Dicebant ergo ei: Quomodo aperti sunt tibi oculi? Respondit: Ille homo, qui dicitur Jesus, lutum fecit: et unxit oculos meos, et dixit mihi: Vade ad natatoria Siloe, et lava. Et abii, et lavi, et video. Et dixerunt ei: Ubi est ille? Ait: Nescio. Adducunt cum ad Pharisæos, qui cæcus fuerat. Erat autem sabbatum quando lutum fecit Jesus, et aperuit oculos ejus.

Iterum ergo interrogabant cum Pharisæi quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video. Dicebant ergo ex Pharisæis quidam: Non est hic homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est. Non crediderunt ergo Judæi de illo, quia cæcus fuisse, et vidisset, donec vocaverunt parentes ejus, qui viderat: et interrogaverunt eos, dicentes: Hic est filius vester, quem vos dicitis quia cæcus natus est? Quomodo ergo nunc videt? Responderunt eis parentes ejus, et dixerunt: Scimus quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc videat, nescimus: aut quis ejus aperuit oculos, nos nescimus: ipsum interrogate: aetatem habet, ipse de se loquatur. Haec dixerunt parentes ejus, quoniam timebant Judeos: jam enim conspiraverant Judæi, ut si quis eum confiteretur esse Cliristum, extra synagogam fieret. Properea parentes ejus dixerunt: Quia aetatem habet, ipsum interrogate. Vocaverunt ergo rursum hominem, qui fuerat cæcus, et dixerunt ei: Da gloriam Deo: nos scimus quia hic homo peccator est. Dixit ergo eis ille: Si peccator est, nescio: unum scio, quia cæcus cum esse, modo video. Dixerunt ergo illi: Quid fecit tibi? quomodo aperuit tibi oculos? Respondit eis: Dixi vobis jam, et audistis: quid iterum vultis audire? numquid et vos vultis discipuli ejus fueri? Male dixerunt ergo ei, et dixerunt: Tu discipulus illius sis: nos autem Moysi discipuli sumus. Nos scimus quia Moysi locutus est Deus: hunc autem nescimus unde sit. Respondit ille homo, et dixit eis: In hoc enim mirabile

est quia vos nescitis unde sit, et aperuit meos oculos: 31 scimus autem quia peccatores Deus non audit: sed si quis Dei cultor est, et voluntatem ejus facit, hunc 32 exaudit. A sæculo non est auditum quia quis aperuit 33 oculos cæci nati. Nisi esset hic a Deo, non poterat 34 facere quidquam. Responderunt, et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et ejecerunt eum foras.

35 Audivit Jesus quia ejecerunt eum foras: et cum invenisset eum, dixit ei: Tu credis in Filium Dei? 36 Respondit ille, et dixit: Quis est, Domine, ut credam in eum? Et dixit ei Jesus: Et vidisti eum, et qui 38 loquitur tecum, ipse est. At ille ait: Credo, Domine. 39 Et procidens adoravit eum. Et dixit Jesus: In iudicium ego in hunc mundum veni: ut qui non vident videant, et qui vident cæci fiant. Et audierunt quidam ex Pharisæis, qui cum ipso erant, et dixerunt ei: 41 Numquid et nos cæci sumus? Dixit eis Jesus: Si cæci essetis, non haberetis peccatum: nunc vero dicitis: Quia videmus. Peccatum vestrum manet.

10 Amen, amen, dico vobis: qui non intrat per ostium in ovile ovium, sed ascendit aliunde: ille fur est, et latro. Qui autem intrat per ostium, pastor est ovium. 3 Huic ostiarius aperit, et oves vocem ejus audiunt, et 4 proprias oves vocat nominatim, et educit eas. Et cum proprias oves emiserit, ante eas vadit: et oves illum 5 sequuntur, quia sciunt vocem ejus. Alienum autem non sequuntur, sed fugiunt ab eo: quia non neverunt 6 vocem alienorum. Hoc proverbium dixit eis Jesus. Illi autem non cognoverunt quid loqueretur eis.

7 Dixit ergo eis iterum Jesus: Amen, amen, dico 8 vobis, quia ego sum ostium ovium. Omnes quotquot venerunt, fures sunt, et latrones, et non audierunt eos 9 oves. Ego sum ostium. Per me si quis introierit, salvabitur: et ingredietur, et egredietur, et pascua 10 inveniet. Fur non venit nisi ut suretur, et mactet, et perdat. Ego veni ut vitam habeant, et abundantius 11 habeant. Ego sum pastor bonus. Bonus pastor animam 12 suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit: et lupus 13 rapit, et dispergit oves. Mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. 14 Ego sum pastor bonus, et cognosco meas, et cognoscunt 15 me meas. Sicut novit me Pater, et ego agnoscio Pa- 16 trem: et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient, et fieri

them, For in this it is marvellous that you know not whence he is, and he hath opened mine eyes; ³¹ and we know that sinners God doth not hear: but if a man be a server of God, and do the will of him, him he heareth. ³² From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. ³³ Unless this man were of God, he could not do anything. ³⁴ They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they did cast him forth.

³⁵ Jesus heard that they cast him forth: and when he had found him, he said to him, Dost thou believe in the son of God? ³⁶ He answered, and said, Who is he, Lord, that I may believe in him? ³⁷ And Jesus said to him, Both thou hast seen him; and he that talketh with thee, he it is. ³⁸ But he said, I believe, Lord. And falling down he adored him. ³⁹ And Jesus said to him, For judgment came I into this world: that they that see not, may see; and they that see, may become blind. ⁴⁰ And certain of the Pharisees that were with him, heard; and they said to him, Why, are we also blind? ⁴¹ Jesus said to them, If you were blind, you should not have sin: but now you say, That we see. Your sin remaineth.

Amen, amen I say to you, he that entereth not by the door into the fold of the sheep, but climbeth up another way, he is a thief and a robber. ² But he that entereth by the door, is the Pastor of the sheep. ³ To this man the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them forth. ⁴ And when he hath let forth his own sheep, he goeth before them: and the sheep follow him, because they know his voice. ⁵ But a stranger they follow not, but flee from him: because they know not the voice of strangers. ⁶ This proverb Jesus said to them. But they knew not what he spake to them.

⁷ Jesus therefore said to them again, Amen, amen I say to you, that I am the door of the sheep. ⁸ And how many soever have come, are thieves and robbers; but the sheep heard them not. ⁹ I am the door. By me if any enter, he shall be saved: and he shall go in and shall go out, and shall find pastures. ¹⁰ The thief cometh not but to steal and kill and destroy. I came that they may have life, and may have more abundantly. ¹¹ I am the good Pastor. ¹² The good Pastor giveth his life for his sheep. ¹³ But the hireling and he that is not the Pastor, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf raveneth, and disperseth the sheep. ¹⁴ And the hireling fleeth because he is a hireling: and he hath no care of the sheep. ¹⁵ I am the good Pastor: and I know mine, and mine know me. ¹⁶ As the Father knoweth me, and I know the Father: and I yield my life for my sheep. ¹⁷ And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall

be made one fold and one Pastor. ¹⁷Therefore the Father loveth me; because I yield my life, that I may take it again. ¹⁸No man taketh it away from me, but I yield it of myself; and I have power to yield it, and I have power to take it again. This commandment I received of my father.

¹⁹ A dissension rose again among the Jews for these words. ²⁰ And many of them said, He hath a devil, and is mad; why hear yon him? ²¹ Others said, These are not the words of one that hath a devil: can a devil open the eyes of blind men?

²² And the Dedication was in Jerusalem: and it was winter. ²³ And Jesus walked in the temple, in Salomon's porch. ²⁴ The Jews therefore compassed him round about, and said to him, How long doest thou hold our soul in suspense? if thou be Christ, tell us openly. ²⁵ Jesus answered them, I speak to you, and you believe not; the works that I do in the name of my Father, they give testimony of me; ²⁶ but you do not believe, because you are not of my sheep. ²⁷ My sheep hear my voice: and I know them, and they follow me. ²⁸ And I give them life everlasting: and they shall not perish for ever, and no man shall pluck them out of my hand. ²⁹ My father, that which he hath given me, is greater than all: and no man can pluck them out of the hand of my father. ³⁰ I and the Father are one.

³¹ The Jews took up stones, to stone him. ³² Jesus answered them, Many good works I have shewed you from my father, for which of those works do you stone me? ³³ The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou being a man, makest thyself God. ³⁴ Jesus answered them, Is it not written in your law, that I said, you are gods? ³⁵ If he called them gods, to whom the word of God was made, and the scripture cannot be broken: ³⁶ whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the son of God? ³⁷ If I do not the works of my father, believe me not. ³⁸ But if I do, and if you will not believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father. ³⁹ They sought therefore to apprehend him: and he went forth out of their hands.

⁴⁰ And he went again beyond Jordan into that place where John was baptizing first: and he tarried there; ⁴¹ and many came to him, and they said, That John indeed did no sign. But all things whatsoever John said of this man, were true. ⁴² And many believed in him.

And there was a certain sick man, Lazarus of Bethania, of the town of Marie and Martha her sister. ² And Marie was she that

unum ovile, et unus pastor. Propterea me diligit ¹⁷ Pater; quia ego pono animam meam, ut iterum sumam eam. Nemo tollit eam a me: sed ego pono eam a ¹⁸ meipso; et potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam. Hoc mandatum accepi a Patre meo.

Dissensio iterum facta est inter Judæos propter sermones hos. Dicebant autem multi ex ipsis: Dæmonium ²⁰ habet, et insanit: quid eum auditis? Alii dicebant: Hæc ²¹ verba non sunt dæmonium habentis: numquid dæmonium potest cæcorum oculos aperire?

Facta sunt autem Encænia in Ierosolymis: et hiems ²² erat. Et ambulabat Jesus in templo, in porticu ²³ Salomonis. Circumdederunt ergo eum Judæi, et dicebant ei: Quousque animam nostram tollis? si tu es Christus, dic nobis palam. Respondit eis Jesus: Loquor ²⁵ vobis, et non creditis: opera, quæ ego facio in nomine Patris mei, hæc testimonium perhibent de me: sed vos ²⁶ non creditis, quia non estis ex ovibus meis. Oves meæ ²⁷ vocem meam andiunt: et ego cognosco eas, et sequuntur me: et ego vitam æternam do eis: et non peribunt in ²⁸ æternum, et non rapiet eas quisquam de manu mea. Pater meus quod dedit mihi, in auctoribus est: et ²⁹ nemo potest rapere de manu Patris mei.

Ego et Pater unum sumus. Sustulerunt ergo ³⁰, ³¹ lapides Judæi, ut lapidarent eum. Respondit eis Jesus: ³² Multa bona opera ostendi vobis ex Patre meo, propter quod eorum opus me lapidatis? Responderunt ei Judæi: ³³ Do bono opere non lapidamus te, sed de blasphemia; et quia tu homo eum sis, facis te ipsum Deum. Respondit eis Jesus: Nonne scriptum est in lege vestra: quia Ego dixi, dii estis? si illos dixit deos, ad quos ³⁵ sermo Dei factus est, et non potest solvi scriptura: quem ³⁶ Pater sanctificavit, et misit in mundum, vos dicitis: Quia blasphemas: quia dixi, Filius Dei sum? Si non ³⁷ facio opera Patris mei, nolite credere mihi. Si autem ³⁸ facio: et si mihi non vultis credere, operibus credite, ut cognoscatis, et credatis quia Pater in me est, et ego in Patre. Quærebant ergo eum apprehendere: et exivit ³⁹ de manibus eorum.

Et abiit iterum trans Jordanem in eum locum, ubi ⁴⁰ erat Joannes baptizans primum; et mansit illic: et multi ⁴¹ venerunt ad eum, et dicebant: Quia Joannes quidem signum fecit nullum. Omnia autem quæcumque dixit ⁴² Joannes de hoc, vera erant. Et multi crediderunt in eum.

Erat autem quidam languens Lazarus a Bethania, de ¹¹ castello Marie et Marthæ sororis ejus. (Maria autem ²

erat, quæ unxit Dominum unguento, et extersit pedes ejus capillis suis: cuius frater Lazarus infirmabatur.)

3 Miserunt ergo sorores ejus ad eum dicentes: Domine,
4 ecce quam amas infirmatur. Audiens autem Jesus dixit eis: Infirmitas hæc non est ad mortem, sed pro
5 gloria Dei, ut glorificetur Filius Dei per eam. Dilige-
bat autem Jesus Martham, et sororem ejus Mariam, et
6 Lazarum. Ut ergo audivit quia infirmabatur, tunc
7 quidem mansit in eodem loco duobus diebus. Deinde post hæc dixit discipulis suis: Eamus in Judæam
8 iterum. Dicunt ei discipuli: Rabbi, nunc quærebant
9 te Judæi lapidare, et iterum vadis illuc? Respondit Jesus: Nonne duodecim sunt horæ diei? Si quis ambulaverit in die, non offendit, quia lucem hujus 10 mundi videt: si autem ambulaverit in nocte, offendit, 11 quia lux non est in eo. Hæc ait, et post hæc dixit eis:
Lazarus amicus noster dormit: sed vado ut a somno 12 excitem eum. Dixerunt ergo discipuli ejus: Domine, 13 si dormit, salvus erit. Dixerat autem Jesus de morte ejus: illi autem putaverunt quia de dormitione somni 14 diceret. Tunc ergo Jesus dixit eis maniferte: Lazarus 15 mortuus est: et gaudeo propter vos, ut credatis, quoniam 16 non eram ibi: sed eamus ad eum. Dixit ergo Thomas, qui dicitur Didymus, ad condiscipulos: Eamus et nos, ut moriamur cum eo.

17 Venit itaque Jesus: et invenit eum quattuor dies jam 18 in monumento habentem. (Erat autem Bethania juxta 19 Ierosolymam quasi stadiis quindecim.) Multi autem ex Judæis venerant ad Martham et Mariam, ut consolarentur eas de fratre suo. Martha ergo ut audivit quia Jesus venit, occurrit illi: Maria autem domi 21 sedebat. Dixit ergo Martha ad Jesum: Domine, si 22 fuisses hic, frater meus non fuisset mortuus: sed et nunc scio quia quæcumque poposceris a Deo; dabit tibi 23 Deus. Dieit illi Jesus: Resurget frater tuus. Dicit ei Martha; Scio quia resurget in resurrectione in novis- 25 simo die. Dixit ei Jesus: Ego sum resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet: 26 et omnis, qui vivit, et credit in me, non morietur in 27 æternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus filius Dei vivi, qui in hunc inmundum venisti.

28 Et cum hæc dixisset, abiit et vocavit Mariam sororem suam silentio, dicens: Magister adest, et vocat te. Illa 30 ut audivit, surgit cito, et venit ad eum: nondum enim venerat Jesus in castellum: sed erat adhuc in illo loco, 31 ubi occurserat ei Martha. Judæi ergo, qui erant cum ea in domo, et consolabantur eam, cum vidissent

anointed our Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to him saying, Lord, behold, he whom thou lovest, is sick. And Jesus hearing, said to them, This sickness is not to death, but for the glory of God; that the son of God may be glorified by it. And Jesus loved Martha, and her sister Mary, and Lazarus. As he heard therefore that he was sick, then he tarried in the same place two days. Then after this he saith to his Disciples, Let us go into Jewry again. The Disciples say to him, Rabbi, now the Jews sought to stone thee: and goest thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. These things he said: and after this he saith to them, Lazarus our friend sleepeth: but I go that I may raise him from sleep. His Disciples therefore said, Lord, if he sleep, he shall be safe. But Jesus spake of his death: and they thought that he spake of the sleeping of sleep. Then, therefore, Jesus said to them plainly, Lazarus is dead: and I am glad for your sake, that you may believe, because I was not there: but let us go to him. Thomas therefore, who is called Didymus, said to his condisciples, Let us also go, to die with him.

¹⁷ Jesus therefore came, and found him now having been four days in the grave. (¹⁸ And Bethania was nigh to Jerusalem about fifteen furlongs.) ¹⁹ And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. ²⁰ Martha, therefore, when she heard that Jesus was come, went to meet him: but Marie sat at home. ²¹ Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; ²² but now also I know that what things soever thou shalt ask of God, God will give thee. ²³ Jesus saith to her, Thy brother shall rise again. ²⁴ Martha saith to him, I know that he shall rise again in the resurrection, in the last day. ²⁵ Jesus said to her, I am the resurrection and the life; he that believeth in me, although he be dead, shall live: ²⁶ and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? ²⁷ She saith to him, Yea, Lord, I have believed that thou art Christ the son of God, that art come into this world.

²⁸ And when she had said these things, she went, and called Marie her sister secretly, saying, The master is come, and calleth thee. ²⁹ She, when she heard, riseth quickly, and cometh to him. ³⁰ For Jesus was not yet come into the town: but he was yet in that place where Martha had met him. ³¹ The Jews therefore that were with her in the house and did comfort her, when they saw

Mary that she rose quickly and went forth, followed her, saying, That she goeth to the grave, to weep there. ³² Mary therefore when she was come where Jesus was, seeing him, fell at his feet, and saith to him, Lord, if thou hadst been here, my brother had not died. ³³ Jesus therefore when he saw her weeping, and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself, ³⁴ and said, Where have you laid him? They say to him, Lord, come and see. ³⁵ And Jesus wept. ³⁶ The Jews therefore said, Behold how he loved him. ³⁷ But certain of them said, Could not he that opened the eyes of the blind man, make that this man should not die? ³⁸ Jesus therefore, again groaning in himself, cometh to the grave; and it was a cave: and a stone was laid over it. ³⁹ Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, now he stinketh, for he is now of four days. ⁴⁰ Jesus saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God? ⁴¹ They took therefore the stone away. And Jesus lifting his eyes upward, said, Father, I give thee thanks that thou hast heard me. ⁴² And I did know that thou dost always hear me, but for the people that standeth about, have I said it; that they may believe that thou hast sent me. ⁴³ When he had said these things, he cried with a loud voice, Lazarus, come forth. ⁴⁴ And forthwith he came forth that had been dead, bound feet and hands with winding-bands; and his face was tied with a napkin. Jesus said to them, Loose him, and let him go.

⁴⁵ Many therefore of the Jews that were come to Marie and Martha, and had seen the things that Jesus did, believed in him. ⁴⁶ And certain of them went to the Pharisees, and told them the things that Jesus did. ⁴⁷ The chief priests therefore and the pharisees gathered a council, and said, What do we, for this man doeth many signs. ⁴⁸ If we let him alone so, all will believe in him: and the Romans will come, and take away our place and nation. ⁴⁹ But one of them, named Caiphas, being the high priest of that year, said to them, You know nothing, ⁵⁰ neither do you consider that it is expedient for us that one man die for the people, and the whole nation perish not. ⁵¹ And this he said not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation: ⁵² and not only for the nation, but to gather into one the children of God that were dispersed. ⁵³ From that day therefore they devised to kill him. ⁵⁴ Jesus therefore walked no more openly among the Jews, but he went into the country beside the desert unto a city that is called Ephrem, and there he abode with his Disciples.

⁵⁵ And the Pasche of the Jews was at hand: and many of the country went up to Jeru-

Mariam quia cito surrexit, et exiit, secuti sunt eam . dicentes: Quia vadit ad monumentum, ut ploret ibi. Maria ergo, cum venisset ubi erat Jesus, videns eum, ³² cecidit ad pedes ejus, et dicit ei: Domine, si fuisses hic, non esset mortuus frater mens. Jesus ergo, ut vidiit ³³ eam plorantem, et Judæos, qui venerant eum ea, plorantes, infremuit spiritu, et turbavit seipsum, et dixit: ³⁴ Ubi posuistis eum? Dicunt ei: Domine, veni, et vide. Et lacrymatus est Jesus. Dixerunt ergo Judæi: ³⁵ ³⁶ Ecce quomodo amabat eum. Quidam autem ex ipsis ³⁷ dixerunt: Non poterat hic, qui aperuit oculos cæci nati, facere ut hic non moreretur? Jesus ergo rursum ³⁸ fremens in semetipso, venit ad monumentum: erat autem spelunca: et lapis superpositus erat ei. Ait Jesus: Tollite lapidem. Dicit ei Martha soror ³⁹ ejus, qui mortuus fuerat: Domine, jam foetet, quatri duanus est enim. Dicit ei Jesus: Nonne dixi tibi quo- ⁴⁰ niam si credideris, videbis gloriam Dei? Tulerunt ergo ⁴¹ lapidem: Jesus autem elevatis sursum oculis, dixit: Pater gratias ago tibi quoniam audisti me. Ego autem ⁴² sciebam quia semper me audis, sed propter populum, qui circumstat, dixi: ut credant quia tu me misisti. Hæc cum dixisset, voce magna clamavit: Lazare, veni ⁴³ foras. Et statim produit qui fuerat mortuus, ligatus ⁴⁴ pedes et manus institis, et facies illius sudario erat ligata. Dixit eis Jesus: Solvite eum, et sinite abiare.

Multi ergo ex Judæis, qui venerant ad Mariam et ⁴⁵ Martham, et viderant quæ fecit Jesus, crediderunt in eum. Quidam autem ex ipsis abierunt ad Pharisæos, ⁴⁶ et dixerunt eis quæ fecit Jesus. Collegerunt ergo ⁴⁷ Pontifices et Pharisæi concilium, et dicebant: Quid facimus, quia hic homo multa signa facit? Si dimittimus ⁴⁸ eum sic, omnes credent in eum: et venient Romani, et tollent nostrum locum, et gentem. Unus autem ex ⁴⁹ ipsis Caiphas nomine, cum esset Pontifex anni illius, dixit eis: Vos nescitis quidquam, nec cogitatis quia ⁵⁰ expediat vobis ut unus moriatur homo pro populo, et non tota gens pereat. Hoc autem a semei ipso non ⁵¹ dixit: sed cum esset Pontifex anni illius, prophetavit, quod Jesus moriturus erat pro gente. Et non tantum ⁵² pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum. Ab illo ergo die cogitaverunt ut ⁵³ interficerent eum. Jesus ergo jam non in palam ambulabat apud Judæos, sed abiit in regionem juxta desertum, in civitatem, quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

Proximum autem erat Pascha Judæorum: et ascen- ⁵⁵ derunt multi Ierosolymam de regione ante Pascha, ut

56 sanctificarent seipsos. Quærebant ergo Jesum: et colloquebantur ad invicem, in templo stantes: Quid putatis, quia non venit ad diem festum? Dederant autem Pontifices et Pharisæi mandatum, ut si quis cognoverit ubi sit, indicet, ut apprehendant eum.

12 Jesus ergo ante sex dies Paschæ venit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus.
 2 Fecerunt autem ei cœnam ibi: et Martha ministrabat, Lazarus vero unus erat ex discubentibus cum eo.
 3 Maria ergo accepit libram unguenti nardi pistici, pretiosi, et unxit pedes Jesu, et extersit pedes ejus capillis suis:
 4 et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, Judas Iscariotes, qui erat eum
 5 traditurus: Quare hoc unguentum non veniit trecentis
 6 denariis, et datum est egenis? Dixit autem hoc, non
 quia de egenis pertinebat ad eum, sed quia fur erat, et
 7 loculos habens, ea, quæ mittebantur, portabat. Dixit ergo Jesus: Sinite illam ut in diem sepulturæ meæ
 8 servet illud. Pauperes enim semper habetis vobiscum:
 9 me autem non semper habetis. Cognovit ergo turba multa ex Judæis quia illic est: et venerunt, non propter Jesum tantum, sed ut Lazarum viderent, quem
 10 suscitavit a mortuis. Cogitaverunt autem principes
 11 sacerdotum ut et Lazarum interficerent: quia multi propter illum abibant ex Judæis, et credebant in Jesum.
 12 In crastinum autem turba multa, quæ venerat ad diem festum, cum audissent quia venit Jesus Ierosolymam, acceperunt ramos palmarum, et processerunt obviam ei, et clamabant: Hosanna, benedictus, qui
 13 venit in nomine Domini, Rex Israel. Et invenit Jesus
 14 asellum, et sedit super eum, sicut scriptum est: Noli
 timere filia Sion: ecce rex tuus venit sedens super
 15 pullum asinæ. Hæc non cognoverunt discipuli ejus
 priimum: sed quando glorificatus est Jesus, tunc recordati sunt quia hæc erant scripta de eo: et hæc fecerunt
 16 ei. Testimonium ergo perhibebat turba, quæ erat cum eo quando Lazarum vocavit de monumento, et suscitavit
 17 eum a mortuis. Propterea et obviam venit ei turba:
 18 quia audierunt eum fecisse hoc signum. Pharisæi ergo
 dixerunt ad seme tipsos: Videlis quia nihil proficimus?
 Ecce inmundus totus post eum abiit.
 20 Erant autem quidam Gentiles ex his, qui ascenderant
 21 ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaïda Galilææ, et rogabant
 22 eum, dicentes: Domine, volumus Jesum videre. Venit
 23 Philippus, et dicit Andream: Andreas rursum et Philippus
 24 dixerunt Jesu. Jesus autem respondit eis, dicens:
 Venit hora, ut clarificetur Filius hominis. Amen,

salem before the Pasche to sanctify themselves. ⁵⁶ They sought Jesus therefore: and they communed one with another, standing in the temple, What think you, in that he is not come to the festival day? And the chief Priests and Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

Jesus therefore six days before the Pasche came to Bethania, where Lazarus was, that had been dead, whom Jesus raised. ² And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. ³ Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled of the odour of the ointment. ⁴ One therefore of his disciples, Judas Iscariote, he that was to betray him, said, ⁵ Why was not this ointment sold for three-hundred pence, and given to the poor? ⁶ And he said this, not because he cared for the poor: but because he was a thief, and having the purse, carried the things that were put in. ⁷ Jesus therefore said, Let her alone that she may keep it for the day of my burial. ⁸ For the poor you have always with you: but me you shall not have always. ⁹ A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus only, but that they might see Lazarus, whom he raised from the dead. ¹⁰ But the chief Priests desired for to kill Lazarus also: ¹¹ because many for him of the Jews went away, and believed in Jesus.

¹² And on the morrow a great multitude that was come to the festival day, when they had heard that Jesus cometh to Jerusalem: ¹³ they took the boughs of palms, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of our Lord, the king of Israel. ¹⁴ And Jesus found a young ass, and sate upon it, as it is written, ¹⁵ Fear not, daughter of Sion: behold, thy king cometh, sitting upon an ass's colt. ¹⁶ These things his disciples did not know at the first: but when Jesus was glorified, then they remembered that these things had been written of him, and these things they did to him. ¹⁷ The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. ¹⁸ For therefore also the multitude came to meet him, because they heard that he had done this sign. ¹⁹ The Pharisæes therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after him.

²⁰ And there were certain Gentiles of them that came up to adore in the festival day. ²¹ These therefore came to Philippe who was of Bethsaïda of Galilee, and desired him, saying, Sir, we are desirous to see Jesus. ²² Philippe cometh, and telleth Andrew, Agnus Andrew and Philippe told Jesus. ²³ But Jesus answered them, saying, The hour is come, that the Son of man shall be glorified. ²⁴ Amen, amen I say to you, unless the grain

of wheat falling into the ground, die, itself remaineth alone; but if it die, it bringeth much fruit. ²⁵ He that loveth his life, shall lose it: and he that hateth his life in this world, doth keep it to life everlasting. ²⁶ If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my father will honour him. ²⁷ Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore came I into this hour. ²⁸ Father, glorify thy name. A voice therefore came from heaven, Both I have glorified it, and again I will glorify it. ²⁹ The multitude therefore that stood and had heard, said that it thundered. Others said, An Angel spake to him. ³⁰ Jesus answered, and said, This voice came not for me, but for your sake. ³¹ Now is the judgment of the world: now the Prince of this world shall be cast forth. ³² And I, if I be exalted from the earth, will draw all things to myself. (³³ And this he said, signifying what death he should die.) ³⁴ The multitude answered him, We have heard out of the law, that Christ abideth forever: and how sayest thou, The Son of man must be exalted? Who is this Son of man? ³⁵ Jesus therefore said to them, Yet a little while, the light is among you. Walk whiles you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. ³⁶ Whiles you have the light, believe in the light, that you may be the children of light. These things Jesus spake, and he went away, and hid himself from them.

³⁷ And whereas he had done so many signs before them, they believed not in him: ³⁸ that the saying of Esay the Prophet might be fulfilled, which he said, *Lord, who hath believed the hearing of us? and the arm of our Lord to whom hath it been revealed?* ³⁹ Therefore they could not believe, because Esay said again, ⁴⁰ *He hath blinded their eyes, and indurated their heart: that they may not see with their eyes, nor understand with their heart, and be converted, and I heal them.* ⁴¹ These things said Esanie, when he saw his glory, and spake of him. ⁴² But yet of the Princes also many believed in him: but for the Pharisees they did not confess, that they might not be cast out of the synagogue; ⁴³ for they loved the glory of men, more than the glory of God.

⁴⁴ But Jesus cried, and said, He that believeth in me, doth not believe in me, but in him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I a light am come into this world: that every one which believeth in me, may not remain in the darkness. ⁴⁷ And if any man hear my words, and keep them not: I do not judge him; for I came not to judge the world, but to save the world. ⁴⁸ He that despiseth me, and receiveth not

amen, dico vobis, nisi granum frumenti, cadens in terram, mortuum fuerit, ipsum solum manet: si autem ²⁵ mortuum fuerit, multum fructum assert. Qui amat animam suam, perdet eam: et qui odit animam suam in hoc mundo, in vitam æternam custodit eam. Si ²⁶ quis mihi ministrat, me sequatur: et ubi sum ego, illuc et minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus. Nunc anima mea tur- ²⁷ bata est. Et quid dicam? Pater, salvifica me ex hac hora. Sed propterea veni in horam hanc. Pater, ²⁸ clarifica nomen tuum. Venit ergo vox de cœlo: Et clarificavi, et iterum clarificabo. Turba ergo, quæ ²⁹ stabat, et audierat, dicebat tonitruum esse factum. Alii dicebant: Angelus ei locutus est. Respondit ³⁰ Jesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc judicium est mundi: nunc princeps ³¹ hujus mundi ejicietur foras. Et ego si exaltatus fuero ³² a terra, omnia trahiam ad meipsum. (Hoc autem dice- ³³ bat, significans qua morte esset moriturus.) Respondit ³⁴ ei turba: Nos audivimus ex lege, quia Christus manet in æternum: et quomodo tu dieis, Oportet exaltari Filium hominis? Quis est iste Filius hominis? Dixit ³⁵ ergo eis Jesus: Adhuc modicum, lumen in vobis est. Ambulate dum lucem habetis, ut non vos tenebrae comprehendant: et qui ambulat in tenebris, nescit quo vadat. Dum lucem habetis, credite in lucem, ut filii ³⁶ lucis sitis. Hæc locutus est Jesus: et abiit, et abscondit se ab eis.

Cum autem tanta signa fecisset coram eis, non ³⁷ credebant in eum: ut sermo Isaiæ prophetæ implere- ³⁸ tur, quem dixit: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est? Propterea non ³⁹ poterant credere, quia iterum dixit Isaias: Excæcavit ⁴⁰ oculos eorum, et induravit eorū cor, ut non videant oculis, et non intelligant corde, et convertantur, et sanem eos. Hæc dixit Isaias, quando vidit gloriam ⁴¹ ejus, et locutus est de eo. Veruntamen et ex princi- ⁴² pibus multi crediderunt in eum: sed propter Pharisæos non confitebantur, ut e synagoga non ejicerentur. Dilexerunt enim gloriam hominum magis, quam ⁴³ gloriam Dei.

Jesus autem clamavit, et dixit: Qui credit in me, ⁴⁴ non credit in me, sed in eum, qui misit me. Et qui ⁴⁵ videt me, videt eum, qui misit me. Ego lux in mun- ⁴⁶ dum veni: ut omnis, qui credit in me, in tenebris non maneat. Et si quis audierit verba mea, et non custo- ⁴⁷ dierit, ego non judico eum: non enim veni ut judicem mundum, sed ut salvificem mundum. Qui spernit me, ⁴⁸

et non accipit verba mea, habet qui judicet eum: sermo, quem locutus sum, ille judicabit eum in novissimo die.
 49 Quia ego ex meipso non sum locutus, sed qui misit me Pater, ipse mihi mandatum dedit quid dicam, et quid loquar. Et scio quia mandatum ejus vita æterna est. Quæ ergo ego loquor, sicut dixit mihi Pater, sic loquor.

13 Ante diem festum paschæ, sciens Jesus quia venit hora ejus ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor, 2 ut traderet eum Judas Simonis Iscariotæ: sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit, et 4 ad Deum vadit: Surgit a cœna, et ponit vestimenta 5 sua: et cum accepisset linteum, præcinxit se. Deinde mittit aquam in pelvum, et cœpit lavare pedes discipu- 6 lorum, et extergere linteum, quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, 7 tu mihi lavas pedes? Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo, scies autem postea. 8 Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non lavero te, non habebis 9 partem mecum. Dicit ei Simon Petrus: Domine, non 10 tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non 11 omnes. Sciebat enim quisnam esset qui traderet eum: propterea dixit: non estis mundi omnes.

12 Postquam ergo lavit pedes corum, et accepit vestimenta sua, cum recubuisse iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me, Magister, et 14 Domine: et bene dicitis: sum etenim. Si ergo lavi pedes vestros, Dominus et Magister: et vos debetis alter 15 alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis. 16 Amen, amen, dico vobis: Non est servus major Domino suo: neque apostolus maior est eo, qui misit illum. Si haec scitis, beati eritis si feceritis ea. 18 Non de omnibus vobis dico: ego scio quos elegerim: sed ut adiunplatur Scriptura: Qui manducat mecum 19 panem, levabit contra me calcaneum suum. Amodo dico vobis, priusquam fiat: ut cum factum fuerit crea- 20 datus, quia ego sum. Amen, amen, dico vobis: Qui accipit si quem inisero, me accipit: qui autem me accipit, accipit eum qui me misit.

21 Cum haec dixisset Jesus, turbatus est spiritu: et protinus et, et dixit: Amen, amen, dico vobis: Quia 22 unus ex vobis tradet me. Aspiciebant ergo ad invicem

my words, hath that judgeth him; the word that I have spoken, that shall judge him in the last day. ⁴⁹ Because of myself I have not spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak. ⁵⁰ And I know that his commandment is life everlasting. The things therefore that I speak: as the Father said to me, so do I speak.

And before the festival day of Pasche, Jesus knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. ² And when supper was done, whereas the devil now had put into the heart of Judas Iscariote, the son of Simon, to betray him: ³ knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God: ⁴ he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. ⁵ After that, he put water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. ⁶ He cometh therefore to Simon Peter. And Peter saith to him, Lord, doest thou wash my feet? ⁷ Jesus answered and said to him, That which I do, thou knowest not now, hereafter thou shalt know. ⁸ Peter saith to him, Thou shalt not wash my feet for ever. Jesus answered him, If I wash thee not, thou shalt not have part with me. ⁹ Simon Peter saith to him, Lord, not only my feet, but also hands, and head. ¹⁰ Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. ¹¹ For he knew who he was that would betray him, therefore he said, You are not clean all.

¹² Therefore, after he had washed their feet, and taken his garments, being set down, again he said to them, Know you what I have done to you? ¹³ You call me, Master, and Lord: and you say well, for I am so. ¹⁴ If then I have washed your feet, Lord and Master, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that as I have done to you, so you do also. ¹⁶ Amen, amen I say to you, a servant is not greater than his lord, neither is an apostle greater than he that sent him. ¹⁷ If you know these things, you shall be blessed if you do them. ¹⁸ I spenk not of you all: I know whom I have chosen. But that the scripture may be fulfilled, *He that eateth bread with me, shall lift up his heel against me.* ¹⁹ From this time I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. ²⁰ Amen, amen I say to you, he that receiveth any that I send, receiveth me: and he that receiveth me, receiveth him that sent me.

²¹ When Jesus had said these things, he was troubled in spirit, and he protested, and said: Amen, amen I say to you: that one of you shall betray me. ²² The disciples there-

ore looked one upon another, doubting of whom he spake. ²³ There was therefore one of his disciples leaning in the bosom of Jesus, he whom Jesus loved. ²⁴ Therefore Simon Peter beckoneth to him, and said to him, Who is it of whom he speaketh? ²⁵ He therefore leaning upon the breast of Jesus, saith to him, Lord, who is he? ²⁶ Jesus answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot, Simon's son. ²⁷ And after the morsel, then Satan entered into him. And Jesus saith to him, That which thou doest, do it quickly. ²⁸ But no man knew of those that sat at table, to what purpose he said this unto him. ²⁹ For certain thought, because Judas had the purse, that Jesus had said to him, Buy those things which are needful for us to the festival day: or that he should give something to the poor. ³⁰ He therefore having received the morsel, incontinent went forth. And it was night.

³¹ When he therefore was gone forth, Jesus said, Now the Son of man is glorified, and God is glorified in him. ³² If God be glorified in him, God also will glorify him in himself, and incontinent will he glorify him. ³³ Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews, Whither I go, you cannot come: to you also I say now. ³⁴ A new commandment I give to you, That you love one another: as I have loved you, that you also love one another. ³⁵ In this all men shall know that you are my disciples, if you have love one to another. ³⁶ Simon Peter saith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not now follow me, but hereafter thou shalt follow. ³⁷ Peter saith to him, Why cannot I follow thee now? I will yield my life for thee. ³⁸ Jesus answered him, Thy life wilt thou yield for me? Amen, amen I say to thee, the cock shall not crow, until thou deny me thrice.

Let not your heart be troubled. You believe in God, believe in me also. ² In my father's house there be many mansions. If not, I would have told you: because I go to prepare you a place. ³ And if I go, and prepare you a place: I come again and will take you to myself, that where I am, you also may be. ⁴ And whither I go you know, and the way you know.

⁵ Thomas saith to him, Lord, we know not whither thou goest: and how can we know the way? ⁶ Jesus saith to him, I am the way, and the verity, and the life. No man cometh to the Father, but by me. ⁷ If you had known me, my father also certes you had known: and from henceforth you shall know him, and you have seen him.

⁸ Philippe saith to him, Lord, shew us the Father, and it sufficeth us. ⁹ Jesus saith to him, So long time I am with you: and have you not known me? Philippe, he that seeth

discipuli, hæsitanter de quo diceret. Erat ergo recumbens unus ex discipulis ejus in sinu Jesu, quem diligebat Jesus. Innuit ergo huic Simon Petrus, et dixit ei: ²⁴ Quis est, de quo dicit? Itaque cum recubuisse illus ²⁵ supra pectus Jesu, dicit ei: Domine quis est? Respondit ²⁶ Jesus: Ille est, cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Judæ Simonis Iscariotæ. Et post buccellam, introivit in eum Satanas. Et dixit ²⁷ ei Jesus: Quod facis, fac citius. Hoc autem nemo ²⁸ scivit discubentium ad quid dixerit ei. Quidam ²⁹ enim putabant, quia loculos habebat Judas, quod dixisset ei Jesus: Eme ea, quæ opus sunt nobis ad diem festum; aut egenis ut aliquid daret. Cum ergo ³⁰ accepisset ille buccellam, exivit continuo. Erat autem nocte.

Cum ergo exisset, dixit Jesus: Nunc clarificatus est ³¹ filius hominis: et Deus clarificatus est in eo. Si Deus ³² clarificatus est in eo, et Deus clarificabit eum in semetipso: et continuo clarificabit eum. Filioli, adhuc ³³ modicum vobiscum sum. Quæreris me, et sicut dixi Judæis, Quo ego vado, vos non potestis venire, et vobis dieo modo. Mandatum novum do vobis? Ut diligatis ³⁴ invicem, sicut dilexi vos, ut et vos diligatis invicem. In hoc cognoscet omnes quia discipuli mei estis, si ³⁵ dilectionem habueritis ad invicem. Dicit ei Simon ³⁶ Petrus: Domine, quo vadis? Respondit Jesus: Quo ego vado, non potes me modo sequi: sequeris autem postea. Dicit ei Petrus: Quare non possum te sequi ³⁷ modo? animam meam pro te ponam. Respondit ei ³⁸ Jesus: Animam tuam pro me pones? Amen, amen, dico tibi: Non cantabit gallus, donec ter me neges.

Non turbetur cor vestrum. Creditis in Deum, et in ¹⁴ me credite: in domo Patris mei mansiones multæ sunt: ² si quo minus, dixissem vobis: quia vado parare vobis locum. Et si abiero, et præparavero vobis locum: ³ iterum venio, et accipiam vos ad me ipsum, ut ubi sum ego, et vos sitis. Et quo ego vado seitis, et viam ⁴ scitis.

Dicit ei Thomas: Domine, nescimus quo vadis: et ⁵ quomodo possumus viam scire? Dicit ei Jesus: Ego ⁶ sum via, et veritas, et vita: nemo venit ad Patrem, nisi per me. Si cognovissetis me, et Patrem meum utique ⁷ cognovissetis: et amodo cognoscetis eum, et vidistis eum.

Dicit ei Philippus: Domine, ostende nobis Patrem, ⁸ et sufficit nobis. Dicit ei Jesus: Tanto tempore ⁹ vobiscum sum: et non cognovistis me? Philippe, qui videt me, videt et Patrem. Quomodo tu dicis: Ostende

10 nobis Patrem? Non creditis quia ego in Patre, et Pater in me est? Verba, quæ ego loquor vobis, a meipso non loquor. Pater autem in me manens, ipse 11 facit opera. Non creditis quia ego in Patre, et Pater 12 in me est? Alioquin propter opera ipsa credite. Amen, amen, dico vobis: qui credit in me, opera, quæ ego facio, et ipse faciet, et majora horum faciet: quia ego 13 ad Patrem vado. Et quodcumque petieritis Patrem in nomine meo, hoc faciam: ut glorificetur Pater in Filio. 14 Si quid petieritis me in nomine meo, hoc faciam. 15, 16 Si diligitis me: mandata mea servate. Et ego rogabo Patrem, et alium Paracletum dabit vobis, ut 17 maneat vobiscum in æternum. Spiritum veritatis, quem mundus non potest accipere, quia non videt eum, nec scit eum: vos autem cognoscetis eum: quia 18 apud vos manebit, et in vobis erit. Non relinquam 19 vos orphanos: veniam ad vos. Adhuc modicum: et mundus me jam non videt. Vos autem videtis me: 20 quia ego vivo, et vos vivetis. In illo die vos cognoscetis, quia ego sum in Patre meo, et vos in me, et ego 21 in vobis. Qui habet mandata mea, et servat ea, ille est, qui diligit me. Qui autem diligit me, diligetur a Patre meo, et ego diligam eum, et manifestabo ei meipsum.

22 Dicit ei Judas, non ille Iscariotes: Domine, quid factum est, quia manifestatus es nobis te ipsum, et 23 non mundo? Respondit Jesus, et dixit ei: Si quis diligit me, sermonem meum servabit, et Pater meus diligit eum, et ad eum veniemus, et mansionem apud 24 eum faciemus: qui non diligit me, sermones meos non servat. Et sermonem quem audistis, non est meus: 25 sed ejus, qui misit me, Patris. Hæc locutus sum vobis, 26 apud vos manens. Paracletus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggesteret vobis omnia, quæcumque dixerim 27 vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turpatur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater 29 major me est. Et nunc dixi vobis prius quam fiat: 30 ut cuin factum fuerit, credatis. Jam non multa loquar vobiscum: venit enim princeps mundi hujus, et in me 31 non habet quidquam. Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio. Surgite, camus hinc.

15 Ego sum vitis vera: et Pater meus agricola est. 2 Oinnem palmitem in me non serentem fructum, tollet

me, seeth the Father also. How sayest thou, Shew us the father? ¹⁰ Dost thou not believe that I am in the Father, and the Father in me? The words that I speak to you, of myself I speak not. But my father that abideth in me, he doeth the works. ¹¹ Believe you not, that I am in the Father, and the Father in me? Otherwise, for the works themselves believe. ¹² Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do: and greater than these shall he do, ¹³ because I go to the Father: and whatsoever you shall ask in my name, that will I do: that the Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, that will I do. ¹⁵ If you love me, keep my commandments. ¹⁶ And I will ask the father, and he will give you another Paraclete, that he may abide with you for ever, ¹⁷ the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but you know him: because he shall abide with you, and shall be in you. ¹⁸ I will not leave you orphans: I will come to you. ¹⁹ Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. ²⁰ In that day you shall know that I am in my father, and you in me, and I in you. ²¹ He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my father: and I will love him, and will manifest myself to him.

²² Judas saith to him, not that Iscariote, Lord, what is done, that thou wilt manifest thyself to us, and not to the world? ²³ Jesus answered, and said to him, If any one love me, he will keep my word, and my father will love him, and we will come to him, and will make abode with him. ²⁴ He that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but his that sent me, the Father's. ²⁵ Thesō things have I spoken to you abiding with you. ²⁶ But the Paraclete, the holy Ghost, whom the Father will send in my name, he shall teach you all things, and suggest unto you all things whatsoever I shall say to you. ²⁷ Peace I leave to you, my peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor fear. ²⁸ You have heard that I said to you, I go and I come to you. If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. ²⁹ And now I have told you before it come to pass: that when it shall come to pass, you may believe. ³⁰ Now I will not speak many things with you; for the prince of this world cometh, and in me he hath not anything. ³¹ But that the world may know that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

I am the true vine: and my father is the husbandman. ² Every branch in me, not bearing fruit, he will take it away: and

every one that beareth fruit, he will purge it, that it may bring more fruit. ³ Now you are clean for the word which I have spoken to you. ⁴ Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so you neither, unless you abide in me. ⁵ I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. ⁶ If any abide not in me, he shall be cast forth as the branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. ⁷ If you abide in me, and my words abide in you: you shall ask what thing soever you will, and it shall be done to you. ⁸ In this my father is glorified: that you bring very much fruit, and become my Disciples. ⁹ As my father hath loved me, I also have loved you. Abide in my love. ¹⁰ If you keep my precepts, you shall abide in my love: as I also have kept my father's precepts, and do abide in his love. ¹¹ These things I have spoken to you, that my joy may be in you, and your joy may be filled. ¹² This is my precept, that you love one another, as I have loved you. ¹³ Greater love than this no man hath, that a man yield his life for his friends. ¹⁴ You are my friends, if you do the things that I command you. ¹⁵ Now I call you not servants: for the servant knoweth not what his lord doeth. But you I have called friends: because all things whatsoever I heard of my father, I have notified unto you. ¹⁶ You chose not me, but I chose you: and have appointed you: that you go, and bring fruit: and your fruit abide: that whatsoever you ask the father in my name, he may give it you. ¹⁷ These things I command you, that you love one another.

¹⁸ If the world hate you: know ye that it hath hated me before you. ¹⁹ If you had been of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. ²⁰ Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, you also will they persecute. If they have kept my word, your's also will they keep. ²¹ But all these things they will do to you for my name sake: because they know not him that sent me. ²² If I had not come, and spoken to them, they should not have sin: but now they have no excuse of their sin. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done among them works that no other man hath done, they should not have sin: but now both they have seen, and they do hate both me and my Father. ²⁵ But that the word may be fulfilled, which is written in their law: *That they hated me gratis.* ²⁶ But when the Paraclete cometh whom I will send you from the Father, the Spirit of truth, which proceedeth from the

cum: et omnem, qui fert fructum, purgabit eum, ut fructum plus afferat. Jam vos mundi estis propter ³ sermonem, quem locutus sum vobis. Manete in me: ⁴ et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet ⁵ in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit: ⁶ mittetur foras sicut palmes, et arescat, et colligent eum, et in ignem mittent, et ardet. Si manseritis in me, et ⁷ verba mea in vobis manserint: quodcumque volueritis petetis, et fiet vobis. In hoc clarificatus est Pater ⁸ meus, ut fructum plurimum afferatis, et efficiamini mei discipuli. Sicut dilexit me Pater, et ego dilexi ⁹ vos. Manete in dilectione mea. Si præcepta mea ¹⁰ servaveritis, manebitis in dilectione mea, sicut et ego Patris mei præcepta servavi, et maneo in ejus dilectione. Hæc locutus sum vobis, ut gaudium meum in vobis sit, ¹¹ et gaudium vestrum impleatur. Hoc est præceptum ¹² meum, ut diligatis invicem, sicut dilexi vos. Majorem ¹³ hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Vos amici mei estis, si feceritis ¹⁴ quæ ego præcipio vobis. Jam non dicam vos servos: ¹⁵ quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos: quia omnia quæcumque audivi a Patre meo, nota feci vobis. Non vos me elegistis: sed ego ¹⁶ elegi vos, et posui vos ut eatis, et fructum afferatis, et fructus vester maneat: ut quodcumque petieritis Patrem in nomine meo, det vobis. Hæc mando vobis, ut ¹⁷ diligatis invicem.

Si mundus vos odit; scitote quia me priorem vobis ¹⁸ odio habuit. Si de mundo fuissetis: mundus quod ¹⁹ suum erat diligenter: quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus. Mementote sermonis mei, quem ego dixi vobis: Non ²⁰ est servus major domino suo. Si me persecuti sunt, et vos consequentur: si sermonem meum servaverunt, et vestrum servabunt. Sed hæc omnia facient vobis ²¹ propter nomen meum: quia nesciunt cum, qui misit me. Si non venissem, et locutus suissem eis, peccatum ²² non haberent: nunc autem excusationem non habent de peccato suo. Qui me odit: et Patrem meum odit. ²³ Si opera non fecissem in eis, quæ nemo alias fecit, ²⁴ peccatum non haberent: nunc autem et viderunt, et oderunt, et me, et Patrem meum. Sed ut adimpleatur ²⁵ sermo, qui in lege eorum scriptus est: Quia odio habuerunt me gratis. Cum autem venerit Paracletus, ²⁶ quem ego mittam vobis a Patre, spiritum veritatis, qui

a Patre procedit, ille testimonium perhibebit de me:
27 et vos testimonium perhibebitis, quia ab initio mecum
estis.

16 Hæc locutus sum vobis, ut non scandalizemini.
2 Absque synagogis facient vos: sed venit hora, ut omnis,
qui interficit vos, arbitretur obsequium se præstare Deo.
3 Et hæc facient vobis, quia non neverunt Patrem, neque
4 me. Sed hæc locutus sum vobis: ut cum venerit hora,
5 eorum reminiscamini, quia ego dixi vobis. Hæc autem
vobis ab initio non dixi, quia vobiscum eram. Et nunc
6 vado ad eum, qui misit me; et nemo ex vobis inter-
rogat me, Quo vadis? Sed quia hæc locutus sum
7 vobis, tristitia implevit cor vestrum. Sed ego veritatem
dico vobis: expedit vobis ut ego vadam: si enim non
abiero, Paracletus non veniet ad vos: si autem abiero,
8 mittam eum ad vos. Et cum venerit ille, arguet
mundum de peccato, et de justitia, et de judicio.
9 De peccato quidem: quia non crediderunt in me.
10 De justitia vero: quia ad Patrem vado; et jam non
11 videbitis me. De judicio autem: quia princeps hujus
12 mundi jam judicatus est. Adhuc multa habeo vobis
13 dicere: sed non potestis portare modo. Cum autem
venerit ille Spiritus veritatis, docebit vos omnem veri-
tatem: non enim loquetur a semetipso: sed quæcumque
audiet loquetur, et quæ ventura sunt annunciat vobis.
14 Ille me clarificabit: quia de meo accipiet, et annunciat
15 vobis. Omnia quæcumque habet Pater, mea sunt.
Propterea dixi: quia de meo accipiet, et annunciat
16 vobis. Modicum, et jam non videbitis me, et iterum
modicum, et videbitis me, quia vado ad Patrem.
17 Dixerunt ergo ex discipulis ejus ad invicem: Quid
est hoc, quod dicit nobis: Modicum, et non videbitis
me, et iterum modicum, et videbitis me, et quia vado
18 ad Patrem? Dicebant ergo: Quid est hoc, quod dicit;
19 Modicum? nescimus quid loquitur. Cognovit autem
Jesus, quia volebant eum interrogare, et dixit eis: De
hoc queritis inter vos quia dixi, Modicum, et non
videbitis me, et iterum modicum, et videbitis me.
20 Amen, amen, dico vobis: quia plorabitis et flebitis vos,
mundus autem gaudebit: vos autem contristabimini,
21 sed tristitia vestra vertetur in gaudium. Mulier cum
parit, tristitia habet, quia venit hora ejus: cum autem
pepererit puerum, jam non meminit pressuræ propter
22 gaudium: quia natus est homo in mundum. Et vos
igitur nunc quidem tristitiam habetis, iterum autem
videbo vos, et gaudebit cor vestrum: et gaudium
23 vestrum nemo tolleret a vobis. Et in illo die me non
rogabitis quidquam. Amen, amen, dico vobis: si quid

Father, he shall give testimony of me: ²⁷ and
you shall give testimony, because you are
with me from the beginning.

These things have I spoken to you, that
you be not scandalized. ² Out of the syna-
gogues they will cast you: but the hour
cometh, that every one which killeth you,
shall think that he doeth service to God.
³ And these things they will do to you: be-
cause they have not known the Father, nor
me. ⁴ But these things I have spoken to
you: that when the hour shall come, you
may remember them, that I told you. ⁵ But
I told you not these things from the be-
ginning, because I was with you. And now
I go to him that sent me, and none of you
asketh me, Whither goest thou? ⁶ But be-
cause I have spoken these things to you,
sorrow hath filled your heart. ⁷ But I tell
you the truth: it is expedient for you that I
go. For if I go not, the Paraclete shall not
come to you: but if I go, I will send him to
you. ⁸ And when he is come, he shall argue
the world of sin, and of justice, and of judg-
ment. ⁹ Of sin: because they believe not in
me. ¹⁰ But of justice: because I go to the
Father: and now you shall not see me;
¹¹ and of judgment: because the prince of
this world is now judged. ¹² Yet many things
I have to say to you, but you cannot bear
them now. ¹³ But when he, the Spirit of
truth cometh, he shall teach you all truth;
for he shall not speak of himself: but what
things soever he shall hear, he shall speak;
and the things that are to come he shall shew
you. ¹⁴ He shall glorify me: because he shall
receive of mine, and shall shew to you.
¹⁵ All things whatsoever the Father hath, be
mine. Therefore I said, that he shall receive
of mine, and shall shew to you. ¹⁶ A little
while, and now you shall not see me: and
again a little while, and you shall see me:
because I go to the Father.

¹⁷ Some therefore of his disciples said one
to another, What is this that he saith to us:
A little while, and you shall not see me: and
again a little while, and you shall see me, and
because I go to the Father? ¹⁸ They said
therefore, What is this that he saith, A little
while? we know not what he spaketh.
¹⁹ And Jesus knew, that they would ask him:
and he said to them, Of this you do question
among yourselves, because I said to you, A
little while, and you shall not see me: and
again a little while, and you shall see me.
²⁰ Amen, amen I say to you, that you shall weep,
and lament, but the world shall rejoice: and
you shall be made sorrowful, but your sorrow
shall be turned into joy. ²¹ A woman when
she travaileth, hath sorrow, because her hour
is come: but when she hath brought forth
the child, now she remembeth not the
anguish for joy, that a man is born into the
world. ²² And you therefore, now indeed
you have sorrow, but I will see you again,
and your heart shall rejoice: and your joy
no man shall take from you. ²³ And in that
day me you shall not ask anything. Amen,
amen I say to you, if you ask the Father

anything in my name, he will give it you. ²¹ Until now you have not asked anything in my name. Ask, and you shall receive: that your joy may be full. ²² These things in proverbs I have spoken to you. The hour cometh when in proverbs I will no more speak to you, but plainly of the Father I will shew you. ²³ In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. ²⁴ For the Father himself loveth you, because you have loved me, and have believed that I came forth from God. ²⁵ I came forth from the Father, and came into the world: again I leave the world, and I go to the Father.

²⁶ His disciples say to him, Behold now thou speakest plainly, and sayest no proverb. ²⁷ Now we know that thou knowest all things, and thou needest not that any man ask thee: in this we believe that thou camest forth from God. ²⁸ Jesus answered them, Now do you believe? ²⁹ Behold the hour cometh, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone: and I am not alone, because the Father is with me. ³⁰ These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

These things spake Jesus: and lifting up his eyes into heaven, he said, Father, the hour is come, glorify thy son, that thy son may glorify thee. ² As thou hast given him power over all flesh, that all which thou hast given him, to them he may give life everlasting. ³ And this is life everlasting, that they know thee, the only true God, and whom thou hast sent, Jesus Christ. ⁴ I have glorified thee upon the earth: I have consummated the work which thou gavest me to do: ⁵ and now glorify thou me O Father with thyself, with the glory which I had before the world was, with thee. ⁶ I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. ⁷ Now they have known that all things which thou gavest me, are from thee: ⁸ because the words which thou gavest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me. ⁹ For them do I pray: not for the world do I pray, but for them whom thou hast given me: ¹⁰ because they be thine: and all my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee. ¹¹ Holy father, keep them in thy name, whom thou hast given me: that they may be one, as also we. ¹² When I was with them, I kept them in thy name. Those whom thou gavest me, have I kept: and none of them perished, but the son of perdition, that the scripture may be fulfilled. ¹³ And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. ¹⁴ I have given them thy word, and the world

petieritis Patrem in nomine meo, dabit vobis. Usque ²⁴ modo non petistis quidquam in nomine meo: Petite, et accipietis, ut gaudium vestrum sit plenum. Hæc ²⁵ in proverbiis locutus sum vobis. Venit hora cum jam non in proverbiis loquar vobis, sed palam de Patre annunciaro vobis. In illo die in nomine meo petetis: ²⁶ et non dico vobis quia ego rogabo Patrem de vobis: ipse enim Pater amat vos, quia vos me amastis, et ²⁷ credidistis, quia ego a Deo exivi. Exivi a Patre, et ²⁸ veni in mundum: iterum relinquo mundum, et vado ad Patrem.

Dicunt ei discipuli ejus: Ecce nunc palam loqueris, ²⁹ et proverbium nullum dicis. Nunc scimus quia scis ³⁰ omnia, et non opus est tibi ut quis te interroget: in hoc credimus quia a Deo existi. Respondit eis Jesus: ³¹ Modo creditis? Ecce venit hora, et jam venit, ut ³² dispergarni unusquisque in propria, et me solum relinquatis: et non sum solus, quia pater mecum est. Hæc locutus sum vobis, ut in me pacem habeatis. ³³ In mundo pressuram habebitis: sed confidite, ego vici mundum.

Hæc locutus est Jesus: et sublevatis oculis in cœlum, ¹⁷ dixit: Pater, venit hora, clarifica filium tuum, ut filius tuus clarificet te: sicut dedisti ei potestatem omnis carnis, ² ut omne, quod dedisti ei, det eis vitam æternam. Hæc ³ est autem vita æterna: ut cognoscant te, solum Deum verum, et quem misisti Jesum Christum. Ego te ⁴ clarificavi super terram: opus consummavi, quod dedisti mihi ut faciam: et nunc clarifica me tu, Pater, ⁵ apud temetipsum, claritate, quam habui prius quam mundus esset, apud te. Manifestavi nomen tuum ⁶ hominibus, quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti: et sermonem tuum servaverunt. Nunc cognoverunt quia omnia, quæ dedisti mihi, abs ⁷ te sunt: quia verba, quæ dedisti mihi, dedi eis: et ipsi ⁸ acceperunt, et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Ego pro eis rogo: ⁹ Non pro mundo rogo, sed pro his, quos dedisti mihi: quia tui sunt: et mea omnia tua sunt, et tua mea sunt: ¹⁰ et clarificatus sum in eis: et jam non sum in mundo, ¹¹ et hi in mundo sunt, et ego ad te venio. Pater sancte, serva eos in nomine tuo, quos dedisti mihi, ut sint unum, sicut et nos. Cum essem cum eis, ego servabam ¹² eos in nomine tuo. Quos dedisti mihi, custodivi: et nemo ex eis periiit, nisi filius perditionis, ut Scriptura impletatur. Nunc autem ad te venio: et hæc loquor ¹³ in mundo, ut habeant gaudium meum impletum in semetipsis. Ego dedi eis sermonem tuum, et mundus ¹⁴

15 eos odio habuit, quia non sunt de mundo, sicut ego
 15 non sum de mundo. Non rogo ut tollas eos de mundo,
 16 sed ut serves eos a malo. De mundo non sunt, sicut
 17 et ego non sum de mundo. Sanctifica eos in veritate.
 18 Sermo tuus veritas est. Sicut tu me misisti in mun-
 19 dum, et ego misi eos in mundum. Et pro eis ego
 20 sanctifico meipsum: ut sint et ipsi sanctificati in
 20 veritate. Non pro eis autem rogo tantum, sed et pro
 21 eis, qui credituri sunt per verbum eorum in me: ut
 22 omnes unum sint, sicut tu Pater in me, et ego in te, ut
 22 et ipsi in nobis unum sint: ut credat mundus, quia tu
 23 me misisti. Et ego claritatem, quam dedisti mihi,
 23 dedi eis: ut sint unum, sicut et nos unum sumus. Ego
 24 in eis, et tu in me: ut sint consummati in unum: et
 24 cognoscat mundus quia tu me misisti, et dilexisti eos,
 24 sicut et me dilexisti. Pater, quos dedisti mihi, volo
 25 ut ubi sum ego, et illi sint mecum, ut videant claritatem
 25 meam, quam dedisti mihi, quia dilexisti me ante con-
 25 stitutionem mundi. Pater juste, mundus te non cognovit,
 26 ego autem te cognovi, et hi cognoverunt, quia
 26 tu me misisti. Et notum feci eis nomen tuum, et
 26 notum faciam: ut dilectio, qua dilexisti me, in ipsis
 sit, et ego in ipsis.

18 Hæc cum dixisset Jesus, egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem
 2 introivit ipse, et discipuli ejus. Seiebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus con-
 3 venerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a Pontificibus, et Phariseis ministros, venit illuc cum laternis, et facibus, et armis.
 4 Jesus itaque sciens omnia, quæ ventura erant super
 5 eum, processit, et dixit eis: Quem quæritis? Re-
 5 sponderunt ei: Jesum Nazarenum. Dicit eis Jesus:
 Ego sum. Stabat autem et Judas, qui tradebat eum,
 6 cum ipsis. Ut ergo dixit eis: Ego sum: abierunt
 7 retrorsum, et ceciderunt in terram. Iterum ergo,
 interrogavit eos: Quem quæritis? Illi autem dixe-
 8 runt: Jesum Nazarenum. Respondit Jesus: Dixi
 vobis, quia ego sum: si ergo me quæritis, sinite hos
 9 abire. Ut impleretur sermo, quem dixit: Quia quos
 10 dedisti mihi, non perdidi ex eis quemquam. Simon
 ergo Petrus habens gladium eduxit eum: et percussit
 pontificis servum: et abscidit auriculam ejus dexteram.
 11 Erat autem nomen servo Malchus. Dixit ergo Jesus
 Petro: Mitte gladium tuum in vaginam. Calicem,
 12 quem dedit mihi Pater, non bibam illum? Cohors
 ergo, et tribunus, et ministri Iudaeorum comprehen-
 13 derunt Jesum, et ligaverunt eum: et adduxerunt eum

hath hated them, because they are not of the world: as I also am not of the world. ¹⁵ I pray not that thou take them away out of the world, but that thou preserve them from evil. ¹⁶ Of the world they are not: as I also am not of the world. ¹⁷ Sanctify them in truth. Thy word is truth. ¹⁸ As thou didst send me into the world, I also have sent them into the world. ¹⁹ And for them I do sanctify myself: that they also may be sanctified in truth. ²⁰ And not for them only do I pray, but for them also that by their word shall believe in me: ²¹ that they all may be one, as thou (Father) in me, and I in thee, that they also in us may be one: that the world may believe that thou hast sent me. ²² And the glory that thou hast given me, have I given to them: that they may be one, as we also are one. ²³ I in them, and thou in me: that they may be consummate in one: and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved. ²⁴ Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. ²⁵ Just Father, the world hath not known thee, but I have known thee: and these have known that thou didst send me. ²⁶ And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

When Jesus had said these things, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into which he entered and his Disciples. ² And Judas also, that betrayed him, knew the place: because Jesus had often resorted thither together with his Disciples. ³ Judas therefore having received the band of men, and of the chief Priests and the Pharisees, ministers, cometh thither with lanterns, and torches, and weapons. ⁴ Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? ⁵ They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also that betrayed him, stood with them. ⁶ As soon therefore as he said to them, I am he: they went backward, and fell to the ground. ⁷ Again therefore he asked them, Whom seek ye? ⁸ And they said, Jesus of Nazareth. Jesus answered, I have told you, that I am he. If therefore you seek me, let these go their ways. ⁹ That the word might be fulfilled which he said, That of them whom thou hast given me, I have not lost any. ¹⁰ Simon Peter therefore having a sword, drew it out: and smote the servant of the high priest: and cut off his right ear. And the name of the servant was Malchus. ¹¹ Jesus therefore said to Peter, Put up thy sword into the scabbard. The chalice which my father hath given me, shall not I drink it? ¹² The band therefore and the Tribune, and the ministers of the Jews apprehended Jesus, and bound him; ¹³ and they brought

him to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. ¹⁴ And Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people.

¹⁵ And Simon Peter followed Jesus, and another disciple. And that Disciple was known to the high priest, and went in with Jesus into the court of the high priest. ¹⁶ But Peter stood at the door without. The other disciple therefore that was known to the high Priest, went forth, and spake to the portress, and brought in Peter. ¹⁷ The wench therefore that was portress, saith to Peter, Art not thou also of this man's disciples? He saith to her, I am not. ¹⁸ And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

¹⁹ The high priest therefore asked Jesus of his disciples, and of his doctrine. ²⁰ Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple whither all the Jews resort together: and in secret I have spoken nothing. ²¹ Why askest thou me? ask them that have heard what I have spoken unto them: behold, they know what things I have said. ²² When he had said these things, one of the ministers standing by, gave Jesus a blow, saying, Answerest thou the high priest so? ²³ Jesus answered him, If I have spoken ill, give testimony of evil: but if well, why striketh thou me?

²⁴ And Annas sent him bound to Caiphas the high priest. ²⁵ And Simon Peter was standing, and warming himself. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not. ²⁶ One of the servants of the high priest saith to him, his cousin whose ear Peter did cut off, Did not I see thee in the garden with him? ²⁷ Again therefore Peter denied: and forthwith the cock crew.

²⁸ They therefore bring Jesus from Caiphas into the Palace. And it was morning: and they went not into the Palace, that they might not be contaminated, but that they might eat the Pasche. ²⁹ Pilate therefore went forth to them without, and said, What accusation bring you against this man? ³⁰ They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee. ³¹ Pilate therefore said to them, Take him you, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man. ³² That the word of Jesus might be fulfilled which he said, signifying what death he should die.

³³ Pilate therefore went into the Palace again, and called Jesus, and said to him, Art thou the king of the Jews? ³⁴ Jesus answered, Sayest thou this of thyself, or have others told it thee of me? ³⁵ Pilate answered, Why, am I a Jew? Thy nation, and the chief priests have delivered thee up

ad Annam primum, erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judæis: Quia expedit, unum hominem mori pro populo.

Sequebatur autem Jesum Simon Petrus, et aliis discipulis. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus aliis, qui erat notus pontifici, et dixit ostiariae, et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: ¹⁷ Numquid et tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interrogavit Jesum de discipulis suis, ¹⁹ et de doctrina ejus. Respondit ei Jesus: Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? interroga eos, ²¹ qui audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic responde pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis?

Et misit eum Annas ligatum ad Caipham pontificem. ²⁴ Erat autem Simon Petrus stans, et calefaciens se. ²⁵ Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis pontificis, cognatus ejus, cuius abscedit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus: et statim gallus cantavit. ²⁷

Addueunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissensus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus.

Introivit ergo iterum in prætorium Pilatus, et vocavit Jesus, et dixit ei: Tu es rex Judæorum? Respondit Jesus: A temetipso hoc dieis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judæus sum? Gens tua, et pontifices tradiderunt te mihi: quid fecisti?

36 Respondit Jesus: Regnum meum non est de hoc mundo: si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judæis: nunc
 37 autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Jesus: Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati:
 38 omnis, qui est ex veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas?

Et cum hoc dixisset, iterum exivit ad Judæos, et
 39 dicit eis: Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis regem Judæorum?
 40 Clamaverunt ergo rursum omnes, dicentes: Non hunc, sed Barabbam. Erat autem Barabbas latro.

19 Tunc ergo apprehendit Pilatus Jesum, et flagellavit.
 2 Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et ueste purpurea circumdederunt eum.
 3 Et veniebant ad eum, et dicebant: Ave, rex Judæorum:
 4 et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit ergo Jesus portans coronam spineam, et purpureum vestimentum:) Et dicit eis: Ecce homo. Cum ergo vidissent eum Pontifices et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite: ego enim non invenio in eo causam.
 7 Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori, quia filium Dei se fecit.
 8 Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est prætorium iterum: et dixit ad Jesum: Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem dimittere te? Respondit Jesus: Non haberet potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maior peccatum habet.

12 Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant dicentes: Si hunc dimittis, non es amicus Cæsaris: omnis enim, qui se regem facit, contradicit Cæsari. Pilatus autem, cum audisset hos sermones, adduxit foras Jesum: et sedit pro tribunali, in loco, qui dicitur Lithostrotos, Hebrew autem Gab-batha. Erat autem parvæcve Paschæ, hori quasi sexta,
 14 et dicit Judæi: Ecce rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt Pontifices:

to me: what hast thou done? ³⁶ Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews; but now my kingdom is not from hence. ³⁷ Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest, that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice. ³⁸ Pilate saith to him, What is truth?

And when he had said this, he went forth again to the Jews, and saith to them, I find no cause in him. ³⁹ But you have a custom that I should release one to you in the Pascha: will you therefore that I release unto you the king of the Jews? ⁴⁰ They all therefore cried again, saying, Not him, but Barabbas. And Barabbas was a thief.

Then therefore Pilate took Jesus, and scourged him. ² And the soldiers plattng a crown of thorns, put it upon his head: and they put about him a purple garment. ³ And they came to him, and said, Hail, king of the Jews: and they gave him blows. ⁴ Pilate went forth again, and saith to them, Behold I bring him forth unto you, that you may know that I find no cause in him. ⁵ Jesus therefore went forth carrying the crown of thorns, and the purple uestiment. And he saith to them, Lo the man. ⁶ When the chief priests therefore and the ministers had seen him, they cried, saying, Crucify, crucify him. Pilate saith to them, Take him you, and crucify him; for I find no cause in him. ⁷ The Jews answered him, We have a Law: and according to the Law he ought to die, because he hath made himself the son of God.

⁸ When Pilate therefore had heard this saying, he feared more. ⁹ And he entered into the Palace again: and he saith to Jesus, Whence art thou? But Jesus gave him no answer. ¹⁰ Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? ¹¹ Jesus answered, Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee hath the greater sin.

¹² From thenceforth Pilate sought to release him. But the Jews cried, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king, speaketh against Cæsar. ¹³ But Pilate, when he had heard these words, brought forth Jesus: and he sat in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gab-batha. ¹⁴ And it was the Parnæcve of Pasche, about the sixth hour: and he saith to the Jews, Lo your king. ¹⁵ But they cried, Away, away with him, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered,

We have no king, but Cæsar. ¹⁵ Then therefore he delivered him unto them to be crucified.

And they took Jesus, and led him forth. ¹⁷ And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha: ¹⁸ where they crucified him, and with him two others, on the one side and on the other, and in the midst Jesus. ¹⁹ And Pilate wrote a title also: and he put it upon the cross. And it was written, JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ This title therefore many of the Jews did read: because the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. ²¹ The chief priests therefore of the Jews said to Pilate, Write not, *The king of the Jews*: but that he said, I am king of the Jews. ²² Pilate answered, That which I have written, I have written.

²³ The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) and his coat. And his coat was without seam, wrought from the top throughout. ²⁴ They said therefore one to another, Let us not cut it, but let us cast lots for it whose it shall be. That the scripture might be fulfilled saying, *They have parted my garments among them: and upon my vesture they have cast lots*. And the soldiers did these things.

²⁵ And there stood beside the cross of Jesus, his mother, and his mother's sister, Marie of Cleophas, and Marie Magdalene. ²⁶ When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. ²⁷ After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

²⁸ Afterward Jesus knowing that all things were now consummated, that the scripture might be fulfilled, he saith, I thirst. ²⁹ A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. ³⁰ Jesus therefore when he had taken the vinegar, said, It is consummated. And bowing his head, he gave up the ghost.

³¹ The Jews therefore (because it was the Paraseeve) that the bodies might not remain upon the cross on the Sabbath (for that was a great Sabbath day), they desired Pilate that their legs might be broken, and they might be taken away. ³² The soldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. ³³ But after they were come to Jesus, when they saw that he was dead, they did not break his legs: ³⁴ but one of the soldiers with a spear opened his side, and incontinent there came forth blood and water. ³⁵ And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe. ³⁶ For these things were done that the scripture might be fulfilled, *You shall not break a bone of him*. ³⁷ And again another scripture saith, *They shall look on him whom they pierced*.

Non habemus Regem, nisi Cæsarem. Tunc ergo ¹⁶ tradidit eis illum ut crucifigeretur.

Suscepserunt autem Jesum, et eduxerunt. Et baju- ¹⁷ lans sibi crucem exivit in eum, qui dicitur Calvariae, locum, Hebraice autem Golgotha: ubi crucifixerunt ¹⁸ eum, et cum eo alios duos hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus: et posuit ¹⁹ super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judæorum. Hunc ergo titulum multi Judæorum ²⁰ legerunt: quia prope civitatem erat locus, ubi crucifixus est Jesus: et erat scriptum Hebraice, Græce, et Latine. Dicebant ergo Pilato Pontifices Judæorum: Noli ²¹ scribere, Rex Judæorum: sed quia ipse dixit: Rex sum Judæorum. Respondit Pilatus: Quod scripsi, scripsi. ²²

Milites ergo cum crucifixissent eum, acceperunt ²³ vestimenta ejus, (et fecerunt quattuor partes, unicuique militi partem) et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad ²⁴ invicem: Non scindamus eam, sed sortiamur de illa cujus sit. Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt.

Stabant autem juxta crucem Jesu mater ejus, et soror ²⁵ matris ejus, Maria Cleophae, et Maria Magdalene. Cum ²⁶ vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa ²⁷ hora accepit eam discipulus in sua.

Postea sciens Jesus quia omnia consummata sunt, ut ²⁸ consummaretur Scriptura, dixit: Sitio. Vas ergo erat ²⁹ positum acetum plenum. Illi autem spongiam plenam acetum hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consum- ³⁰ matum est. Et inclinato capite tradidit spiritum.

Judæi ergo, (quoniam Paraseeve erat) ut non rema- ³¹ nerent in cruce corpora sabbato, (erat enim magnus dies ille Sabbati) rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: ³² et priimi quidem fregerunt crura, et alterius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut ³³ viderunt eum jam mortuum, non fregerunt ejus crura. Sed unus militum lancea latus ejus aperuit, et continuo ³⁴ exivit sanguis, et aqua. Et qui vidit, testimonium ³⁵ perhibuit: et verum est testimonium ejus. Et ille seit quia vera dicit: ut et vos credatis. Facta sunt enim ³⁶ haec ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem ³⁷ transfixerunt.

38 Post hæc autem rogavit Pilatum Joseph ab Arimathæa, (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum) ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu.
 39 Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrræ, et aloes, quasi 40 libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est 41 Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo 42 nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

20 Una autem sabbati, Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum: et vidit 2 lapidem sublatum a monumento. Cucurrit ergo, et venit ad Simonem Petrum, et ad alium discipulum, quem amabat Jesus, et dicit illis: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum.

3 Exiit ergo Petrus, et ille alias discipulus, et venerunt 4 ad monumentum. Currebant autem duo simul, et ille alias discipulus præcucurrit citius Petro, et venit 5 primus ad inonumentum. Et cum se inclinasset, vidiit 6 posita linteamina, non tamen introivit. Venit ergo Simon Petrus sequens eum, et introivit in inonumentum, 7 et vidiit linteamina posita, ed sudarium, quod fuerat super caput ejus, non cum linteaminibus positi- 8 tum, sed separatim involutum in unum locum. Tunc ergo introivit et ille discipulus, qui venerat primus ad 9 monumentum: et vidiit, et credidit: nondum enim sciebant Scripturam, quia oportebat cum a mortuis 10 resurgere. Abierunt ergo iterum discipuli ad seinet- ipsos.

11 Maria autem stabat ad monumentum foris, plorans: Dum ergo fleret, inclinavit se, et prospexit in monu- 12 mentum: et vidiit duos angelos in albis, sedentes, unum ad caput, et unum ad pedes, ubi positum fuerat corpus 13 Jesu. Dicunt ei illi: Mulier, quid ploras? Dicit eis: Quia tulerunt Dominum meum: et nescio ubi posue- 14 runt eum. Hæc eum dixisset, conversa est retrorsum, et vidiit Jesum stantem: et non sciebat quia Jesus est. 15 Dicit ei Jesus: Mulier, quid ploras? quem queris? Illa existimans quia hortulanus esset, dicit ei: Domine, si tu es tulisti eum, dico mihi ubi posuisti eum, et 16 ego eum tollam. Dicit ei Jesus: Maria. Conversa 17 illa dicit ei: Rabboni (quod dicitur, Magister.) Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos, et dic eis:

³⁸ And after these things Joseph of Arimathæa (because he was a disciple of Jesus, but secret for fear of the Jews) desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore, and took away the body of Jesus. ³⁹ Nicodemus also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds. ⁴⁰ They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner is with the Jews to bury. ⁴¹ And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. ⁴² There therefore because of the Parasceve of the Jews, they laid Jesus, because the monument was hard by.

And the first of the Sabbath, Marie Magdalene cometh early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. ² She ran therefore and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken our Lord out of the monument, and we know not where they have laid him.

³ Peter therefore went forth and that other disciple, and they came to the monument. ⁴ And both ran together, and that other disciple did outrun Peter, and came first to the monument. ⁵ And when he had stooped down, he saw the linen clothes lying: but yet he went not in. ⁶ Simon Peter therefore cometh, following him, and went into the monument, and saw the linen clothes lying, ⁷ and the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place. ⁸ Then therefore went in that other disciple also which came first to the monument: and he saw, and believed. ⁹ For as yet they knew not the scripture, that he should rise again from the dead. ¹⁰ The disciples therefore departed again to themselves.

¹¹ But Marie stood at the monument without, weeping. Therefore as she was weeping; she stooped down, and looked into the monument: ¹² and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. ¹³ They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have put him. ¹⁴ When she had said thus, she turned backward, and saw Jesus standing: and she knew not that it is Jesus. ¹⁵ Jesus saith to her, Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him, Sir, if thou hast carried him awny, tell me whero thou hast laid him: and I will take him awny. ¹⁶ Jesus saith to her, Marie. She turning saith to him, Rabboni (which is to say, Master). ¹⁷ Jesus saith to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to

them, I ascend to my Father and your Father, my God and your God.¹⁹ Marie Magdalene cometh and telleth the disciples, That I have seen our Lord, and thus he said unto me.

²⁰ Therefore when it was late that day, the first of the Sabbaths, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be to you.²⁰ And when he had said this, he shewed them his hands and side. The disciples therefore were glad when they saw our Lord.²¹ He said therefore to them again, Peace be to you. As my Father hath sent me, I also do send you.²² When he had said this, he breathed upon them: and he saith to them, Receive ye the Holy Ghost:²³ WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM; AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED.²⁴ But Thomas one of the Twelve, who is called Didymus, was not with them when Jesus came.²⁵ The other disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe.

²⁶ And after eight days, again his disciples were within: and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you.²⁷ Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous but faithful.²⁸ Thomas answered and said to him, My Lord, and my God.²⁹ Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

³⁰ Many other signs also did Jesus in the sight of his disciples, which are not written in this book.³¹ And these are written, that you may believe that Jesus is Christ the son of God: and that believing, you may have life in his name.

After Jesus manifested himself again at the sea of Tiberias. And he manifested thus:
² There were together Simon Peter and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.
³ Simon Peter saith to them, I go to fish. They say to him, We also come with thee. And they went forth and got up into the boat: and that night they took nothing.
⁴ But when morning was now come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.⁵ Jesus therefore saith to them, Children, have you any meat? They answered him, No.⁶ He saith to them, Cast the net on the right side of the boat: and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes.⁷ That disciple therefore whom Jesus loved, saith to Peter,

Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit Maria Magdalene¹⁸ annuncians discipulis: Quia vidi Dominum, et haec dixit mihi.

Cum ergo sero esset die illo, una sabbatorum, et ¹⁹ forces essent clausæ, ubi erant discipuli congregati propter metum Judæorum, venit Jesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset,²⁰ ostendit eis manus et latus. Gavisi sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis: sicut ²¹ misit me Pater, et ego mitto vos. Haec cum dixisset,²² insufflavit: et dixit eis: Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis; et quorum ²³ retinueritis, retenta sunt. Thomas autem unus ex ²⁴ duodecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixerunt ergo ei alii discipuli:²⁵ Vidimus Dominum. Ille autem dixit eis: Nisi video in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

Et post dies octo, iterum erant discipuli ejus intus:²⁶ et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit ²⁷ Thomæ: Infer digitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas, et ²⁸ dixit ei: Dominus meus, et Deus meus. Dixit ei ²⁹ Jesus: Quia vidisti me, Thoma, credidisti: beati, qui non viderunt, et erediderunt.

Multa quidem, et alia signa fecit Jesus in conspectu ³⁰ discipulorum suorum, quæ non sunt scripta in libro hoc. Haec autem scripta sunt ut eredatis, quia Jesus ³¹ est Christus Filius Dei: et ut eridentes vitam habeatis in nomine ejus.

Postea manifestavit se iterum Jesus discipulis ad ²¹ mare Tiberiadis. Manifestavit autem sic: erant simul ² Simon Petrus, et Thomas, qui dicitur Didymus, et Nathanael, qui erat a Cana Galilææ, et filii Zebedæi, et alii ex discipulis ejus duo. Dicit eis Simon Petrus: ³ Vado piscari. Dieunt ei: Venimus et nos tecum. Et exierunt, et ascenderunt in navim: et illa nocte nihil prenderunt. Mane autem facto stetit Jesus in littore:⁴ non tamen cognoverunt discipuli quia Jesus est. Dixit ⁵ ergo eis Jesus: Pueri, nunquid pulmentarium habetis? Responderunt ei: Non. Dicit eis: Mittite in dexteram ⁶ navigii rete, et invenietis. Miserunt ergo, et jam non valebant illud trahere præ multitudine piscium. Dixit ⁷ ergo discipulus ille, quem diligebat Jesus, Petro:

Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navigio venerunt, (non enim longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. Dicit eis Jesus: Afferete de piscibus, quos previdistis nunc. Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. Dicit his Jesus: Venite, prandete. Et nemo audebat discubentium interrogare eum: Tu quis es? scientes, quia Dominus est. Et venit Jesus, et accipit panem, et dat eis, et piscem similiter. Hoc jam tertio manifestatus est Jesus discipulis suis cum resurrexisset a mortuis.

¹⁵ Cum ergo prandissent, dicit Simoni Petrus Jesus: Simon Joannis diligis me plus his? Dicit ei: Etiam Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Joannis, diligis me? Ait illi: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio: Simon Joannis, amas me? Contristatus est Petrus, quia dixit ei tertio, Amas me? et dixit ei: Domine, tu omnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen, dico tibi: cum esses junior, cingebas te, et ambulabas ubi volebas: cum autem senueris, extendes manus tuas, et aliis te cinget, et ducet quo tu non vis. ¹⁹ Hoc autem dixit significans qua morte clarificaturus esset Deum. Et cum hoc dixisset, dicit ei: Sequere me. Conversus Petrus vidit illum discipulum, quem diligebat Jesus, sequentem, qui et recubuit in cena super pectus ejus, et dixit: Domine, quis est qui tradet te? Hunc ergo cum vidiisset Petrus, dixit Jesus: Domine hic autem quid? Dicit ei Jesus: Si cum volo manere donec veniam, quid ad te? tu me sequere. ²³ Exiit ergo sermo iste inter fratres quia discipulus ille non moritur. Et non dixit ei Jesus: Non moritur: sed, Si cum volo manere donec veniam, quid ad te? ²⁴ Hic est discipulus ille, qui testimonium perhibet de his, et scripsit haec: et scimus, quia verum est testimonium ejus. ²⁵ Sunt autem et alia multa, quae fecit Jesus: quae si scribantur per singula, nec ipsum arbitror inundum capere possemus, qui scribendi sunt, libros.

It is our Lord. Simon Peter when he had heard that it is our Lord: girded his coat unto him (for he was naked), and cast himself into the sea. ⁸ But the other disciples came in the boat (for they were not far from the land, but as it were two hundred cubits) drawing the net of fishes. ⁹ Therefore after they came down to land, they saw hot coals lying, and fish laid thereon, and bread. ¹⁰ Jesus saith to them, Bring hither of the fishes that you took now. ¹¹ Simon Peter went up, and drew the net to the land, full of great fishes, an hundred and fifty three. And although they were so many, the net was not broken. ¹² Jesus saith to them, Come, dine. And none of them that sat at meat durst ask him, Who art thou? knowing that it is our Lord. ¹³ And Jesus cometh and taketh the bread and giveth them, and the fish in like manner. ¹⁴ This now the third time Jesus was manifested to his disciples, after he was risen from the dead.

¹⁵ Therefore when they had dined, Jesus saith to Simon Peter, Simon of John, lovest thou me more than these? He saith to him, Yea Lord: thou knowest that I love thee. He saith to him, FEED MY LAMBS. ¹⁶ He saith to him again, Simon of John, lovest thou me? He saith to him, Yea Lord, thou knowest that I love thee. He saith to him, FEED MY LAMBS. ¹⁷ He saith to him the third time, Simon of John, lovest thou me? Peter was stricken sad, because he said unto him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He saith to him, FEED MY SHEEP. ¹⁸ Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not. ¹⁹ And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him, Follow me. ²⁰ Peter turning, saw that disciple whom Jesus loved, following, who also leaned at the supper upon his breast, and said, Lord, who is he that shall betray thee? ²¹ Him therefore when Peter had seen, he saith to Jesus, Lord, and this man what? ²² Jesus saith to him, So I will have him to remain till I come, what to thee? follow thou me. ²³ This saying therefore went abroad among the brethren, that that disciple dieth not. And Jesus did not say to him, he dieth not: but, So I will have him to remain till I come, what to thee? ²⁴ This is that disciple which giveth testimony of these things, and hath written these things: and we know that his testimony is true.

²⁵ But there are many other things also which Jesus did; which if they were written in particular, neither the world itself I think were able to contain those books that should be written.

ACTUS APOSTOLORUM.

THE first treatise I made of all things, O Theophilus, which Jesus began to do and to teach, ² until the day wherein giving commandment by the holy Ghost to the Apostles whom he chose, he was assumed: ³ to whom he shewed also himself alive after his passion in many arguments, for forty days appearing to them, and speaking of the kingdom of God. ⁴ And eating with them, he commanded them, that they should not depart from Jerusalem, but should expect the promise of the Father, which you have heard (saith he) by my mouth: ⁵ for John indeed baptized with water, but you shall be baptized with the holy Ghost after these few days. ⁶ They therefore that were assembled, asked him, saying, Lord, whether at this time wilt thou restore the kingdom to Israel? ⁷ but he said to them, It is not for you to know times or moments, which the Father hath put in his own power: ⁸ but you shall receive the virtue of the holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the utmost of the earth. ⁹ And when he had said these things, in their sight he was elevated: and a cloud received him out of their sight. ¹⁰ And when they beheld him going into heaven, behold two men stood beside them in white garments, ¹¹ who also said, Ye men of Galilee, why stand you looking into heaven? This Jesus which is assumed from you into heaven, shall so come as you have seen him going into heaven.

¹² Then they returned to Jerusalem from the mount that is called Olivet, which is by Jerusalem, distant a Sabbath's journey. ¹³ And when they were entered in, they went up into an upper chamber, where abode Peter and John, James and Andrew, Philippe and Thomas, Bartholomew and Mathew, James of Alphæus and Simon Ze-lotes, and Jude of James. ¹⁴ All these were persevering with one mind in prayer with the women and Marie the mother of Jesus, and his brethren.

¹⁵ In those days Peter rising up in the midst of the brethren, said: (and the multitude of persons together, was almost an hundred and twenty) ¹⁶ You men, brethren, the scripture must be fulfilled which the holy Ghost spake before by the mouth of

PRIMUM quidem sermonem feci de omnibus, ¹ O Theophile, quæ cœpit Jesus facere, et docere, usque ² in diem, qua præcipiens Apostolis per Spiritum sanctum, quos elegit, assumptus est: quibus et præbuit ³ seipsum vivum post passionem suam in multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convescens, præcepit eis ab Iero- ⁴ solymis ne discederent, sed expectarent promissionem Patris, quam audistis (inquit) per os meum: quia ⁵ Joannes quidem baptizavit aqua, vos autem baptizabimini Spiritu sancto non post multos hos dies. Igitur ⁶ qui convenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israël? Dixit ⁷ autem eis: Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate: sed accipietis virtutem supervenientis Spiritus sancti in vos, et eritis mihi testes in Jerusalem, et in omni Judæa, et Samaria, et usque ad ultimum terræ. Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis corum. Cumque intuerentur in cœlum euntem illum, ¹⁰ ecce duo viri astiterunt juxta illos in vestibus albis. Qui et dixerunt: Viri Galilæi, quid statis aspiciētes in ¹¹ cœlum? Hic Jesus, qui assumptus est a vobis in cœlum, sic veniet quemadmodum vidistis eum euntem in cœlum.

Tunc reversi sunt Ierosolymam a monte, qui vocatur ¹² Oliveti, qui est juxta Jerusalem, sabbati habens iter. Et cum introissent in cœnaculum, ascenderunt ubi ¹³ manebant Petrus, et Joannes, Jacobus, et Andreas, Philippus, et Thomas, Bartholomæus, et Matthæus, Jacobus Alphæi, et Simon Ze-lotes, et Judas Jacobi. Hi omnes erant perseverantes unanimiter in oratione ¹⁴ cum mulieribus, et Maria matre Jesu, et fratribus ejus.

In diebus illis exsurgens Petrus in medio fratrum ¹⁵ dixit (erat autem turba hominum simul, fere centum viginti.) Viri fratres, oportet impleri Scripturam, ¹⁶ quam prædixit Spiritus sanctus per os David de Juda,

qui fuit dux eorum, qui comprehendenterunt Jesum: 17 qui connumeratus erat in nobis, et sortitus est sortem 18 ministerii hujus. Et hic quidem possedit agrum de mercede iniquitatis, et suspensus crepuit medius: et 19 diffusa sunt omnia viscere ejus. Et notum factum est omnibus habitantibus Jerusalem, ita ut appellaretur ager ille, lingua eorum, Haceldama, hoc est, ager 20 sanguinis. Scriptum est enim in libro Psalmorum: Fiat commoratio eorum deserta, et non sit qui inhabitet 21 in ea: et episcopatum ejus accipiat alter. Oportet ergo ex his viris, qui nobiscum sunt congregati in omni tempore, quo intravit et exivit inter nos Domini 22 natus Jesus, incipiens a baptimate Joannis usque in diem, qua assumptus est a nobis, testem resurrectionis ejus nobiscum fieri unum ex istis.

23 Et statuerunt duos, Joseph, qui vocabatur Barsabas, 24 qui cognominatus est Justus, et Matthiam. Et orantes dixerunt: Tu, Domine, qui corda nosti omnium, ostende, quem elegeris ex his duobus unum, 25 accipere locum ministerii hujus, et apostolatus, de quo 26 prævaricatus est Judas ut abiret in locum suum. Et dederunt sortes eis, et eecidit sors super Matthiam, et annumeratus est cum undecim Apostolis.

2 Et cum completerentur dies Pentecostes, erant omnes 2 pariter in eodem loco: et factus est repente de cælo sonus, tamquam advenientis spiritus vehementis, et 3 replevit totam domum ubi erant sedentes. Et appa- ruerunt illis dispertitæ linguæ tanquam ignis, seditque 4 supra singulos eorum: et repleti sunt omnes Spiritu saneto, et cœperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis.

5 Erant autem in Jerusalem habitantes Judæi, viri 6 religiosi ex omni natione, quæ sub coelo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos 7 loquentes. Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce omnes isti, qui loquuntur, Galilæi sunt? Et quomodo nos audivimus unusquisque 9 linguam nostram, in qua nati sumus? Parthi, et Medi, et Elamiti, et qui habitant Mesopotamiam, Judæam, 10 et Cappadociam, Pontum, et Asiam, Phrygiam, et Pamphyliam, Aegyptum, et partes Libyæ, quæ est circa Cyrenen, et advenæ Roinani, Judæi quoque, et Proselyti, Cretes, et Arabes: audivimus eos loquentes 12 nostris linguis magnalia Dei. Stupebant autem omnes, et mirabantur ad invicem dicentes: Quidnam vult hoc 13 esse? Alii autem irridentes dicebant: Quia musto pleni sunt i. ti.

David concerning Judas, who was the captain of them that apprehended Jesus: 17 who was numbered among us, and obtained the lot of this ministry. 18 And he indeed hath possessed a field of the reward of iniquity, and being hanged he burst in the midst, and all his bowels gushed out. 19 And it was made notorious to all the inhabitants of Jerusalem: so that the same field was called in their tongue, *Hacel-dema*, that is to say, the field of blood. 20 For it is written in the book of Psalms, *Be their habitation made desert, and be there none to dwell in it.* And his Bishopric let another take. 21 Therefore, of these men that have assembled with us, all the time that our Lord Jesus went in and went out among us, 22 beginning from the baptism of John until the day wherein he was assumed from us, there must one of these be made a witness with us of his resurrection.

23 And they appointed two, Joseph, who was called Barsabas, who was surnamed Justus: and Matthias. 24 And praying they said, Thou Lord that knowest the hearts of all men, shew of these two, one, whom thou hast chosen, 25 to take the place of this ministry and Apostleship, from the which Judas lath prevaricated that he might go to his own place. 26 And they gave them lots, and the lot fell upon Mathias; and he was numbered with the eleven Apostles.

And when the days of Pentecost were accomplished, they were all together in one place: 2 and suddenly there was made a sound from heaven, as of a vehement wind coming, and it filled the whole house where they were sitting. 3 And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: 4 and they were all replenished with the HOLY GHOST, and they began to speak with divers tongues, according as the HOLY GHOST gave them to speak.

5 And there were dwelling at Jerusalem Jews, devout men of every nation that is under heaven. 6 And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. 7 And they were all amazed, and marvelled, saying, Are not, lo, all these that speak, Galileans? 8 and how have we heard each man our own tongue wherein we were born? 9 Parthians, and Medians, and Elamites, and that inhabit Mesopotamia, Jewry, and Cappadocia, Pontus, and Asia, 10 Phrygia, and Pamphilin, Aegypt and the parts of Lybia that is about Cyrence, and strangers of Rome, 11 Jews also, and Proselytes, Cretensians, and Arabians: we have heard them speak in our own tongues the great works of God. 12 And they were all astonished, and marvelled, saying one to another, What meaneth this? 13 But others deriding said, That these are full of new wine.

¹⁴ But Peter standing with the Eleven, lifted up his voice, and spake to them, Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. ¹⁵ For these are not drunk, as you suppose, whereas it is the third hour of the day: ¹⁶ but this is it that was said by the Prophet Joel, ¹⁷ And it shall be, in the last days, (saith our Lord) of my Spirit I will pour out upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your ancients shall dream dreams. ¹⁸ And upon my servants truly, and upon my handmaids will I pour out, in those days, of my Spirit, and they shall prophesy: ¹⁹ and I will give wonders in the heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke. ²⁰ The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of our Lord doth come. ²¹ And it shall be, every one whosoever calleth upon the name of our Lord, shall be saved.

²² Ye men of Israel hear these words, Jesus of Nazareth a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as you know: ²³ this same, by the determinate counsels and preseience of God being delivered, you by the hands of wicked men have crucified and slain. ²⁴ Whom God hath raised up, loosing the sorrows of hell, according as it was impossible that he should be holden of it. ²⁵ For David saith concerning him, *I foresaw the Lord in my sight always: because he is at my right hand that I be not mored.* ²⁶ For this, my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. ²⁷ Because thou wilt not leave my soul in hell, nor give thy Holy one to see corruption. ²⁸ Thou hast made known to me the ways of life: thou shalt make me full of joyfulness with thy face. ²⁹ Ye men, brethren, let me boldly speak to you of the Patriarch David: that he died, and was buried: and his sepulchre is with us until this present day. ³⁰ Whereas therefore he was a Prophet, and knew that by an oath *God had sworn to him that of the fruit of his loins there should sit upon his seat:* ³¹ foreseeing he spake of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. ³² This Jesus hath God raised again, whereof all we are witnesses.

³³ Being exalted therefore by the right hand of God, and having received of his father the promise of the holy Ghost, he hath poured out this whom you see and hear. ³⁴ For David ascended not into heaven: but he saith, *Our Lord hath said to my Lord, sit on my right hand,* ³⁵ *until I make thine enemies the footstool of thy feet.* ³⁶ Therefore let all the house of Israel know most certainly that God hath made him both Lord and Christ, this Jesus whom you have crucified.

Stans autem Petrus cum undecim levavit vocem ¹⁴ suam, et locutus est eis: Viri Judæi, et qui habitatis Jerusalem universi, hoc vobis notum sit, et auribus percipite verba mea. Non enim, sicut vos aestimatis, ¹⁵ hi ebri sunt, cum sit hora diei tertia: sed hoc est, quod ¹⁶ dictum est per prophetam Joel: et erit in novissimis ¹⁷ diebus (dicit Dominus) effundam de Spiritu meo super omnem carnem: et prophetabunt filii vestri, et filiae vestrae, et juvenes vestri visiones videbunt, et seniores vestri somnia somniabunt. Et quidem super servos ¹⁸ meos, et super ancillas meas in diebus illis effundam de Spiritu meo, et prophetabunt; et dabo prodigia in ¹⁹ celo sursum, et signa in terra deorsum, sanguinem, et ignem, et vaporem fumi: sol convertetur in tenebras, ²⁰ et luna in sanguinem, antequam veniat dies Domini magnus et manifestus. Et erit, omnis, quicumque ²¹ invocaverit nomen Domini, salvus erit.

Viri Israelitæ, audite verba hæc: Jesum Nazarenum, ²² virum approbatum a Deo in vobis, virtutibus, et prodigiis, et signis, quæ fecit Deus per illum in medio vestri, sicut et vos scitis: hunc definito consilio, et ²³ præscientia Dei traditum, per manus iniquorum affligentes interemistis: quem Deus suscitavit, solutis ²⁴ doloribus inferni, juxta quod impossibile erat teneri illum ab eo. David enim dicit in eum: Providebam ²⁵ Dominum in conspectu meo semper: quoniam a dextris est mihi ne commovear. Propter hoc lætatum est eorū ²⁶ mecum, et exultavit lingua mea, insuper et caro mea requiescat in spe: quoniam non derelinques animam ²⁷ meam in inferno, nec dabis Sanctum tuum videre corruptionem. Notas mihi fecisti vias vitæ: et replebis me jucunditate cum facie tua. Viri fratres, licet ²⁹ audenter dicere ad vos de patriarcha David, quoniam defunctus est, et sepultus: et sepulchrum ejus est apud nos usque in hodiernum diem. Propheta igitur cum esset, ³⁰ et sciret quia jurejurando jurasset illi Deus de fructu lumbi ejus sedere super sedem ejus: providens locutus ³¹ est de resurrectione Christi, quia neque derelictus est in ³² inferno, neque caro ejus vidit corruptionem. Hunc ³³ Jesum resuscitavit Deus, cuius omnes nos testes sumus.

Dextera igitur Dei exaltatus, et promissione Spiritus ³³ sancti accepta a Patre, effudit hunc, quem vos videtis, et auditis. Non enim David aseendit in celum: dixit ³⁴ autem ipse: Dixit Dominus Domino meo, sede a dextris meis, donec ponam inimicos tuos scabellum ³⁵ pedum tuorum. Certissime sciat ergo omnis domus ³⁶ Israel: quia et Dominum eum, et Christum fecit Deus, hunc Jesum, quem vos crucifixistis.

37 His autem auditis, compuncti sunt corde, et dixerunt ad Petrum, et ad reliquos Apostolos: Quid faciemus, viri fratres? Petrus vero ad illos: Poenitentiam (inquit) agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum: et accipietis donum Spiritus sancti. Vobis enim est recompensatio, et filiis vestris, et omnibus, qui longe sunt, quosecumque advocaverit Dominus Deus noster.
 40 Aliis etiam verbis plurimis testificatus est, et exhortabatur eos, dicens: Salvamini a generatione ista prava.
 41 Qui ergo receperunt sermonem ejus, baptizati sunt; et appositæ sunt in die illa animæ circiter tria millia.
 42 Erant autem perseverantes in doctrina Apostolorum, et communicatione fractionis panis, et orationibus.
 43 Fiebat autem omni animæ timor: multa quoque prodigia et signa per Apostolos in Jerusalem fiebant, et
 44 metus erat magnus in universis. Omnes etiam, qui credebant, erant pariter, et habebant omnia communia.
 45 Possessiones et substantias vendebant, et dividebant
 46 illa omnibus, prout cuique opus erat. Quotidie quoque perdurantes unanimiter in templo, et frangentes circa domos panem, sumebant cibum cum exultatione,
 47 et simplicitate cordis; collaudantes Deum, et habentes gratiam ad omnem plebem. Dominus autem augebat qui salvi fierent quotidie in idipsum.

3 Petrus autem, et Joannes ascendebat in templum
 2 ad horam orationis nonam. Et quidam vir, qui erat claudus ex utero matris suæ, bajulabatur: quem ponebant quotidie ad portam templi, quæ dicitur Speciosa, ut peteret eleemosynam ab intorecentibus in templum.
 3 Is cum vidisset Petrum et Joannem incipientes introire
 4 in templum, rogabat ut eleemosynam acciperet. Intuens autem in eum Petrus cum Joanne, dixit: Re-
 5 spice in nos. At ille intendebat in eos, sperans se
 6 aliquid accepturum ab eis. Petrus autem dixit: Ar-
 gentum et aurum non est mihi: quod autem habeo,
 hoc tibi do: In nomine Jesu Christi Nazareni surge,
 7 et ambula. Et apprehensa manu ejus dextera, alle-
 vavit eum, et protinus consolidatae sunt bases ejus, et
 8 plantæ. Et exsiliens stetit, et ambulabat: et intravit
 cum illis in templum ambulans, et exsiliens, et laudans
 9 Deum. Et vidit omnis populus eum ambulantem, et
 10 laudantem Deum. Cognoscebat autem illi, quod ipse erat, qui ad eleemosynam sedebat ab Speciosam
 portam templi: et impleti sunt stupore et extasi in eo,
 11 quod contigerat illi. Cum teneret autem Petrum et Joannem, euenit omni populus ad eos ad porticum, quæ appellatur Salomonis, stupentes.

37 And hearing these things, they were compunct in heart, and said to Peter and to the rest of the Apostles, What shall we do, men, brethren? 38 But Peter said to them, Do penance, and be every one of you baptized in the name of Jesus Christ for remission of your sins: and you shall receive the gift of the holy Ghost. 39 For to you is the promise, and to your children, and to all that are far off, whosoever the Lord our God shall call. 40 With very many other words also did he testify, and exhorted them, saying, Save yourselves from this perverse generation. 41 They therefore that received his word, were baptized: and there were added in that day about three thousand souls.

42 And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. 43 And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. 44 All they also that believed were together, and had all things common. 45 Their possessions and substance they sold, and divided them to all, according as every one had need. 46 Daily also continuing with one accord in the temple, and breaking bread from house to house, they took their meat with joy and simplicity of heart: praising God, and having grace with all the people. And our Lord increased them that should be saved, daily together.

And Peter and John went up into the temple, at the ninth hour of prayer. 2 And a certain man that was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, that is called Specious, that he might ask alms of them that went into the temple. 3 He, when he had seen Peter and John about to enter into the temple, asked to receive an alms. 4 But Peter with John looking upon him, said, Look upon us. 5 But he looked earnestly upon them, hoping that he should receive something of them. 6 But Peter said, Silver and gold I have not, but that which I have, the same I give to thee: In the name of Jesus Christ of Nazareth arise, and walk. 7 And taking his right hand, he lifted him up, and forthwith his feet and soles were made strong. 8 And springing he stood, and walked; and went in with them into the temple walking, and leaping, and praising God. 9 And all the people saw him walking and praising God. 10 And they knew him, that it was he which sat for alms at the Specious gate of the temple: and they were exceedingly astonished and amazed at that that had chanced to him. 11 And as he held Peter and John, all the people ran to them unto the porch which is called Solomon's, wondering.

¹² But Peter seeing them, made answer to the people, Ye men of Israel, why marvel you at this, or why look you upon us, as though by our power or holiness we have made this man to walk? ¹³ The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his son Jesus, whom you indeed delivered and denied before the face of Pilate, he judging him to be released. ¹⁴ But you denied the holy and the just one, and asked a man killer to be given unto you. ¹⁵ But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. ¹⁶ And in the faith of his name, this man whom you see and know, his name hath strengthened: and the faith which is by him, hath given this perfect health in the sight of all you.

¹⁷ And now (brethren) I know that you did it through ignorance, as also your princes. ¹⁸ But God, who foreshewed by the mouth of all the prophets, that his Christ should suffer, hath so fulfilled it. ¹⁹ Be Penitent therefore and convert, that your sins may be put out; ²⁰ that, when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you Jesus Christ, ²¹ whom heaven truly must receive until the times of the restitution of all things, which God spake by the mouth of his holy prophets from the beginning of the world. ²² Moyses indeed said, *That a prophet shall the Lord your God raise up to you of your brethren, as myself: him you shall hear according to all things whatsoever he shall speak to you.* ²³ *And it shall be, every soul that shall not hear that prophet, shall be destroyed out of the people.* ²⁴ And all the Prophets from Samuel and afterward that have spoken, told of these days. ²⁵ You are the children of the Prophets and of the testament which God made to our fathers, saying to Abraham, *And in thy seed shall all the families of the earth be blessed.* ²⁶ To you first God raising up his son, hath sent him blessing you: that every one should convert himself from his naughtiness.

And when they were speaking to the people, the Priests and magistrates of the temple and the Sadducees came upon them, ² being grieved that they taught the people, and shewed in Jesus the resurrection from the dead: ³ and they laid hands upon them, and put them into ward, until the morrow, for it was now evening. ⁴ And many of them that had heard the word, believed: and the number of the men was made five thousand.

⁵ And it came to pass on the morrow, that their princes, and Ancients, and Scribes were gathered into Jerusalem; ⁶ and Annas the high priest, and Caiphas and John, and Alexander, and as many as were of the

Videns autem Petrus, respondit ad populum: Viri ¹² Israëlitæ, quid miramini in hoc, aut nos quid intuemini, quasi nostra virtute aut potestate fecerimus hunc ambulare? Deus Abraham, et Deus Isaac, et Deus Jacob, ¹³ Deus patrum nostrorum glorificavit filium suum Jesus, quem vos quidem tradidistis, et negastis ante faciem Pilati, judicante illo dimiti. Vos autem sanctum, et justum negastis, et petistis virum homicidam donari vobis. Auctorem vero vitae interfecistis, quem ¹⁵ Deus suscitavit a mortuis, cujus nos testes sumus. Et in fide nominis ejus, hunc, quem vos vidistis et ¹⁶ nostis, confirmavit nomen ejus: et fides, quæ per eum est, dedit integrum sanitatem istam in conspectu omnium vestrum.

Et nunc, fratres, scio quia per ignorantiam fecistis, ¹⁷ sicut et principes vestri. Deus autem, qui prænunciavit per os omnium prophetarum, pati Christum suum, sic implevit. Pœnitenti igitur et convertimini, ¹⁹ ut deleantur peccata vestra: Ut cum venerint tempora refrigerii a conspectu Domino, et miserit eum, qui prædicatus est vobis, Jesum Christum, quem oportet ²¹ quidem cœlum suscipere usque in tempora restitutionis omnium, quæ locutus est Deus per os sanctorum suorum a sæculo Prophetarum. Moyses quidem dixit: Quoniam Prophetam suscitabit vobis Dominus Deus vester de fratribus vestris, tamquam me, ipsum audietis juxta omnia quæcumque locutus fuerit vobis. Erit autem, ²³ omnis anima, quæ non audierit Prophetam illum, exterminabitur de plebe. Et omnes prophetæ a Samuel, et deinceps, qui locuti sunt, annunciarunt dies istos. Vos estis filii prophetarum et testamenti, quod ²⁵ disposuit Deus ad patres nostros dicens ad Abram: Et in semine tuo benedicentur omnes familiæ terræ. Vobis primum Deus suscitans Filium suum, misit eum ²⁶ benedicentem vobis: ut convertat se unusquisque a nequitia sua.

Loquentibus autem illis ad populum, supervenerunt ⁴ sacerdotes, et magistratus templi, et Sadducæi, dolentes quod docerent populum, et annunciant in ² Jesum resurrectionem ex mortuis: et injecerunt in ³ eos manus, et posuerunt eos in custodiam in crastinum: erat enim jam vespera. Multi autem eorum, qui ⁴ audierant verbum, crediderunt: et factus est numerus virorum quinque millia.

Factum est autem in crastinum, ut congregarentur ⁵ principes eorum, et seniores, et scribæ in Jerusalem; et Annas princeps sacerdotum, et Caiphas, et Joannes, ⁶ et Alexander, et quotquot erant de genere sacerdotali.

7 Et statuentes eos in medio, interrogabant: In qua
 8 virtute, aut in quo nomine fecistis hoc vos? Tunc
 repletus Spiritu sancto Petrus, dixit ad eos: Principes
 9 populi, et seniores, audite: si nos hodie dijudicamur
 in benefacto hominis infirmi, in quo iste salvus factus
 10 est, notum sit omnibus vobis, et omni plebi Israel:
 quia in nomine Domini nostri Jesu Christi Nazarenii,
 quem vos crucifixistis, quem Deus suscitavit a mortuis,
 11 in hoc iste astat coram vobis sanus. Hic est lapis, qui
 reprobatus est a vobis ædificantibus, qui factus est in
 12 caput anguli: et non est in alio aliquo salus. Nec
 enim aliud nomen est sub cœlo datum hominibus, in
 13 quo oporteat nos salvos fieri. Videntes autem Petri
 constantiam et Joannis, comperto quod homines essent
 sine litteris, et idiotæ, admirabantur, et cognoscebant
 14 eos quoniam cum Jesu fuerant: hominem quoque
 videntes stantem cum eis, qui curatus fuerat, nihil
 15 poterant contradicere. Jusserunt autem eos foras
 extra concilium secedere: et conferebant ad invicem,
 16 dicentes: Quid faciemus hominibus istis? quoniam
 quidem notum signum factum est per eos, omnibus
 habitantibus Jerusalem: manifestum est, et non pos-
 17 sumus negare. Sed ne amplius divulgetur in popu-
 lum, comminemur eis, ne ultra loquantur in nomine
 18 hoc ulli hominum. Et vocantes eos, denunciaverunt
 ne omnino loquerentur neque docerent in nomine Jesu.
 19 Petrus vero, et Joannes respondentes, dixerunt ad eos:
 Si justum est in conspectu Dei, vos potius audire quam
 20 Deum, judicate: non enim possumus quæ vidimus et
 21 audivimus non loqui. At illi comminantes dimiserunt
 eos: non invenientes quomodo punirent eos propter
 populum, quia omnes clarificabant id, quod factum
 22 fuerat in eo quod acciderat. Annorum enim erat
 amplius quadraginta homo, in quo factum fuerat sig-
 num istud sanitatis.
 23 Dimissi autem venerunt ad suos: et annunciaverunt
 eis quanta ad eos principes sacerdotum et seniores
 24 dixissent. Qui cum audissent, unanimiter levaverunt
 vocem ad Deum, et dixerunt: Domine, tu es qui
 fecisti cœlum, et terram, mare, et omnia, quæ in eis
 25 sunt: qui Spiritu sancto per os patris nostri David,
 pueri tui, dixisti: Quare fremuerunt Gentes, et populi
 26 meditati sunt inania? Astiterunt reges terræ, et prin-
 cipes convenerunt in unum adversus Dominum, et
 27 adversus Christum ejus? Convenerunt enim vere in
 civitate ita adversus sanctum puerum tuum Jesum,
 quem unxisti, Herodes et Pontius Pilatus cum Gentili-
 28 bus, et populis Israel, facere quæ manus tua, et con-

priest's stock. ⁷ And setting them in the midst, they asked: In what power or in what name have you done this? ⁸ Then Peter, replenished with the holy Ghost, said to them, Ye princes of the people and Ancients: ⁹ If we this day be examined for a good deed upon an impotent man, in what he hath been made whole, ¹⁰ be it known to all you and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you did crucify, whom God hath raised from the dead, in this same this man standeth before you whole. ¹¹ This is the stone that was rejected of you the builders: which is made into the head of the corner; ¹² and there is not salvation in any other; for neither is there any other name under heaven given to men, wherein we must be saved. ¹³ And seeing Peter's constancy and John's, understanding that they were men unlettered, and of the vulgar sort, they marvelled, and they knew them that they had been with Jesus: ¹⁴ seeing the man also that had been cured, standing with them, they could say nothing to the contrary. ¹⁵ But they commanded them to go aside forth out of the council: and they conferred together, ¹⁶ saying, What shall we do to these men? for a notorious sign indeed hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it. ¹⁷ But that it be no further spread abroad among the people, let us threaten them, that they speak no more in this name to any man. ¹⁸ And calling them, they charged them that they should not speak at all, nor teach in the name of Jesus. ¹⁹ But Peter and John answering, said to them, If it be just in the sight of God, to hear you rather than God, judge ye; for we cannot but speak the things which we have seen and heard. ²⁰ But they threatening, dismissed them: not finding how they might punish them, for the people; because all glorified that which had been done, in that which was chanced. ²¹ For the man was more than forty years old in whom that sign of health had been wrought.

²² And being dismissed they came to their's, and shewed all that the chief priests and Ancients had said to them. ²³ Who having heard it, with one accord lifted up their voice to God, and said, Lord, thou that didst make heaven and earth, the sea, and all things that are in them, ²⁴ who in the holy Ghost by the mouth of our father David thy servant hast said, Why did the Gentiles rage, and the people meditate vain things: ²⁵ the kings of the earth stand up, and the princes assemble together against our Lord, and against his Christ! ²⁶ For there assembled indeed in this city against thy holy child Jesus whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, ²⁷ to do what thy hand

and thy counsel deereed to be done. ²⁹ And now Lord look upon their threatenings, and give unto thy servants with all confidence to speak thy word, ³⁰ in that, that thou extend thy hand to cures and signs and wonders to be done by the name of thy holy son Jesus. ³¹ And when they had prayed, the place was moved wherein they were gathered: and they were all replenished with the holy Ghost, and they spake the word of God with confidence.

³² And the multitude of believers had one heart and one soul; neither did any one say that ought was his own of those things which he possessed, but all things were common unto them. ³³ And with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in all them. ³⁴ For neither was there any one needy among them. For as many as were owners of lands or houses, sold and brought the prices of those things which they sold, ³⁵ and laid it before the feet of the Apostles. And to every one was divided according as every one had need. ³⁶ And Joseph who was surnamed of the Apostles Barnabas (which is by interpretation, the son of consolation) a Levite, a Cyprian born, ³⁷ whereas he had a piece of land, sold it, and brought the priece, and laid it before the feet of the Apostles.

But a certain man named Ananias, with Saphira his wife sold a piece of land, ² and defrauded of the price of the land, his wife being privy thereto: and bringing a certain portion, laid it at the feet of the Apostles. ³ And Peter said, Ananias, why hath Satan tempted thy heart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? ⁴ Remaining, did it not remain to thee: and being sold, was it not in thy power? Why hast thou put this thing in thy heart? Thou hast not lied to men, but to God. ⁵ And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. ⁶ And young men rising up, removed him, and bearing him forth buried him. ⁷ And it was the space as it were of three hours, and his wife, not knowing what was chanced, came in. ⁸ And Peter answered her, Tell me woman, whether did you sell the land for so much? But she said, Yea, for so much. ⁹ And Peter unto her, Why have you agreed together to tempt the Spirit of our Lord? Behold, their feet that have buried thy husband, at the door, and they shall bear thee forth. ¹⁰ Forthwith she fell before his feet, and gave up the ghost. And the young men going in, found her dead: and carried her forth, and buried her by her husband. ¹¹ And there fell great fear in the whole Church, and upon all that heard these things.

¹² And by the hands of the Apostles were many signs and wonders done among the people. And they were all with one accord

silium tuum decreverunt fieri. Et nunc, Domine, ²⁹ respice in minas eorum, et da servis tuis cum omni fiducia loqui verbum tuum. In eo quod manum ³⁰ tuam extendas ad sanitates, et signa, et prodigia fieri per nomen sancti filii tui Jesu. Et cum orassent, ³¹ motus est locus, in quo erant congregati; et repleti sunt omnes Spiritu sancto, et loquebantur verbum Dei cum fiducia.

Multitudinis autem credentium erat cor unum, et ³² anima una: nec quisquam eorum, quae possidebat, aliquid suum esse dicebat, sed erant illis omnia communia. Et virtute magna reddebat Apostoli testi- ³³ monium resurrectionis Jesu Christi Domini nostri: et gratia magna erat in omnibus illis. Neque enim quis- ³⁴ quam egens erat inter illos. Quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum, quae vendebant, et ponebant ante pedes ³⁵ Apostolorum. Dividebatur autem singulis prout cuique opus erat. Joseph autem, qui cognominatus est ³⁶ Barnabas ab Apostolis, (quod est interpretatum Filius consolationis) Levites, Cyprius genere, cum haberet ³⁷ agrum, vendidit eum, et attulit pretium, et posuit ante pedes Apostolorum.

Vir autem quidam nomine Ananias, cum Saphira ⁵ uxore sua, vendidit agrum, et fraudavit de pretio agri, ² conscientia uxore sua: et afferens partem quaudam, ad pedes Apostolorum posuit. Dixit autem Petrus: ³ Anania, cur tentavit satanas cor tuum, mentiri te Spi- ⁴ ritui sancto, et fraudare de pretio agri? Nonne manens tibi inanebat, et venindatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es men- ⁵ titus hominibus, sed Deo. Audiens autem Ananias ⁶ haec verba, cecidit, et expiravit. Et factus est timor magnus super omnes, qui audierunt. Surgentes autem ⁷ juvenes amoverunt eum, et efferentes sepelierunt. Factum est autem quasi horarum trium spatium, et ⁸ uxor ipsius, nesciens quod factum fuerat, introivit. Dixit autem ei Petrus: Dic mihi, mulier, si tanti ⁹ agrum vendidistis? At illa dixit: Etiam tanti. Petrus ¹⁰ autem ad eam: Quid utique convenit vobis tentare Spiritum Domini? Ecce pedes eorum, qui sepelierunt virum tuum ad ostium, et esserent te. Confestim ¹¹ cecidit ante pedes ejus, et expiravit. Intrantes autem juvenes invenerunt illam mortuam, et extulerunt, et sepelierunt ad virum suum. Et factus est timor mag- ¹² nus in universa ecclesia, et in omnes, qui audierunt haec.

Per manus autem Apostolorum siebant signa et ¹² prodigia multa in plebe. Et erant unanimiter omnes

13 in porticu Salomonis. Ceterorum autem nemo audebat se conjungere illis: sed magnificabat eos populus.
 14 Magis autem augebatur credentium in Domino multi-
 15 tudo, virorum ac mulierum, ita ut in plateas ejicerent infirmos, et ponerent in lectulis ac grabatis, ut, veniente Petro, saltem umbra illius obumbraret quemquam illo-
 16 rum, et liberarentur ab infirmitatibus suis. Concurrebat autem et multitudo vicinarum civitatum Jerusalem, afferentes ægros, et vexatos a spiritibus immundis: qui curabantur omnes.

17 Exsurgens autem princeps sacerdotum, et omnes, qui cum illo erant, quæ est hæresis Sadduceorum)
 18 repleti sunt zelo: et injecerunt manus in Apostolos,
 19 et posuerunt eos in custodia publica. Angelus autem Domini per noctem apriens januas carceris, et educens
 20 eos, dixit: Ite, et stantes loquimini in templo plebi
 21 omnia verba vitæ hujus. Qui cum audissent, intraverunt diluculo in templum, et docebant. Adveniens autem princeps sacerdotum, et qui cum eo erant, convocaverunt concilium, et omnes seniores filiorum Is-
 22 rael: et miserunt ad carcerem ut adducerentur. Cum autem venissent ministri, et aperto carcere non in-
 23 venissent illos, reversi nunciaverunt, dicentes: Carcerem quidem invenimus clausum cum omni diligentia,
 et custodes stantes ante januas: aperientes autem
 24 neminem intus invenimus. Ut autem audierunt hos sermones magistratus templi et princeps sacerdotum,
 25 ambigebant de illis quidnam fieret. Adveniens autem quidem nunciavit eis: Quia ecce viri, quos posuistis in carcerem, sunt in templo stantes, et docentes populum.
 26 Tunc abiit magistratus cum ministris, et adduxit illos
 27 sine vi: timebant enim populum ne lapidarentur. Et cum adduxissent illos, statuerunt in concilio: et
 28 interrogavit eos princeps sacerdotum, dicens: Præcipiendo præcepimus vobis ne doceretis in nomine isto: et ecce replestis Jerusalem doctrina vestra: et vultis inducere super nos sanguinem hominis istius.
 29 Respondens autem Petrus et Apostoli, dixerunt:
 30 Obedire oportet Deo magis, quam hominibus. Deus patrum nostrorum suscitavit Jesum, quem vos inter-
 31 mistis, suspendentes in ligno. Hunc principem, et salvatorem Deus exaltavit dextera sua ad dandam
 32 penitentiam Israeli, et remissionem peccatorum. Et nos sumus testes horum verborum, et Spiritus sanctus,
 33 quem dedit Deus omnibus obedientibus sibi. Haec cum audiunt, discubant, et cogitabant interficere illos.
 34 Surgens autem quidam in concilio Pharisaus, nomine Gamaliel, legis doctor honorabilis universæ plebi,

in Salomon's porch. ¹³ But of the rest none durst join themselves unto them: but the people magnified them. ¹⁴ And the multitude of men and women that believed in our Lord was more increased: ¹⁵ so that they did bring forth the sick into the streets, and laid them in beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they all might be delivered from their infirmities. ¹⁶ And there ran together unto Jerusalem the multitude also of the cities adjoining, bringing sick persons and such as were vexed of unclean spirits: who were all cured.

¹⁷ And the high priest rising up, and all that were with him, which is the heresy of the Sadducees, were replenished with zeal: ¹⁸ laid hands upon the Apostles, and put them in the common prison. ¹⁹ But an Angel of our Lord by night opening the gates of the prison, and leading them forth, said, ²⁰ Go; and standing speak in the temple to the people all the words of this life. ²¹ Who having heard this, early in the morning entered into the temple, and taught. And the high priest coming, and they that were with him, called together the Councel and all the ancients of the children of Israel: and they sent to the prison that they might be brought. ²² But when the ministers were come, and opening the prison, found them not: returning they told, ²³ saying, The prison truly we found shut with all diligence, and the keepers standing before the gates: but opening it, we found no man within. ²⁴ And as soon as the Magistrate of the temple and the chief priests heard these words, they were in doubt of them what would befall. ²⁵ And there came a certain man and told them, That the men, lo, which you did put in prison, are in the temple standing, and teaching the people. ²⁶ Then went the Magistrate with the ministers, and brought them without force, for they feared the people lest they should be stoned. ²⁷ And when they had brought them, they set them in the Councel. And the high priest asked them, ²⁸ saying, Commanding we commanded you that you should not teach in this name: and behold, you have filled Jerusalem with your doctrine, and you will bring upon us the blood of this man. ²⁹ But Peter answering and the Apostles, said, God must be obeyed, rather than men. ³⁰ The God of our Fathers hath raised up Jesus, whom you did kill, hanging him upon a tree. ³¹ This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins. ³² And we are witnesses of these words, and the holy Ghost, whom God hath given to all that obey him. ³³ When they had heard these things, it cut them to the heart, and they consulted to kill them.

³¹ But one in the Council rising up, a Pharisee named Gamaliel, a doctor of law

honourable to all the people, commanded the men to be put forth a while.³⁵ And he said to them, Ye men of Israel, take heed to yourselves touching these men what you mean to do.³⁶ For before these days there rose Theodas, saying he was somebody, to whom consented a number of men about four hundred, who was slain: and all that believed him were dispersed, and brought to nothing.³⁷ After this fellow there rose Judas of Galilee in the days of the Enrolling, and drew away the people after him, and he perished: and as many as ever consented to him, were dispersed.³⁸ And now therefore I say to you, depart from these men, and let them alone: for if this counsel or work be of men, it will be dissolved:³⁹ but if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God also. And they consented to him.⁴⁰ And calling in the Apostles, after they had scourged them, they charged them that they should not speak in the name of Jesus, and dismissed them.⁴¹ And they went from the sight of the council rejoicing, because they were accounted worthy to suffer reproach for the name of Jesus.⁴² And every day they ceased not in the temple and from house to house to teach and evangelize Christ Jesus.

And in those days the number of disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministry.¹ And the Twelve calling together the multitude of the disciples, said, It is not reason, that we leave the word of God, and serve tables.² Consider therefore brethren, seven men of you of good testimony, full of the holy Ghost and wisdom, whom we may appoint over this business.³ But we will be instant in prayer and the ministry of the word.⁴ And the saying was liked before all the multitude. And they chose Steven, a man full of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioche.⁵ These they did set in the presence of the Apostles: and praying they imposed hands upon them.⁶ And the word of God increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

⁸ And Steven, full of grace and fortitude, did great wonders and signs among the people.⁹ And there arose certain of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steven:¹⁰ and they could not resist the wisdom and the Spirit that spake.¹¹ Then they suborned men, to say they had heard him speak words of blasphemy against Moyses and God.¹² They therefore stirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him

jussit foras ad breve homines sieri. Dixitque ad illos: 35 Viri Israelitæ, attendite vobis super hominibus istis quid acturi sitis. Ante hos enim dies extitit Theodas, 36 dicens se esse aliquem, cui consensit numerus virorum circiter quadringentorum: qui occisus est: et omnes, qui credebant ei, dissipati sunt, et redacti ad nihilum. Post hunc extitit Judas Galilæus in diebus professionis, 37 et avertit populum post se, et ipse periit, et omnes, quotquot consenserunt ei, dispersi sunt. Et nunc 38 itaque dico vobis, discedite ab hominibus istis, et sinite illos: quoniam si est ex hominibus consilium hoc, aut opus, dissolvetur: si vero ex Deo est, non poteritis 39 dissolvere illud, ne forte et Deo repugnare inveniamini. Consenserunt autem illi. Et convocantes Apostolos, 40 cæsis denunciaverunt ne omnino loquerentur in nomine Jesu, et dimiserunt eos. Et illi quidem ibant gau- 41 dentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati. Omni autem die 42 non cessabant in templo et circa domos, docentes et evangelizantes Christum Jesum.

In diebus autem illis, crescente numero discipulorum, 6 factum est murmur Græcorum adversus Hebræos, eo quod despicerentur in ministerio quotidiano viduae eorum. Convocantes autem duodecim multitudinem 2 discipulorum dixerunt: Non est æquum nos derelin- quere verbum Dei, et ministrare mons. Considerate 3 ergo, fratres, viros ex vobis boni testimonii septem, plenos Spiritu sancto et sapientia, quos constituamus super hoc opus. Nos vero orationi et ministerio verbi 4 instantes erimus. Et placuit sermo coram omni mul- 5 titudine. Et elegerunt Stephanum, virum plenum fidei, et Spiritu sancto, et Philippum, et Prochorum, et Nicanorem, et Timonem, et Parmenam, et Nicolaum advenam Antiochenum. Hos statuerunt ante con- 6 spectum Apostolorum: et orantes imposuerunt eis manus. Et verbum Domini creseebat, et multiplica- 7 batur numerus discipulorum in Jerusalem valde: multa etiam turba sacerdotum obediebat fidei.

Stephanus autem plenus gratia et fortitudine faciebat 8 prodigia, et signa magna in populo. Surrexerunt 9 autem quidam de synagoga, quæ appellatur Libertino- rum, et Cyrenensium, et Alexandrinorum, et eorum qui erant a Cilicia et Asia, disputantes cum Stephano: et non poterant resistere sapientiae, et Spiritui, qui 10 loquebatur. Tunc summisserunt viros, qui dicent se 11 audivisse cum dicentem verba blasphemiae in Moysen, et in Deum. Comoverunt itaque plebem, et seniores, 12 et Scribas: et concurrentes rapuerunt eum, et addux-

13 erunt in concilium, et statuerunt falsos testes, qui dicerent: Homo iste non cessat loqui verba adversus 14 locum sanctum, et legem. Audivimus enim cum dicentem: Quoniam Jesus Nazarenus hic destruet locum istum, et mutabit traditiones, quas tradidit nobis 15 Moyses. Et intuentes eum omnes, qui sedebant in concilio, viderunt faciem ejus tamquam faciem Angeli.

7 Dixit autem princeps sacerdotum: Si hæc ita se 2 habent? Qui ait: Viri fratres et patres, audite: Deus gloriæ apparuit patri nostro Abrahæ cum esset in 3 Mesopotamia, prius quam moraretur in Charan. Et dixit ad illum: Exi de terra tua, et de cognatione tua, 4 et veni in terram, quam monstravero tibi. Tunc exiit de terra Chaldæorum, et habitavit in Charan. Et inde, postquam mortuus est pater ejus, transtulit illum 5 in terram istam, in qua nunc vos habitatis. Et non dedit illi hereditatem in ea, nec passum pedis: sed repromisit dare illi eam in possessionem, et semini ejus 6 post ipsum, cum non haberet filium. Locutus est autem ei Deus: Quia erit semen ejus accola in terra aliena, et servituti eos subjicient, et male tractabunt 7 eos annis quadrigenitis: et gentem, cui servierint, judicabo ego, dixit Dominus: et post hæc exhibunt, et servient mihi in loco isto.

8 Et dedit illi testamentum circumcisionis: et sic genuit Isaac, et circumcidit eum die octavo: et Isaac, 9 Jacob: et Jacob, duodecim Patriarchas. Et Patriarchæ æmulantes, Joseph vendiderunt in Ægyptum: et 10 erat Deus cum eo: et eripuit eum ex omnibus tribulationibus ejus: et dedit ei gratiam et sapientiam in conspectu Pharaonis regis Ægypti, et constituit eum præpositum super Ægyptum, et super omnem domum 11 suam. Venit autem famæ in universam Ægyptum, et Chanaan, et tribulatio magna: et non inveniebant 12 cibos patres nostri. Cum audisset autem Jacob esse frumentum in Ægypto: misit patres nostros primum: 13 et in secundo cognitus est Joseph a fratribus suis, et 14 manifestum est Pharaoni genus ejus. Mittens autem Joseph accersivit Jacob patrem suum, et omnem cognitionem suam in animabus septuaginta quinque. 15 Et descendit Jacob in Ægyptum: et defunctus est 16 ipse, et patres nostri. Et translati sunt in Sichem, et positi sunt in sepulchro, quod emit Abraham pretio argenti a filii Hemor filii Sichem.

17 Cum autem appropinquaret tempus promissionis, quam concessus erat Deus Abrahæ, crevit populus, et 18 multiplicatus est in Ægypto. Quoadusque surrexit 19 alius rex in Ægypto, qui non sciebat Joseph. Hic

into the Council, ¹³ and they set false witnesses that said, This man ceaseth not to speak words against the holy place and the Law. ¹⁴ For we have heard him say, that this same Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moyses delivered unto us. ¹⁵ And all that sat in the Council beholding him, saw his face as it were the face of an Angel.

And the chief priest said, Are these things so? ² Who said, Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan, ³ and said to him, Go forth out of thy country, and out of thy kindred, and come into a land that I shall shew thee. ⁴ Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land, wherin you do now dwell. ⁵ And he gave him no inheritance in it, no not the pace of a foot: and he promised to give it him in possession, and to his seed after him, when as he had no child. ⁶ And God spake to him, That his seed shall be a sojourner in a strange country, and they shall subdue them to servitude, and shall evil entreat them four hundred years: ⁷ and the nation which they shall serve, will I judge, said God; and after these things they shall go forth, and shall serve me in this place.

⁸ And he gave him the testament of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob: and Jacob, the twelve Patriarchs. ⁹ And the Patriarchs, through emulation, sold Joseph into Ægypt; and God was with him: ¹⁰ and delivered him out of all his tribulations; and he gave him grace and wisdom in the sight of Pharaoh the king of Ægypt, and he appointed him Governor over Ægypt and over all his house. ¹¹ And there came famine upon all Ægypt and Chanaan, and great tribulation: and our fathers found no victuals. ¹² But when Jacob had heard that there was corn in Ægypt: he sent our fathers first: ¹³ and at the second time Joseph was known of his brethren, and his kindred was made known unto Pharaoh. ¹⁴ And Joseph sending, called thither Jacob his father, and all his kindred in seventy-five souls. ¹⁵ And Jacob descended into Ægypt: and he died, and our fathers. ¹⁶ And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a price of silver of the sons of Henor, the son of Sichem.

¹⁷ And when the time drew near of the promise which God had promised to Abraham, the people increased and was multiplied in Ægypt, ¹⁸ until another king arose in Ægypt, that knew not Joseph. ¹⁹ This same

circumventing our stock, afflicted our fathers: that they should expose their children, to the end they might not be kept alive.²⁰ The same time was Moyses born, and he was acceptable to God, who was nourished three months in his father's house.²¹ And when he was exposed, Pharao's daughter took him up, and nourished him for her own son.²² And Moyses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and works.²³ And when he was fully of the age of forty years, it came to his mind to visit his brethren, the children of Israel.²⁴ And when he had seen one suffer wrong, he defended him: and striking the Egyptian, he revenged his quarrel that sustained the wrong.²⁵ And he thought that his brethren did understand that God by his hand would save them: but they understood it not.²⁶ And the day following he appeared to them being at strife: and he reconciled them unto peace, saying, Men, ye are brethren, wherefore hurt you one another?²⁷ But he that did the injury to his neighbour, repelled him, saying, Who hath appointed thee prince and judge over us?²⁸ What, wilt thou kill me, as thou didst yesterday kill the Egyptian?²⁹ And Moyses fled upon this word: and he became a sojourner in the land of Midian, where he begat two sons.³⁰ And after forty years were expired, there appeared to him in the desert of mount Sina, an Angel in the fire of the flame of a bush.³¹ And Moyses seeing it, marvelled at the vision. And as he went near to view it, the voice of our Lord was made to him,³² I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moyses being made to tremble, durst not view it.³³ And our Lord said to him, Loos off the shoe of thy feet: for the place wherein thou standest is holy ground.³⁴ Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am descended to deliver them. And now come, and I will send thee into Egypt.

³⁵ This Moyses, whom they denied, saying, Who hath appointed thee prince and Captain? him God sent prince and redeemer, with the hand of the Angel that appeared to him in the bush.³⁶ He brought them forth doing wonders and signs in the land of Egypt, and in the red sea, and in the desert forty years.³⁷ This is that Moyses which said to the children of Israel, A prophet will God raise up to you of your own brethren as myself: him you shall hear.³⁸ This is he that was in the assembly in the wilderness, with the Angel that spake to him in Mount Sina, and our fathers: who received the words of life to give unto us.³⁹ To whom our fathers would not be obedient: but they repelled him, and in their hearts turned away into Egypt,⁴⁰ saying to Aaron: Make us gods that may go before us; for this Moyses that

circumveniens genus nostrum, afflixit patres nostros, ut exponerent infantes suos, ne viviscarentur. Eodem tempore natus est Moyses, et fuit gratus Deo, qui nutritus est tribus mensibus in domo patris sui. Exposito autem illo, sustulit eum filia Pharaonis, et nutritum cum sibi in filium. Et eruditus est Moyses omni sapientia Aegyptiorum, et erat potens in verbis, et in operibus suis. Cum autem impleretur ei quadraginta annorum tempus, ascendit in cor ejus ut visitaret fratres suos filios Israel. Et cum vidiisset quendam injuriam patientem, vindicavit illum; et fecit ultionem ei, qui injuriam sustinebat, percuesso Aegyptio. Existimabat autem intelligere fratres, quoniam Deus per manum ipsius daret salutem illis: at illi non intellexerunt. Sequenti vero die apparuit illis litigantibus: et reconciliabat eos in pace, dicens: Viri, fratres estis, ut quid nocetis alterutrum? Qui autem injuriam faciebat proximo, repulit eum, dicens: Quis te constituit principem et judicem super nos? Numquid interficerem me tu vis, quemadmodum interfecisti heri Aegyptium? Fugit autem Moyses in verbo isto: et factus est advena in terra Midian, ubi generavit filios duos. Et expletis annis quadraginta, apparuit illi in deserto montis Sina Angelus in igne flammæ rubi. Moyses autem videns, admiratus est visum. Et accedente illo ut consideraret, facta est ad eum vox Domini, dicens: Ego sum Deus patrum tuorum, Deus Abraham, Deus Isaac, et Deus Jacob. Tremefactus autem Moyses, non audebat considerare. Dixit autem illi Dominus: Solve calceamentum pedum tuorum: locus enim, in quo stas, terra sancta est. Videns vidi afflictionei populi mei, qui est in Aegypto, et gemitum eorum audivi, et descendit liberare eos. Et nunc veni, et mittam te in Aegyptum.

Hunc Moysen, quem negaverunt, dicentes: Quis te constituit principem, et judicem? hunc Deus principem et redemptorem misit, cum manu Angeli, qui apparuit illi in rubro. Hic eduxit illos faciens prodigia et signa in terra Aegypti, et in rubro mari, et in deserto annis quadraginta. Hic est Moyses, qui dixit filiis Israel: Prophetam suscitabit vobis Deus de fratribus vestris, tamquam me, ipsum audietis. Hic est, qui fuit in Ecclesia in solitudine cum Angelo, qui loquebatur ei in monte Sina, et cum patribus nostris: qui accepit verba vitae dare nobis. Cui noluerunt obedire patres nostri: sed repulerunt, et aversi sunt cordibus suis in Aegyptum, dicentes ad Aaron: Fac nobis deos, qui praecedant nos: Moyses enim hic, qui eduxit nos

41 de terra Ægypti, nescimus quid factum sit ei. Et vitulum fecerunt in diebus illis, et obtulerunt hostiam simulachro, et lætabantur in operibus manuum sua-
 42 rum. Convertit autem Deus, et tradidit eos servire militiae cœli, sicut scriptum est in Libro Prophetarum: Numquid victimas, et hostias obtulisti mihi annis
 43 quadraginta in deserto, domus Israel? Et suscepistis tabernaculum Moloch, et sidus Dei vestri Rempham, figuræ, quas fecistis, adorare eas. Et transferam vos trans Babylonem.

44 Tabernaculum testimonii fuit cum patribus nostris in deserto, sicut disposuit illis Deus: loquens ad Moysen, ut faceret illud secundum formam, quam
 45 viderat. Quod et induxerunt suscipientes patres nostri cum Jesu in possessionem Gentium, quas expulit Deus a facie patrum nostrorum, usque in diebus David.
 46 Qui invenit gratiam ante Deum, et petiit ut inveniret
 47 tabernaculum Deo Jacob. Salomon autem aedificavit
 48 illi domum. Sed non Excelsus in manufactis habitat,
 49 sicut Propheta dicit: Cœlum mihi sedes est: terra autem scabellum pedum meorum. Nam domum aedificabis mihi, dicit Dominus? aut quis locus re-
 50 quietonis meæ est? Nonne manus mea fecit hæc omnia?

51 Dura cervice, et incircumcisio cordibus, et auribus, vos semper Spiritui sancto resistitis, sicut Patres vestri,
 52 ita et vos. Quem Prophetarum non sunt persecuti patres vestri? Et occiderunt eos, qui prænunciabant de adventu Justi, cujus vos nunc proditores, et homini-
 53 cidae fuistis: qui accepistis legem in dispositione Angelorum, et non custodistis.

54 Audientes autem hæc dissecabantur cordibus suis,
 55 et stridabant dentibus in eum. Cum autem esset plenus Spiritu sancto, intendens in cœlum, vidit gorianum
 56 Dei, et Iesum stantem a dextris Dei. Et ait: Ecce video cœlos apertos, et filium hominis stantem a dex-
 57 tris Dei. Exclamantes autem voce magna continuo-
 runt aures suas, et impetum fecerunt unanimiter in
 58 eum. Et ejicientes cum extra civitatem lapidabant:
 et testes deposuerunt vestimenta sua scens pedes
 59 adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem, et dicentem: Domine Iesu,
 60 su cipe spiritum meum. Positis autem genibus, clama-
 vavit voce magna, dicens: Domine, ne statuas illis
 hoc peccatum. Et cum hoc dixisset, obdormivit in
 Domino. Saulus autem erat consentiens neci ejus.

8 Facta autem in illa die persecutio magna in Ecclesia, quæ erat Iero. olymis, et omnes dispersi sunt

brought us out of the land of Egypt, we know not what is befallen to him.⁴¹ And they made a calf in those days, and offered sacrifice to the Idol, and rejoiced in the works of their own hands.⁴² And God turned, and delivered them up to serve the host of heaven, as it is written in the book of the Prophets: Did you offer victims and hosts unto me forty years in the desert, O house of Israel?⁴³ And you took unto you the tabernacle of Moloch, and the star of your God Rempham, figures which you made, to adore them. And I will translate you beyond Babylon.

⁴⁴ The tabernacle of testimony was among our fathers in the desert, as God ordained speaking to Moyses, that he should make it according to the form which he had seen.⁴⁵ Which our fathers with Jesus receiving, brought it in also into the possession of the Gentiles, which God expelled from the face of our fathers, till in the days of David,⁴⁶ Who found grace before God, and desired that he might find a tabernacle for the God of Jacob.⁴⁷ And Salomon built him a house.⁴⁸ But the highest dwelleth not in houses made by hand, as the prophet saith: ⁴⁹ Heaven is my seat: and the earth the footstool of my feet. What house will you build me, saith our Lord? or what place is there of my resting?⁵⁰ Hath not my hand made all these things?

⁵¹ You stiffnecked and of uncircumcised hearts and ears, you always resist the holy Ghost: as your fathers, yourselves also.⁵² Which of the prophets did not your fathers persecute? And they slew them that foretold of the coming of the Just one, of whom now ⁵³ you have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it.

⁵⁴ And hearing these things they were cut in their hearts, and they gnashed with their teeth at him.⁵⁵ But he being full of the holy Ghost, looking steadfastly unto heaven, saw the glory of God, and Jesus standing on the right hand of God.⁵⁶ And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.⁵⁷ And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.⁵⁸ And casting him forth without the city, they stoned him: and the witnesses laid off their garments beside the feet of a young man that was called Saul.⁵⁹ And they stoned Steven invocating, and saying: Lord Jesus, receive my spirit.⁶⁰ And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin unto them. And when he had said this, he fell asleep. And Saul was consenting to his death.

And the same day there was made a great persecution in the Church, which was at Jerusalem, and all were dispersed through

the countries of Jewry and Samaria, saving the Apostles. ² And devout men took order for Steven's funeral, and made great mourning upon him. ³ But Saul wasted the Church: entering in from house to house, and drawing men and women, delivered them into prison.

⁴ They therefore that were dispersed, passed through, evangelizing the word.

⁵ And Philippe descending into the city of Samaria, preached Christ unto them. ⁶ And the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seeing the signs that he did. ⁷ For many of them that had unclean spirits, crying with a loud voice, went out. And many sick of the palsy and lame were cured. ⁸ There was made therefore great joy in that city. ⁹ And a certain man named Simon, who before had been in that city a Magician, seducing the nation of Samaria, saying himself to be some great one: ¹⁰ unto whom all hearkened from the least to the greatest, saying, This man is the power of God, that is called great. ¹¹ And they were attent upon him, because a long time he had bewitched them with his magical practices. ¹² But when they had believed Philippe evangelising of the kingdom of God, and of the name of Jesus Christ, they were baptized, men and women. ¹³ Then Simon also himself believed: and being baptized, he cleaved to Philippe. Seeing also signs and very great miracles to be done, he was astonished with admiration.

¹¹ And when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent unto them Peter and John. ¹² Who when they were come, prayed for them, that they might receive the holy Ghost. ¹³ For he was not yet come upon any of them, but they were only baptized in the name of our Lord Jesus. ¹⁴ Then did they impose their hands upon them, and they received the holy Ghost. ¹⁵ And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was given, he offered them money, ¹⁶ saying, Give me also this power, that on whomsoever I impose my hands, he may receive the holy Ghost. ¹⁷ But Peter said to him, Thy money be with thee unto perdition: because thou hast thought that the gift of God is purchased with money. ¹⁸ Thou hast no part, nor lot in this word. For thy heart is not right before God. ¹⁹ Do penance therefore from this thy wickedness: and pray to God, if perhaps this cogitation of thy heart may be remitted thee. ²⁰ For I see thou art in the gall of bitterness, and the obligation of iniquity. ²¹ And Simon answering said, Pray you for me to our Lord, that nothing come upon me of these things which you have said. ²² And they indeed having testified and spoken the word of our Lord,

per regiones Judæ, et Samariæ, præter Apostolos. Curaverunt autem Stephanum viri timorati, et fecerunt ² planetum magnum super eum. Saulus autem devas- ³ tabat Ecclesiam, per domos intrans, et trahens viros ac mulieres, tradebat in custodiam.

Igitur qui dispersi erant pertransibant, evangelizan- ⁴ tes verbum Dei.

Philippus autem descendens in civitatem Samariæ, ⁵ prædicabat illis Christum. Intendebant autem turbæ ⁶ his, quæ a Philippo dicebantur unanimiter, audientes, et videntes signa quæ faciebat. Multi enim eorum ⁷ qui habebant spiritus inmundos, clamantes voce magna, exibant. Multi autem paralytici et claudi curati sunt. Factum est ergo gaudium magnum in illa civitate. ⁸ Vir autem quidam nomine Simon, qui ante fuerat in ⁹ civitate magus, seducens gentem Samariæ, dicens se esse aliquem magnum: cui auscultabant omnes a ¹⁰ minimo usque ad maximum, dicentes; Hic est virtus Dei, quæ vocatur magna. Attendebat autem cum: ¹¹ propter quod multo tempore magiis suis deimentasset eos. Cum vero credidissent Philippo evangelizanti de ¹² regno Dei, in nomine Jesu Christi baptizabantur viri ac mulieres. Tunc Simon et ipse eredit: et cum ¹³ baptizatus esset, adhærebat Philippo. Videns etiam signa et virtutes maximas fieri, stupens admirabatur.

Cum autem audissent Apostoli, qui erant Ierosoly- ¹⁴ mis, quod receperisset Samaria verbum Dei, miserunt ad eos Petrum et Joannem: qui cum venissent, orave- ¹⁵ runt pro ipsis ut acciperent Spiritum sanctum: non- ¹⁶ dum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Jesu. Tunc impone- ¹⁷ bant manus super illos, et accipiebant Spiritum sanctum. Cum vidisset autem Simon quia per impositio- ¹⁸ nem manus Apostolorum daretur Spiritus sanctus, obtulit eis pecuniam, dicens: Date et mihi hanc ¹⁹ potestatem, ut cuicunque imposuero manus, accipiat Spiritum sanctum. Petrus autem dixit ad eum: Pecu- ²⁰ nia tua tecum sit in perditionem: quoniam donum Dei existimasti pecunia possideri. Non est tibi pars, ²¹ neque sors in sermone isto: cor enim tuum non est rectum coram Deo. Pœnitentiam itaque age ab hac ²² nequitia tua: et roga Deum, si forte remittatur tibi haec cogitatio cordis tui. In felle enim amaritudinis, ²³ et obligatione iniquitatis video te esse. Respondens ²⁴ autem Simon, dixit: Precamini vos pro me ad Dominum, ut nihil veniat super me horum, quæ dixistis. Et illi quidem testificati, et locuti verbum Domini, ²⁵

redibant Ierosolymam, et multis regionibus Samaritanorum evangelizabant.

26 Angelus autem Domini locutus est ad Philippum, dicens: Surge, et vade contra meridianum ad viam, quæ descendit ab Jerusalem in Gazam: hæc est de-
27 sertæ. Et surgens abiit. Et ecce vir Æthiops, eunuchus potens Candacis Reginæ Æthiopum, qui erat super omnes gazas ejus: venerat adorare in Jeru-
28 salem: et revertebatur sedens super currum suum,
29 legensque Isaiam prophetam. Dixit autem Spiritus Philippo: Accede, et adjunge te ad currum istum.
30 Accurrens autem Philippus, audivit eum legentem Isaiam prophetam, et dixit: Putasne intelligis quæ
31 legis? Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogavitque Philippum ut ascenderet,
32 et sederet secum: locus autem Scripturæ, quam lege-
bat, erat hic: Tamquam ovis ad occisionem ductus est:
et sicut agnus coram tondente se, sine voce, sic non
33 aperuit os suum. In humilitate judicium ejus subla-
tum est. Generationem ejus quis enarrabit, quoniam
34 tolletur de terra vita ejus? Respondens autem eunuchus Philippo, dixit: Obsecro te, de quo Propheta
35 dicit hoc, de se, an de alio aliquo? Aperiens autem Philippus os suum, et incipiens a Scriptura ista, evan-
36 gelizavit illi Jesum. Et dum irent per viam, vene-
runt ad quandam aquam: et ait Eunuchus: Ecce
37 aqua, quid prohibet me baptizari? Dixit autem Phi-
lippus: Si credis ex toto corde, licet. Et respondens
38 ait: Credo Filium Dei esse Jesum Christum. Et
jussit stare currum: et descenderunt uterque in aquam
39 Philippus et Eunuchus, et baptizavit eum. Cum au-
tem ascendissent de aqua, Spiritus Domini rapuit
Philippum, et amplius non vidit cum Eunuchus. Ibat
40 autem per viam suam gaudens. Philippus autem in-
ventus est in Azoto, et pertransiens evangelizabat
civitatibus cunctis, donec veniret Cæsaream.

9 Saulus autem adhuc spirans minarum et cædis in discipulos Domini, accessit ad principem Sacerdotum,
2 et petiit ab eo epistolas in Damascum ad synagogas:
ut si quos invenisset hujus viæ viros ac mulieres,
3 vincitos perduceret in Jerusalem. Et cum iter faceret,
contigit ut appropinquaret Damasco: et subito circum-
4 fulsit eum lux de caelo. Et cadens in terram audivit
vocem dicentem sibi: Saule, Saule, quid me perse-
5 queris? Qui dixit: Quis es Domine? Et ille: Ego
sunus Jesus, quem tu persequeris: durum est tibi contra
6 stimulum calcitrare. Et tremens ac stupens dixit:
7 Domine, quid me vis facere? Et Dominus ad eum:

returned to Jerusalem, and evangelized to many countries of the Samaritans.

²⁶ And an Angel of our Lord spake to Philippe, saying: Arise, and go toward the South, to the way that goeth down from Jerusalem into Gaza: this is desert. ²⁷ And rising he went. And behold, a man of Æthiopia, an eunuch, of great authority under Candace the Queen of the Æthiopians, who was over all her treasures, was come to Jerusalem to adore: ²⁸ and he was returning and sitting upon his chariot, and reading Esay the Prophet. ²⁹ And the Spirit said to Philippe, Go near, and join thyself to this same chariot. ³⁰ And Philippe running thereunto, heard him reading Esay the Prophet, and he said: Trowest thou that thou understandest the things which thou readest? ³¹ Who said, And how can I, unless some man shew me? and he desired Philippe that he would come up and sit with him. ³² And the place of the scripture which he did read, was this: *As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth.* ³³ *In humility his judgment was taken away. His generation who shall declare, for from the earth shall his life be taken?* ³⁴ And the eunuch answering Philip, said, I beseech thee, of whom doth the Prophet speak this? of himself, or of some other? ³⁵ And Philip opening his mouth, and beginning from this scripture, evangelized unto him Jesus. ³⁶ And as they went by the way, they came to a certain water: and the eunuch said, Lo, water, who doth let me to be baptized? ³⁷ And Philip said, If thou believe with all thy heart, thou mayest. And he answering said, I believe that Jesus Christ is the son of God. ³⁸ And he commanded the chariot to stay; and both went down into the water, Philip and the Eunuch, and he baptized him. ³⁹ And when they were come up out of the water, the Spirit of our Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. ⁴⁰ But Philip was found in Azotus; and passing through, he evangelized to all the cities, till he came to Cæsarea.

And Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, ² and asked letters of him unto Damascus to the synagogues, that if he had found any men and women of this way, he might bring them bound unto Jerusalem. ³ And as he went on his journey, it chanced that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. ⁴ And falling on the ground, he heard a voice saying to him, Saul, Saul why persecutest thou me? ⁵ Who said, Who art thou Lord? And he, I am Jesus whom thou doest persecute; it is hard for thee to kick against the prick. ⁶ And trembling and being astonished he said, Lord, what wilt thou have me to do? ⁷ And our

Lord to him, Arise, and go into the city, and it shall be told thee what thou must do. But the men that went in company with him, stood amazed, hearing the voice, but seeing no man.⁸ And Saul rose up from the ground, and his eyes being opened, he saw nothing. And they drawing him by the hands, brought him into Damascus.⁹ And he was three days not seeing, and he did neither eat nor drink.

¹⁰ And there was a certain disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Lo, here I am, Lord.¹¹ And our Lord to him, Arise, and go into the street that is called Straight; and seek in the house of Judas, one named Saul of Tarsus; for behold he prayeth.¹² (And he saw a man named Ananias, coming in and imposing hands upon him for to receive his sight.)¹³ But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem;¹⁴ and here he hath authority from the chief priests to bind all that invoke thy name.¹⁵ And our Lord said to him, Go, for a vessel of election is this man unto me, to carry my name before the Gentiles, and kings, and the children of Israel.¹⁶ For I will shew him how great things he must suffer for my name.

¹⁷ And Ananias went, and entered into the house: and imposing hands upon him, he said, Brother Saul, our Lord Jesus hath sent me, he that appeared to thee in the way that thou earnest: that thou mayest see and be filled with the holy Ghost.¹⁸ And forthwith there fell from his eyes as it were scales, and he received sight; and rising he was baptized.¹⁹ And when he had taken meat, he was strengthened.

And he was with the disciples that were at Damascus, for certain days.²⁰ And incontinent entering into the synagogues, he preached Jesus, that this is the son of God.²¹ And all that heard, were astonished, and said, Is not this he that expugnated in Jerusalem those that invocated this name: and came hither to this purpose that he might bring them bound to the chief priests?²² But Saul waxed mighty much more, and confounded the Jews that dwelt at Damascus, affirming that this is Christ.²³ And when many days were passed, the Jews consulted that they might kill him.²⁴ But their conspiracy came to Saul's knowledge. And they kept the gates also day and night, that they might kill him.²⁵ But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

²⁶ And when he was come into Jerusalem, he assayed to join himself to the disciples; and all feared him, not believing that he was a disciple.²⁷ But Barnabas took him, and

Surge, et ingredere civitatem, et ibi dicetur tibi quid te oporteat facere. Viri autem illi, qui comitabantur cum eo, stabant stupefacti, audientes quidem vocem, neminem autem videntes. Surrexit autem Saulus de terra, apertisque oculis nihil videbat. Ad manus autem illum trahentes, introduxerunt Damascum. Et erat ibi tribus diebus non videns, et non manducavit, neque bibit.⁹

Erat autem quidam discipulus Damasci, nomine ¹⁰ Ananias: et dixit ad illum in visu Dominus: Anania. At ille ait: Ecce ego, Domine. Et Dominus ad eum: ¹¹ Surge, et vade in vicum, qui vocatur rectus: et quære in domo Judæ Saulum nomine Tharsensem: ecce enim orat. (Et vidit virum Ananiam nomine, introcuntem, ¹² et imponentem sibi manus ut visum recipiat.) Respondit autem Ananias: Domine, audivi a multis de viro hoc, quanta mala fecerit sanctis tuis in Jerusalem; et hic habet potestatem a principibus sacerdotum alligandi omnes, qui invocant nomen tuum. Dixit autem ¹⁵ ad eum Dominus: Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel. Ego enim ostendam illi quanta ¹⁶ oporteat eum pro nomine meo pati.

Et abiit Ananias, et introivit in dominum: et imponens ei manus, dixit: Saule frater, Dominus misit me Jesus, qui apparuit tibi in via, qua veniebas, ut videas, et implearis Spiritu sancto. Et confessim ¹⁸ occiderunt ab oculis ejus tamquam squamæ, et visum recepit: et surgens baptizatus est. Et cum accepisset ¹⁹ cibum, confortatus est.

Fuit autem cum discipulis, qui erant Damasci, per dies aliquot. Et continuo in synagogis prædicabat ²⁰ Jesum, quoniam hic est Filius Dei. Stupebant autem ²¹ omnes, qui audiebant, et dicebant: Nonne hic est, qui expugnabat in Jerusalem eos, qui invocabant nomen istud: et hoc ad hoc venit, ut vincetos illos duceret ad principes sacerdotum? Saulus autem multo magis ²² convalescebat, et confundebat Judeos, qui habitabant Damasci, affirmans quoniam hic est Christus. Cum ²³ autem implerentur dies multi, consilium fecerunt in unum Judæi ut eum interficerent. Notæ autem factæ ²⁴ sunt Saulo insidiæ eorum. Custodiebant autem et portas die ac nocte, ut eum interficerent. Accipientes ²⁵ autem eum discipuli nocte, per murum dimiserunt eum, submittentes in sporta.

Cum autem venisset in Jerusalem, tentabat se jungerere discipulis, et omnes timebant eum, non credentes quod esset discipulus. Barnabas autem apprehensum ²⁷

illum duxit ad Apostolos: et narravit illis quomodo in via vidisset Dominum, et quia locutus est ei, et quomodo in Damasco fiducialiter egerit in nomine ²⁸ Jesu. Et erat cum illis intrans, et exiens in Jerusalem, et fiducialiter agens in nomine Domini. Loquebatur quoque Gentibus, et disputabat cum Græcis: illi ²⁹ autem quærebant occidere eum. Quod cum cognovissent fratres, deduxerunt eum Cæsaream, et dimiscerunt Tharsum.

³¹ Ecclesia quidem per totam Judæam, et Galilæam, et Samariam habebat pacem, et ædificabatur ambulans in timore Domini, et consolatione sancti Spiritus replebatur.

³² Factum est autem, ut Petrus dum pertransiret universos, deveniret ad sanctos, qui habitabant Lyddæ.

³³ Invenit autem ibi hominem quendam, nomine Aeneam, ab annis octo jacentem in grabato, qui erat paralyticus.

³⁴ Et ait illi Petrus: Aenea, sanat te Dominus Jesus Christus: surge, et sterne tibi. Et continuo surrexit.

³⁵ Et viderunt eum omnes, qui habitabant Lyddæ, et Saronæ: qui conversi sunt ad Dominum.

³⁶ In Joppe autem fuit quædam discipula, nomine Tabitha, quæ interpretata dicitur Dorcas. Hæc erat plena operibus bonis, et eleemosynis, quas faciebat.

³⁷ Factum est autem in diebus illis, ut infirmata moreretur. Quam cum lavissent, posuerunt eam in coenaculo.

³⁸ Cum autem prope esset Lydda ad Joppen, discipuli audientes quia Petrus esset in ea, miserunt duos viros ad eum, rogantes: Ne pigriteris venire usque ad nos.

³⁹ Exsurgens autem Petrus venit cum illis. Et cum advenisset, duxerunt illum in coenaculum: et circum-

steterunt illum omnes viduæ flentes, et ostendentes ei ⁴⁰ tunicas, et vestes, quas faciebat illis Dorcas. Ejectis autem omnibus foras: Petrus ponens genua oravit: et

conversus ad corpus, dixit: Tabitha, surge. At illa ⁴¹ aperuit oculos suos: et viso Petro, resedit. Dans autem illi manum, erexit eam. Et cum vocasset sanctos

⁴² et viduas, assignavit eam vivam. Notum autem factum est per universam Joppen: et crediderunt multi in

⁴³ Domino. Factum est autem ut dies multos moraretur in Joppe, apud Simonem quendam coriarium.

¹⁰ Vir autem quidam erat in Cæsarea, nomine Cornelius,

² Centurio cohortis, quæ dicitur Italica, religiosus, ac timens Deum cuin omni domo sua, faciens eleemosynas

³ multas plebi, en deprecans Deum semper: is vidit in visu manifeste, quasi hora diei nona, Angelum Dei

⁴ introcuntem ad se, ei dicentem sibi, Cornelius. At ille intuens cuin, timore correptus, dixit: Quid est, Domine?

brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake unto him, and how in Damascus he dealt confidently in the name of Jesus.

²⁸ And he was with them going in and going out in Jerusalem, and dealing confidently in the name of our Lord. ²⁹ He spake also to the Gentiles, and disputed with the Greeks: but they sought to kill him. ³⁰ Which when the brethren had known, they brought him down to Cæsarea, and sent him away to Tarsus.

³¹ The Church truly through all Jewry and Galilee and Samaria had peace, and was edified, walking in the fear of our Lord, and was replenished with the consolation of the holy Ghost.

³² And it came to pass, that Peter, as he passed through all, came to the saints that dwelt at Lydda: ³³ and he found there a certain man named Aeneas, lying in his bed from eight years before, who had the palsy.

³⁴ And Peter said to him, Aeneas, our Lord Jesus Christ heal thee: arise, and make thy bed. And incontinent he arose. ³⁵ And all that dwelt at Lydda and Saron, saw him: who converted to our Lord.

³⁶ And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did.

³⁷ And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

³⁸ And whereas Lydda was nigh to Joppe, the disciples hearing that Peter was in it, they sent two men unto him, desiring him, Be not loth to come so far as to us. ³⁹ And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

⁴⁰ And all being put forth, Peter falling on his knees prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat up. ⁴¹ And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

⁴² And it was made known throughout all Joppe: and many believed in our Lord.

⁴³ And it came to pass that he abode many days in Joppe, with one Simon a tanner.

And there was a certain man in Cæsarea, named Cornelius, Centurion of that which is called the Italian band ² religious, and fearing God with all his house, doing many alms-deeds to the people. And alwys praying to God, ³ he saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him, Cornelius. ⁴ But he beholding him, taken with fear, said, Who art thou, Lord? And

he said to him, Thy prayers and thy alms-deeds are ascended into remembrance in the sight of God. ⁵ And now send men unto Joppe, and call hither one Simon that is surnamed Peter. ⁶ He lodgeth with one Simon a tanner, whose house is by the sea side; he will tell thee what thou must do. ⁷ And when the Angel was departed that spake to him, he called two of his household, and a soldier that feared our Lord, of them that were under him. ⁸ To whom when he had told all, he sent them unto Joppe.

⁹ And the next day while they were going on their journey, and drawing nigh to the city, Peter went up into the higher parts, to pray about the sixth hour. ¹⁰ And being hungry, he was desirous to take somewhat. And as they were preparing, there fell upon him an excess of mind: ¹¹ and he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet with four corners let down from heaven to the earth, ¹² wherein were all four-footed beasts, and that creep on the earth, and fowls of the air. ¹³ And there came a voice to him, Arise, Peter: kill, and eat. ¹⁴ But Peter said, God forbid, Lord: for I did never eat any common and unclean thing. ¹⁵ And a voice came to him again the second time, That which God hath purified, do not thou call common. ¹⁶ And this was done thrice; and forthwith the vessel was taken up again into heaven. ¹⁷ And whilsts Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simon's house, stood at the gate. ¹⁸ And when they had called, they asked, if Simon that is surnamed Peter, were lodged there. ¹⁹ And as Peter was thinking of the vision, the Spirit said to him, Behold three men do seek thee. ²⁰ Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. ²¹ And Peter going down to the men, said, Behold, I am he whom you seek: what is the cause, for the which you are come? ²² Who said, Cornelius the Centurion, a just man, and that feareth God, and having testimony of all the nation of the Jews, received an answer of an holy Angel to send for thee into his house, and to hear words of thee. ²³ Therefore bringing them in, he lodged them.

And the day following he arose and went with them: and certain of the brethren of Joppe accompanied him. ²⁴ And on the morrow he entered into Cesarea. And Cornelius expected them, having called together his kin, and special friends. ²⁵ And it came to pass, when Peter was come in, Cornelius came to meet him, and falling at his feet adored. ²⁶ But Peter lifted him up saying, Arise, myself also am a man. ²⁷ And talking with him, he went in, and findeth many that were assembled, ²⁸ and he said to them, You

Dixit autem illi: Orationes tuæ, et cleemosynæ tuæ ascenderunt in memoriam in conspectu Dei. Et nunc 5 mitte viros in Joppen, et accersi Simonem quendam, qui cognominatur Petrus. Hic hospitat apud Simonem 6 quendam coriarium, cuius est domus juxta mare: hic dicit tibi quid te oporteat facere. Et cum discessisset 7 Angelus, qui loquebatur illi, vocavit duos domesticos suos, et militem metuentem Dominum ex his, qui illi parebant. Quibus cum narrasset omnia, misit illos in 8 Joppen.

Postera autem die iter illis facientibus, et appro- 9 pinquantibus civitati, ascendit Petrus in superiora ut oraret circa horam sextam. Et cum esuriret, voluit 10 gustare. Parantibus autem illis, eccecidit super eum mentis excessus: et vidit cœlum apertum, et descen- 11 dens vas quoddam, velut linteum magnum, quattuor initii submitti de cœlo in terram, in quo erant omnia 12 quadrupedia, et serpentia terræ, et volatilia cœli. Et 13 facta est vox ad eum: Surge, Petre, occide, et man- 14 duca. Ait autem Petrus: Absit, Domine, quia num- 15 quam manducavi omne commune, et immundum. Et 16 vox iterum secundo ad eum: Quod Deus purificavit, tu commune ne dixeris. Hoc autem factum est per 17 ter: et statim receptum est vas in cœlum. Et dum 18 intra se hæsitaret Petrus quidnam esset visio, quam vidisset: ecce viri, qui missi erant a Cornelio, inqui- 19 rentes domum Simonis, astiterunt ad januam. Et 20 cum vocassent, interrogabant, si Simon, qui cognomi- 21 natur Petrus, illuc haberet hospitium. Petro autem 22 cogitante de visione, dixit Spiritus ei: Ecce viri tres querunt te. Surge itaque, descende, et vade cum eis nihil dubitans: quia ego misi illos. Descendens au- 23 tem Petrus ad viros, dixit: Ecce ego sum, quem quæ- 24 ritis: quæ causa est, propter quam venistis? Qui 25 dixerunt: Cornelius Centurio, vir justus, et timens Deum, et testimonium habens ab universa gente Judæo- 26 rum, responsum accepit ab Angelo sancto accersire te in domum suam, et andire verba abs te. Introducens ergo eos, recepit hospitio.

Sequenti autem die surgens profectus est cum illis: et quidam ex fratribus ab Joppe comitati sunt eum. Altera autem die introivit Cæsaream. Cornelius vero 24 expectabat illos, convocatis cognatis suis, et necessariis amicis. Et factum est cum introisset Petrus, obvius 25 venit ei Cornelius, et procidens ad pedes ejus adoravit. Petrus vero elevavit eum, dicens: Surge, et ego ipse 26 homo sum. Et loquens eum illo intravit, et invenit 27 multos, qui convenerant: dixitque ad illos: Vos scitis 28

quomodo abominatum sit viro Judæo conjungi aut accedere ad alienigenam: sed mihi ostendit Deus, neminem communem aut immundum dicere hominem.
 29 Propter quod sine dubitatione veni accersitus. In-
 30 terrogo ergo, quam ob causam accersistis me? Et Cornelius ait: A nudiusquarta die usque ad hanc horam, orans eram hora nona in domo mea, et ecce
 31 vir stetit ante me in veste candida, et ait: Corneli, exaudita est oratio tua, et eleemosynæ tuæ commemo-
 32 ratæ sunt in conspectu Dei. Mitte ergo in Joppen,
 et accersi Simonem, qui cognominatur Petrus: hic
 33 hospitatur in domo Simonis coriarii juxta mare. Con-
 festim ergo misi ad te: et tu bene fecisti veniendo.
 Nunc ergo omnes nos in conspectu tuo adsumus audire
 omnia quæcumque tibi præcepta sunt a Domino.

34 Aperiens autem Petrus os suum, dixit: In veritate
 35 comperi, quia non est personarum acceptor Deus: sed
 in omni gente, qui timet eum, et operatur justitiam,
 36 acceptus est illi. Verbum misit Deus filiis Israel,
 annuncians pacem per Jesum Christum: (hic est
 37 omnium Dominus.) Vos scitis quod factum est ver-
 bum per universam Judæam: incipiens enim a Galilæa,
 38 post baptismum, quod prædicavit Joannes; Jesum a
 Nazareth: quomodo unxit eum Deus Spiritu sancto,
 et virtute, qui pertransiit benefaciendo, et sanando
 omnes oppressos a diabolo, quoniam Deus erat cum
 39 illo: et nos testes sumus omnium, quæ fecit in regione
 Judæorum, et Jerusalem: quem occiderunt suspen-
 40 dentes in ligno. Hunc Deus suscitavit tertia die, et
 41 dedit eum manifestum fieri, non omni populo, sed
 testibus præordinatis a Deo: nobis, qui manducavimus,
 et bibimus cum illo, postquam resurrexit a mortuis.
 42 Et præcepit nobis prædicare populo, et testificari, quia
 ipse est, qui constitutus est a Deo judex vivorum et
 43 mortuorum. Huic omnes Prophetæ testimonium
 perhibent, remissionem peccatorum accipere per nomen
 ejus omnes, qui credunt in eum.

44 Adhuc loquente Petro verba hæc, ecceidit Spiritus
 45 sanctus super omnes, qui audiebant verbum. Et obstu-
 puerunt ex circumcisione fideles, qui venerant cum
 Petro: quia et in nationes gratia Spiritus sancti effusa
 46 est. Audiebant enim illos loquentes linguis, et magni-
 47 ficantes Deum. Tunc respondit Petrus: Numquid
 aquam quis prohibere potest, ut non baptizentur hi,
 48 qui Spiritum sanctum acceperunt sicut et nos? Et
 iugavit eo baptizari in nomine Domini Iesu Christi.
 Tunc rogaverunt eum ut maneret apud eos aliquot
 diebus.

know how abominable it is for a man that is a Jew, to join, or to approach unto a stranger: but God hath shewed to me, to call no man common or unclean. ²⁹ For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you have sent for me? ³⁰ And Cornelius said, Four days since, until this hour, I was praying the ninth hour in my house, and behold a man stood before me in white apparel, ³¹ and said: Cornelius, thy prayer is heard, and thy alms-deeds are in memory in the sight of God. ³² Send therefore to Joppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. ³³ Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee of the Lord.

³¹ And Peter opening his mouth, said, In very deed I perceive that God is not an accepter of persons. ³⁵ But in every nation, he that feareth him, and worketh justice, is acceptable to him. ³⁶ The word did God send to the children of Israel, preaching peace by Jesus Christ (this is Lord of all). ³⁷ You know the word that hath been made through all Jewry, for beginning from Galilee, after the baptism which John preached. ³⁸ Jesus of Nazareth how God anointed him with the holy Ghost and with power, who went throughout doing good and healing all that were oppressed of the Devil, because God was with him. ³⁹ And we are witnesses of all things that he did in the country of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. ⁴⁰ Him God raised up the third day and gave him to be made manifest, ⁴¹ not to all the people, but to us, who did eat and drink with him after he rose again from the dead. ⁴² And he commanded us to preach to the people, and to testify that it is he that of God was appointed judge of the living and of the dead. ⁴³ To him all the prophets give testimony, that all receive remission of sins by his name, which believe in him.

⁴¹ As Peter was yet speaking these words, the holy Ghost fell upon all that heard the word. ⁴⁵ And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the holy Ghost was poured out upon the Gentiles also. ⁴⁶ For they heard them speaking with tongues, and magnifying God. Then Peter answered, ⁴⁷ Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as we? ⁴⁸ And he commanded them to be baptized in the name of our Lord Jesus Christ. Then they desired him that he would tarry with them certain days.

And the Apostles and brethren that were in Jewry, heard that the Gentiles also received the word of God. ² And when Peter was come up to Jerusalem, they that were of the Circumcision reasoned against him, saying, ³ Why didst thou enter in to men uncircumcised, and didst eat with them? ⁴ But Peter began and declared to them the order, saying; ⁵ I was in the city of Joppe, praying; and I saw in an excess of mind a vision, a certain vessel descending, as it were a great sheet, with four corners let down from heaven, and it came even unto me. ⁶ Into which I looking considered, and saw four-footed beasts of the earth, and cattle, and such as creep, and fowls of the air. ⁷ And I heard also a voice saying to me, Arise, Peter, kill, and eat. ⁸ And I said, Not so, Lord: for common or unclean thing never entered into my mouth. ⁹ And a voice answered the second time from heaven: That which God hath made clean, do not thou call common. ¹⁰ And this was done thrice: and all were taken up again into heaven. ¹¹ And behold, three men immediately were come to the house wherein I was, sent to me from Cæsarea. ¹² And the spirit said to me, that I should go with them, doubting nothing. And there came with me these six brethren also: and we went into the man's house. ¹³ And he told us, how he had seen an Angel in his house, standing and saying to him, Send to Joppe, and call hither Simon, that is surnamed Peter, ¹⁴ who shall speak to thee words wherein thou shalt be saved, and all thy house. ¹⁵ And when I had begun to speak, the holy Ghost fell upon them, as upon us also in the beginning. ¹⁶ And I remembered the word of our Lord, according as he said, John indeed baptized with water, but you shall be baptized with the holy Ghost. ¹⁷ If therefore God hath given them the same grace, as to us also that believed in our Lord Jesus Christ: who was I that might prohibit God? ¹⁸ Having heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath given repentance unto life.

¹⁹ And they truly that had been dispersed by the tribulation that was made under Steven, walked throughout unto Phoenice and Cypress and Antioche, speaking the word to none, but to the Jews only. ²⁰ But certain of them were men of Cypress and Cyrene, who when they were entered into Antioche, spake to the Greeks, preaching our Lord Jesus. ²¹ And the hand of our Lord was with them: and a great number of believers was converted to our Lord. ²² And the report came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioche. ²³ Who when he was come, and saw the grace of God, rejoiced: and he exhorted all with purpose of heart to continue in our Lord:

Audierunt autem Apostoli, et fratres, qui erant in 11 Judæa: quoniam et Gentes receperunt verbum Dei. Cum autem ascendisset Petrus Ierosolymam, disceptabant adversus illum, qui erant ex circumcisione. ² Di- 3 centes: Quare introisti ad viros præputium habentes, et manducasti cum illis? Incipiens autem Petrus ex- 4 ponebat illis ordinem, dicens: Ego eram in civitate 5 Joppe orans, et vidi in excessu mentis visionem, de- 6 scendens vas quoddam velut linteum magnum quattuor initis summitti de cœlo, et venit usque ad me. In 6 quod intuens considerabam, et vidi quadrupedia terræ, et bestias, et reptilia, et volatilia cœli. Audivi autem 7 et vocem dicentem mihi: Surge, Petre, occide, et manduca. Dixi autem: Nequaquam, Domine: quia 8 commune aut immundum nunquam introivit in os meum. Respondit autem vox secundo de cœlo: Quæ 9 Deus mundavit, tu ne commune dixeris, hoc autem 10 factum est per ter: et recepta sunt omnia rursum in eccliam. Et ecce viri tres confestim astiterunt in domo, 11 in qua eram, missi a Cæsarea ad me. Dixit autem 12 Spiritus mihi ut irem cum illis, nihil hæsitans. Vene- 13 runt autem mecum et sex fratres isti, et ingressi sumus in domum viri. Narravit autem nobis, quomodo 13 vidisset Angelum in domo sua, stantem et dicentem sibi: Mitte in Joppen, et accersi Simonem, qui cognominatur Petrus, qui loquetur tibi verba, in quibus 14 salvus eris tu, et universa domus tua. Cum autem 15 cœpisset loqui, eccidit Spiritus sanctus super eos, sicut et in nos in initio. Recordatus sum autem verbi Do- 16 mini, sicut dicebat: Joannes quidem baptizavit aqua, vos autem baptizabimini Spiritu sancto. Si ergo 17 eandem gratiam dedit illis Deus, sicut et nobis, qui credidimus in Dominum Jesum Christum: ego quis eram, qui possem prohibere Deum? His auditis, 18 tacuerunt: et gloriaverunt Deum, dicentes: Ergo et Gentibus pœnitentiam dedit Deus ad vitam.

Et illi quidem, qui dispersi fuerant a tribulacione, 19 quæ facta fuerat sub Stephano, perambulaverunt usque Phoenicen, et Cyprum, et Antiochiam, nemini loquentes verbum, nisi solis Judæis. Erant autem quidam 20 ex eis viri Cyprii, et Cyrenæi, qui cum introissent Antiochiam, loquebantur et ad Græcos, annunciantes Dominum Jesum. Et erat manus Domini cum eis: 21 multusque numerus credentium conversus est ad Dominum. Pervenit autem sermo ad aures ecclesiæ, quæ 22 erat Ierosolymis, super istis: et miserunt Barnabam usque ad Antiochiam. Qui cum pervenisset, et vi- 23 disset gratiam Dei, gavisus est: et hortabatur omnes

24 in proposito cordis permanere in Domino: quia erat vir bonus, et plenus Spiritu sancto, et fide. Et apposita est multa turba Domino. Profectus est autem Barnabas Tarsum, ut quereret Saulum: quem cum invenisset, perduxit Antiochiam. Et annum totum conversati sunt ibi in Ecclesia: et docuerunt turbam multam, ita ut cognominarentur primum Antiochiæ discipuli, Christiani.

27 In his autem diebus supervenerunt ab Jerosolymis prophetæ Antiochiam: et surgens unus ex eis nomine Agabus, significabat per spiritum famem magnam futuram in universo orbe terrarum, quæ facta est sub 29 Claudio. Discipuli autem, prout quis habebat, proposuerunt singuli in ministerium mittere habitantibus 30 in Iudea fratribus: quod et fecerunt, mittentes ad seniores per manus Barnabæ, et Sauli.

12 Eodem autem tempore misit Herodes rex manus, 2 ut affligeret quosdam de Ecclesia. Occidit autem 3 Jacobum fratrem Joannis gladio. Videns autem quia placeret Iudeis, apposuit ut apprehenderet et Petrum. 4 Erant autem dies Azymorum. Quem cum apprehendisset, misit in carcerem, tradens quattuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem servabatur in carcere. Oratio autem fiebat sine intermissione ab 6 Ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vincitus catenis duabus: et custodes 7 ante ostium custodiebant carcerem. Et ecce Angelus Domini astitit, et lumen refulsi in habitaculo, percussoque latere Petri, excitavit eum, dicens: Surge velociter. Et ceciderunt catenæ de manibus ejus. 8 Dixit autem Angelus ad eum: Praeingere, et calcea te caligas tuas. Et fecit sic. Et dixit illi: Circumdata 9 tibi vestimentum tuum, et sequere me. Et exiens sequebatur eum, et nesciebat quia verum est, quod sicut per angelum: existimabat autem se visum videre. 10 Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, quæ ducit ad civitatem: quæ ultiro aperta est eis. Et excuntes processerunt vicum unum: et continuo discessit Angelus ab eo. 11 Et Petrus ad se reversus, dixit: Nunc scio vere quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudeorum.

12 Consideransque venit ad dominum Mariæ matris Joannis, qui cognominatus est Marcus, ubi erant multi congregati, et orantes. Pulsante autem eo ostium januae, processit puella ad audiendum, nomine Rhode. Et ut

²⁴ because he was a good man, and full of the holy Ghost and faith. And a great multitude was added to our Lord. ²⁵ And he went forth to Tarsus, to seek Saul: ²⁶ whom when he had found, he brought him to Antioche. And they conversed there in the church a whole year: and they taught a great multitude, so that the disciples were at Antioche first named Christians.

²⁷ And in these days there came Prophets from Jerusalem to Antioche, ²⁸ and one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the whole world, which fell under Claudius. ²⁹ And the disciples, according as each man had, purposed every one to send, for to serve the brethren that dwelt in Jewry: ³⁰ which also they did, sending to the ancients by the hands of Barnabas and Saul.

And at the same time Herod the king set his hands, to afflict certain of the Church. ² And he killed James the brother of John with the sword. ³ And seeing that it pleased the Jews, he added to apprehend Peter also. And it was the days of the Azymes. ⁴ Whom when he had apprehended, he cast into prison, delivering him to four quaternions of soldiers to be kept, meaning after the Pasche to bring him forth to the people. ⁵ And Peter indeed was kept in prison. But prayer was made of the Church without intermission unto God for him. ⁶ And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. ⁷ And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peter's side, he raised him, saying, Arise quickly. And the chains fell from his hands. ⁸ And the Angel said to him, Gird thee, and put on thy shooes. And he did so. And he said to him, Put thy garment about thee, and follow me. ⁹ And going forth he followed him, and he knew not that it was true which was done by the Angel: but he thought that he saw a vision. ¹⁰ And passing through the first and the second watch, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. ¹¹ And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herod's hand, and from all the expectation of the people of the Jews.

¹² And considering, he came to the house of Marie the mother of John, who was surnamed Marke, where many were gathered and praying. ¹³ And when he knocked at the door of the gate, there came forth a wench to see, named Rhode. ¹⁴ And as she knew

Peter's voice, for joy she opened not the gate, but running in she told that Peter stood before the gate.¹⁵ But they said to her, Thou art mad. But she affirmed that it was so. But they said, It is his Angel.¹⁶ And Peter continued knocking. And when they had opened, they saw him, and were astonished.¹⁷ And beckoning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said, Tell these things to James and to the brethren. And going forth he went into another place.¹⁸ And when day was come, there was no little ado between the soldiers, what was become of Peter.¹⁹ And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: and going down from Jewry into Cæsarea, there he abode.²⁰ And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blastus that was chief of the king's chamber, they desired peace, for that their countries were nourished by him.²¹ And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgment seat, and made an oration to them.²² And the people made acclamation, The voices of a God, and not of a man.²³ And forthwith an Angel of our Lord struck him, because he had not given the honour to God: and being consumed of worms, he gave up the ghost.²⁴ But the word of our Lord increased[and multiplied].²⁵ And Barnabas and Saul returned from Jerusalem, having accomplished their ministry, taking with them John that was surnamed Marke.

And there were in the Church which was at Antioche, Prophets and Doctors, among who was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul.² And as they were ministering to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas unto the work, whereto I have taken them.³ Then they fasting and praying, and imposing hands upon them, dismissed them.

⁴ And they being sent of the holy Ghost, went to Seleueia, and thence sailed to Cypres.⁵ And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in their ministry.⁶ And when they had walked throughout the whole island as far as Paphos, they found a certain man that was a magician, a false prophet, a Jew, whose name was Bar-iesu,⁷ who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas and Saul, desired to hear the word of God.⁸ But Elymas the magician (for so is his name interpreted) resisted them, seeking to avert the Proconsul from the faith.⁹ But Saul, otherwise Paul, replenished with the holy Ghost, looking upon him,¹⁰ said: O full of all guile, and all deceit, son of the devil, enemy of all justice, thou censemest not to subvert the right ways of our Lord.

cognovit vocem Petri, præ gaudio non aperuit januam, sed intro currens nunciavit stare Petrum ante januam. At illi dixerunt ad eam: Insanis. Illa autem affirmabat sic se habere. Illi autem dicebant: Angelus ejus est. Petrus autem perseverabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt. Anniens autem eis manu ut tacerent, narravit quomodo Dominus eduxisset eum de carcere, dixitque: Nunciate Jacobo et fratribus hæc. Et egressus abiit in alium locum. Facta autem die, erat non parva turbatio inter milites,¹⁵ quidnam factum esset de Petro. Herodes autem cum requisisset eum, et non invenisset, inquisitione facta de custodibus, jussit eos duci: descendensque a Judæa in Cæsaream, ibi commoratus est. Erat autem iratus Tyriis, et Sidoniis. At illi unanimes venerunt ad eum, et persuaso Blasto, qui erat super cubiculum regis, postulabant pacem, eo quod alerentur regiones corum ab illo. Statuto autem die Herodes vestitus veste regia,²¹ sed sit pro tribunali, et concionabatur ad eos. Populus autem acclamabat: Dei voces, et non hominis. Confes-²³ tim autem percussit eum Angelus Domini, eo quod non dedisset honorem Deo: et consumptus a vermis exspiravit. Verbum autem Domini crescebat, et multipli-²⁴ cebatur. Barnabas autem et Saulus reversi sunt ab Ierosolymis expleto ministerio, assumpto Joanne qui cognominatus est Marcus.

Erant autem in Ecclesia, quæ erat Antiochiae, prophetæ et doctores, in quibus Barnabas, et Simon, qui vocabatur Niger, et Lucius Cyrenensis, et Manahen, qui erat Herodis Tetrarchæ collactaneus, et Saulus. Ministrantibus autem illis Domino, et jejunantibus, dixit illis Spiritus sanctus: Segregate mihi Saulum, et Barnabam in opus, ad quod assumpsi eos. Tunc jejunantes,³ et orantes, imponentesque eis manus, dimiserunt illos.

Et ipsi quidem missi a Spiritu sancto abierunt Seleu-⁴ ciam; et inde navigaverunt Cyprum. Et cum venis-⁵ sent Salamina, praedicabant verbum Dei in synagogis Judæorum. Habebant autem et Joannem in ministerio. Et cum perambulassent universam insulam usque Paphum, invenerunt quendam virum magum pseudoprophetam, Judæum, cui nomen erat Barjesu. Qui erat cum Proconsule Sergio Paulo viro prudente. Hic, accersitis Barnaba et Saulo, desiderabat audire verbum Dei. Resistebat autem illis Elymas magus, (sic enim interpretatur nomen ejus) querens avertere Proconsullem a fide. Saulus autem, qui et Paulus, repletus Spiri-⁹ tu sancto, intuens in eum, Dixit: O plene omni dolo,¹⁰ et omni fallacia, fili diaboli, inimice omnis justitiae, non

11 desinis subvertere vias Domini rectas. Et nunc ecce manus Domini super te, et eris caecus, non videns solem usque ad tempus. Et confestim cecidit in eum caligo, et tenebrae, et circuiens quærebat qui ei manum daret.

12 Tunc Proconsul cum vidisset factum, credidit admirans super doctrina Domini. Et cum a Papho navigassent

13 Paulus, et qui cum eo erant, venerunt Pergen Pamphyliæ. Joannes autem discedens ab eis, reversus est

14 Ierosolymam. Illi vero pertranseuntes Pergen, venerunt Antiochiam Pisidiæ: et ingressi synagogam die sabbat-

15 orum, sederunt. Post lectionem autem legis et Prophetarum, miserunt principes synagogæ ad eos, dicentes:

Viri fratres, si quis est in vobis sermo exhortationis ad plebem, dicite.

16 Surgens autem Paulus, et manu silentium indicens, ait: Viri Israelitæ, et qui timetis Deum, audite:

17 Deus plebis Israel elegit patres nostros, et plebem exaltavit cum essent incolæ in terra Ægypti, et in brachio

18 excelsò eduxit eos ex ea, et per quadraginta annorum

19 tempus mores eorum sustinuit in deserto. Et destru-

ens gentes septem in terra Chanaan, sorte distribuit eis

20 terram eorum. Quasi post quadringentos et quinquaginta annos: et post hæc dedit iudices, usque ad Samuel

21 Prophetam. Et exinde postulaverunt regem: et dedit illis Deus Saul filium Cis, virum de tribu Benja-

22 min, annis quadraginta. Et amoto illo, suscitavit illis

David regem: cui testimonium perhibens, dixit: In-

veni David filium Jesse, virum secundum cor meum,

qui faciet omnes voluntates meas.

23 Hujus Deus ex semine secundum promissionem edux-

24 it Israel salvatorem Jesum, Prædicante Joanne ante faciem adventus ejus baptismum pœnitentiæ omni

25 populo Israel. Cum impleret autem Joannes cursum

sum, dicebat: Quem me arbitramini esse? non sum ego, sed ecce venit post me, cuius non sum dignus calceamen-

ta pedum solvere.

26 Viri fratres, filii generis Abraham, et qui in vobistiment

27 Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerusalem, et principes ejus hunc

ignorantes, et voces prophetarum, quæ per omne sab-

28 batum leguntur, judicantes, impleverunt: et nullam

causam mortis invenientes in eo, petierunt a Pilato, ut

29 interficerent eum. Cuique consummassent omnia, quæ de eo scripta erant, deponentes eum de ligno, posuerunt

30 enim in monumento. Deus vero suscitavit eum a mor-

31 tuis tertia die: qui visus est per dies multos his, qui

simul ascenderant cum eo de Galilaea in Jerusalem: qui

32 usque nunc sunt testes ejus ad plebem. Et nos vobis

¹¹ And now behold the hand of our Lord upon thee, and thou shalt be blind, not seeing the sun until a time. And forthwith there fell dimness and darkness upon him, and going about he sought somebody that would give him his hand. ¹² Then the Proconsul, when he had seen that which was done, believed, marvelling at the doctrine of our Lord. ¹³ And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem. ¹⁴ But they passing through Perge, came to Antioche in Pisidia: and entering into the synagogue on the day of the Sabbaths, they sat down. ¹⁵ And after the lesson of the Law and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speak.

¹⁶ And Paul rising up, and with his hand beckoning for silence, said, Ye men of Israel, and you that fear God, hearken: ¹⁷ The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Ægypt, and in a mighty arm brought them out thereof, ¹⁸ and for the space of forty years tolerated their manners in the desert. ¹⁹ And destroying seven nations in the land of Chanaan, by lot he divided their land among them, ²⁰ as it were after four hundred and fifty years: and after these things he gave Judges, until Samuel the prophet. ²¹ And thenceforth they desired a king: and he gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years. ²² And removing him, he raised them up David to be king: to whom giving testimony, he said, I have found David the son of Jesse, a man according to my heart, who shall do all my wills.

²³ Of his seed God according to his promise hath brought forth to Israel a Saviour Jesus,

²⁴ John preaching before the face of his coming, baptism of penance to all the people of Israel. ²⁵ And when John fulfilled his course, he said, Whom do you think me to be? I am not he, but behold there cometh after me, whose shoes of his feet I am not worthy to unloose.

²⁶ Men brethren, children of the stock of Abraham, and they among you that fear God, to you the word of this salvation was sent.

²⁷ For they that inhabited Jerusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read every Sabbath, judging have fulfilled them, ²⁸ and finding no cause of death in him, desired of Pilate that they might kill him. ²⁹ And when they had consummated all things that were written of him, taking him down from the tree, they put him in a monument. ³⁰ But God raised him up from the dead the third day: ³¹ who was seen for many days of them that came up together with him from Galilee into Jerusalem, who until this present are his witnesses to the people. ³² And we preach

unto you that promise which was made to our fathers: ³³that God hath fulfilled this same to our children, raising up Jesus, as in the second Psalm also it is written: *My son art thou, this day have I begotten thee.* ³⁴And that he raised him up from the dead, not to return now any more into corruption, thus he said, *That I will give you the holy things of David faithful.* ³⁵And therefore in another place also he saith, *Thou shalt not give thy holy one to see corruption.* ³⁶For David in his generation when he had served, according to the will of God slept: and he was laid to his fathers, and saw corruption. ³⁷But he whom God hath raised up, saw no corruption.

³⁸Be it known therefore to you, men brethren, that through him, forgiveness of sins is preached to you, from all the things from the which you could not be justified by the law of Moyses. ³⁹In him every one that believeth is justified. ⁴⁰Take heed therefore lest that come upon you which is spoken in the prophets, ⁴¹*See ye contemners, and wonder, and perish: because I work a work in your days, a work which you will not believe, if any man shall tell it you.*

⁴²And they going forth, they desired them that the Sabbath following they would speak unto them these words. ⁴³And when the synagogue was dismissed, many of the Jews, and of the strangers serving God, followed Paul and Barnabas: who speaking exhorted them to continue in the grace of God. ⁴⁴But the next Sabbath the whole city almost assembled to hear the word of God. ⁴⁵And the Jews seeing the multitudes, were replenished with envy, and contradicted those things which were said of Paul, blaspheming. ⁴⁶Then Paul and Barnabas constantly said, To you it behoved us first to speak the word of God: but because you repel it, and judge yourselves unworthy of eternal life; behold we turn to the Gentiles. ⁴⁷For so our Lord commanded us: *I have put thee to be the light of the Gentiles: that thou mayest be salvation unto the utmost of the earth.* ⁴⁸And the Gentiles hearing it, were glad, and glorified the word of our Lord: and there believed as many as were preordained to life everlasting. ⁴⁹And the word of our Lord was spread throughout the whole country. ⁵⁰But the Jews stirred up religious and honest women, and the chief of the city, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. ⁵¹But they shaking off the dust of their feet against them, came to Iconium. ⁵²The disciples also were replenished with joy and with the holy Ghost.

And it came to pass at Iconium that they entered together into the synagogue of the Jews, and so spake, that a very great multitude of Jews and of the Greeks did believe. ²But the Jews that were incredulous, stirred up and incensed the hearts of the Gentiles to anger against the brethren. ³A long time therefore they abode, dealing confidently in

annunciamus eam, quæ ad patres nostros re promissio facta est: quoniam hanc Deus adimplevit filiis nostris, ³³resuscitans Jesum, sicut et in Psalmo secundo scriptum est: *Filius meus es tu, ego hodie genui te.* Quod autem suscitavit eum a mortuis, amplius jam non rever surum in corruptionem, ita dixit: quia dabo vobis sancta David fiducia. Ideoque et alias dicit: Non dabis Sanctum tuum videre corruptionem. David enim, in sua generatione cum administrasset voluntati Dei, dormivit, et appositus est ad patres suos, et vidit corruptionem. Quem vero Deus suscitavit a mortuis, non vidit corruptionem. ³⁷

Notum igitur sit vobis, viri fratres, quia per hunc vobis remissio peccatorum annunciatur, et ab omnibus, quibus non potuistis in lege Moysi justificari. In hoc omnis, qui credit, justificatur. Videte ergo ne super veniat vobis quod dictum est in Prophetis: Videte, contemptores, et admiramini, et disperdimini: quia opus operor ego in diebus vestris, opus quod non credetis, si quis enarraverit vobis.

Excuntibus autem illis, rogabant ut sequenti sabbato loquerentur sibi verba hæc. Cumque dimissa esset synagoga, secuti sunt multi Judæorum et colentium adversarum Paulum et Barnabam: qui loquentes suadebant eis ut permanerent in gratia Dei. Sequenti vero sabbato pene universa civitas convenit audire verbum Dei. Videntes autem turbas Judæi, repleti sunt zelo, et contradicebant his, quæ a Paulo dicebantur, blasphemantes. Tunc constanter Paulus et Barnabas dixerunt: Vobis oportebat primum loqui verbum Dei: sed quoniam repellitis illud, et indignos vos judicatis æternæ vitæ, ecce convertimur ad Gentes. Sic enim præcepit nobis Dominus: Posui te in lueem Gentium, ut sis in salutem usque ad extreum terræ. Audientes autem Gentes gavisæ sunt, glorificabant verbum Domini: et crediderunt quotquot erant præordinati ad vitam æternam. Disseminatur autem verbum Domini per universam regionem. Judæi autem concitaverunt mulieres religiosas et honestas, et primos civitatis, et excitaverunt persecutionem in Paulum et Barnabam: et ejecerunt eos de finibus suis. At illi excusso pulvere pedum in eos, venerunt Iconium. Discipuli quoque replebantur gaudio et Spiritu sancto.

Factum est autem Iconii, ut simul introirent in synagogam Judæorum, et loquerentur, ita ut crederet Judæorum et Graecorum copiosa multitudo. Qui vero increduli fuerunt Judæi, suscitaverunt et ad iracundiam concitaverunt animas Gentium adversus fratres. Multo igitur tempore demorati sunt, fiducialiter agentes in

Domino testimonium perhibente verbo gratiae suæ,
 4 dante signa et prodigia fieri per manus eorum. Divisa
 est autem multitudo civitatis: et quidam quidem erant
 5 cum Judæis, quidam vero cum Apostolis. Cum autem
 factus esset impetus Gentilium, et Judæorum cum prin-
 cipibus suis, ut contumelias afficerent, et lapidarent eos,
 6 intelligentes confugerunt ad civitates Lycaoniae Lys-
 tram, et Derben, et universam in circuitu regionem,
 et ibi evangelizantes erant.

7 Et quidam vir Lystris infirmus pedibus sedebat,
 claudus ex utero matris suæ, qui numquam ambulaverat.
 8 Hic audivit Paulum loquentem. Qui intuitus eum, et
 9 videns quia fidem haberet ut salvus fieret, dixit magna
 voce: Surge super pedes tuos rectus. Et exilivit, et
 10 ambulabat. Turbæ autem cum vidissent quod fecerat
 Paulus, levaverunt vocem suam Lycaonice dicentes:
 11 Dii similes facti hominibus descenderunt ad nos. Et
 vocabant Barnabam Jovem, Paulum vero Mercurium:
 12 quoniam ipse erat dux verbi. Sacerdos quoque Jovis,
 qui erat ante civitatem, tauros et coronas ante januas
 13 afferens, cum populis volebat sacrificare. Quod ubi
 audierunt Apostoli, Barnabas, et Paulus, concisis
 14 tunicis suis exilierunt in turbas clamantes. Et dicentes:
 Viri, quid hæc facitis? et nos mortales sumus, similes
 vobis homines, annunciantes vobis ab his vanis converti
 ad Deum vivum, qui fecit cœlum, et terram, et mare,
 15 et omnia, quæ in eis sunt: qui in præteritis genera-
 16 tionibus dimisit omnes gentes ingredi vias suas. Et
 quidem non sine testimonio semetipsum reliquit, bene-
 faciens de cœlo, dans pluvias, et tempora fructifera,
 17 implens cibo et lœtitia corda nostra. Et hæc dicentes,
 18 vix sedaverunt turbas ne sibi immolarent. Superven-
 runt autem quidam ab Antiochia et Iconio Judæi: et
 persuasis turbis, lapidantesque Paulum traxerunt extra
 19 civitatem, existimantes eum mortuum esse. Circum-
 dantibus autem eum discipulis, surgens intravit civita-
 tem, et postera die profectus est cum Barnaba in Derben.

20 Cumque evangelizassent civitati illi, et docuissent
 multos, reversi sunt Lystram, et Iconium, et Antio-
 21 chiam, confirmantes animas discipuloruim, exhortantes-
 que ut permanerent in fide: et quoniam per inultas
 22 tribulationes oportet nos intrare in regnum Dei. Et
 cum constituerent illis per singulas ecclesias presbyteros,
 et orassent cum jejunationibus, commendaverunt eos
 23 Domino, in quem crediderunt. Transeuntesque Pisidi-
 24 am, venerunt in Pamphyliam, et loquentes verbum
 25 Domini in Perge, descendenterunt in Attaliam: et inde
 navigaverunt Antiochiam, unde erant traditi gratiae

our Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. ⁴ And the multitude of the city was divided: and certain of them indeed were with the Jews, but certain with the Apostles. ⁵ And when the Gentiles and the Jews with their princes had made an assault, to use them contumeliously, and to stone them, ⁶ understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole country about, and there they were evangelizing.

⁷ And a certain man at Lystra, impotent of his feet, sat there, lame from his mother's womb, that never had walked. ⁸ This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saved, ⁹ he said with a loud voice, Stand up right on thy feet. And he leaped and walked. ¹⁰ And the multitudes, when they had seen what Paul had done, lifted up their voice in the lycaonian tongue, saying, Gods made like to men, are descended to us. ¹¹ And they called Barnabas, Jupiter: but Paul, Mercurie, because he was the chief speaker. ¹² The Priest also of Jupiter that was before the city, bringing oxen and, garlands before the gates, would with the people sacrifice. ¹³ Which thing when the Apostles Barnabas and Paul heard, renting their coats, they leaped forth into the multitudes, crying ¹⁴ and saying, Ye men, why do you these things? We also are mortal, men like unto you, preaching to you for to convert from these vain things, to the living God that made the heaven, and the earth, and the sea, and all things that are in them: ¹⁵ who in the generations past suffered all the Gentiles to go their own ways. ¹⁶ Howbeit he left not himself without testimony, being beneficial from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness. ¹⁷ And speaking these things, they scarce appeased the multitudes from sacrificing to them. ¹⁸ But there came in certain Jews from Antioche and Iconium: and persuading the multitudes, and stoning Paul, they drew him out of the city, thinking him to be dead. ¹⁹ But the disciples compassing him round about, he rising up, entered into the city, and the next day he went forth with Barnabas unto Derbe.

²⁰ And when they had evangelized to that city, and had taught many, they returned to Lystra and Iconium, and to Antioche: ²¹ confirming the hearts of the disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the kingdom of God. ²² And when they had ordained to them Priests in every Church, and had prayed with fastings, they commended them to our Lord in whom they believed. ²³ And passing through Pisidim, they came into Pamphyliam, ²⁴ and speaking the word of our Lord in Perge, they went down into Attalia: ²⁵ and from thence they sailed to Antioche, whence they had been delivered to the grace of God unto the work

which they accomplished. ²⁶ And when they were come, and had assembled the Church, they reported what great things God had done with them, and that he had opened a door of faith to the Gentiles. ²⁷ And they abode no little time with the disciples.

And certain coming down from Jewry, taught the brethren: That unless you be circumcised according to the manner of Moses, you cannot be saved. ² No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, and certain others of the rest, to the Apostles and priests unto Jerusalem, upon this question.

³ They therefore being brought on their way by the Church, passed through Phœnicia and Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren.

⁴ And when they were come to Jerusalem, they were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. ⁵ And there arose certain of the heresy of the Pharisees that believed, saying, That they must be circumcised, commanded also to keep the law of Moses. ⁶ And the Apostles and Ancients assembled to consider of this word.

⁷ And when there was made a great disputation, Peter rising up said to them, Men brethren, you know that of old days God among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe. ⁸ And God which knoweth the hearts, gave testimony, giving unto them the holy Ghost as well as to us, ⁹ and hath put no difference between us and them, by faith purifying their hearts. ¹⁰ Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? ¹¹ but by the grace of our Lord Jesus Christ we believe to be saved, in like manner as they also.

¹² And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them.

¹³ And after they held their peace, James answered, saying, Men brethren, hear me. ¹⁴ Simon hath told how God first visited to take of the Gentiles a people to his name. ¹⁵ And to this accord the words of the prophets, as it is written: ¹⁶ After these things I will return, and will re-edify the tabernacle of David, which was fallen, and the ruins thereof I will re-edify; and set it up: ¹⁷ that the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord that doeth these things. ¹⁸ To our Lord was his own work known from the beginning of the world. ¹⁹ For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disquieted, ²⁰ but to write unto them that they refrain themselves from the

Dei in opus, quod compleverunt. Cum autem venis- ²⁶ sent, et congregassent Ecclesiam, retulerunt quanta fecisset Deus cum illis, et quia aperuisset Gentibus ostium fidei. Morati sunt autem tempus non modicum ²⁷ cum discipulis.

Et quidam descendentes de Judæa, docebant fratres: ¹⁵ Quia nisi circumcidamini secundum morem Moysi, non potestis salvari. Facta ergo seditione non minima ² Paulo et Barnabæ adversus illos, statuerunt ut ascenderent Paulus et Barnabas, et quidam alii ex aliis ad Apostolos et presbyteros in Jerusalem super hac quæstione.

Illi ergo deducti ab Ecclesia pertransibant Phœnicem ³ et Samariam, narrantes conversionem Gentium: et faciebant gaudium magnum omnibus fratribus.

Cum autem venissent Ierosolymam, suscepti sunt ab ⁴ Ecclesia, et ab Apostolis, et senioribus, annunciantes quanta Deus fecisset cum illis. Surrexerunt autem ⁵ quidam de hæresi Pharisaorum, qui crediderunt, dicentes: Quia oportet circumcidere eos, præcipere quoque servare legem Moysi. Conveneruntque Apos- ⁶ toli et seniores videre de verbo hoc.

Cum autem magna conquisitio fieret, surgens Petrus ⁷ dixit ad eos: Viri fratres, vos scitis quoniam ab antiquis diebus Deus in nobis elegit, per os meum audire Gentes verbum Evangelii, et credere. Et qui novit ⁸ corda Deus, testimonium perlibuit, dans illis Spiritum sanctum, sicut et nobis. Et nihil discrevit inter nos et ⁹ illos, fide purificans corda eorum. Nunc ergo quid ¹⁰ tentatis Deum, imponere jugum super cervices discipulorum, quod neque patres nostri neque nos portare potuimus? Sed per gratiam Domini Jesu Christi ¹¹ credimus salvari, quemadmodum et illi.

Tacuit autem omnis multitudo: et audiebant Bar- ¹² nabam et Paulum narrantes, quanta Deus fecisset signa et prodigia in Gentibus per eos.

Et postquam tacuerunt, respondit Jacobus, dicens: ¹³ Viri fratres, audite me. Simon narravit quemadmodum ¹⁴ primum Deus visitavit sumere ex Gentibus populum nomini suo. Et huic concordant verba Prophetarum, ¹⁵ sicut scriptum est: Post haec revertar, et reædificabo ¹⁶ tabernaculum David, quod decidit: et diruta ejus reædificabo, et erigam illud: ut requirant ceteri homi- ¹⁷ num Dominum, et omnes gentes, super quas invocatum est nomen meum, dicit Dominus faciens hæc. Notum ¹⁸ a sæculo est Domino opus suum. Propter quod ego ¹⁹ judico non inquietari eos, qui ex Gentibus convertuntur ad Deum; sed scribere ad eos ut abstineant se a con- ²⁰

taminationibus simulachrorum, et fornicatione, et suffocationis, et sanguine. Moyses enim a temporibus antiquis habet in singulis civitatibus qui eum praedicent in synagogis, ubi per omne sabbatum legitur.

22 Tunc placuit Apostolis et senioribus cum omni Ecclesia, eligere viros ex eis, et mittere Antiochiam cum Paulo et Barnaba, Judam, qui cognominabatur, 23 Barsabas, et Silam, viros primos in fratribus. Scribentes per manus eorum:

Apostoli et seniores fratres, his, qui sunt Antiochiæ, et Syriæ, et Ciliciæ, fratribus ex Gentibus, salutem. 24 Quoniam audivimus quia quidam ex nobis exeuntes, turbaverunt vos verbis, evertentes animas vestras, 25 quibus non mandavimus: placuit nobis collectis in unum, eligere viros, et mittere ad vos cum charissimis 26 nostris Barnaba et Paulo. Hominibus, qui tradiderunt animas suas pro nomine Domine nostri Jesu Christi. 27 Misimus ergo Judam et Silam, qui et ipsi vobis verbis 28 referent eadem. Visum est enim Spiritui sancto et nobis, nihil ultra imponere vobis oneris quam hæc 29 necessaria: ut abstineatis vos ab immolatis simulachrorum, et sanguine, et suffocato, et fornicatione, a quibus custodientes vos, bene agetis. Valete.

30 Illi ergo dimissi, descenderunt Antiochiam: et congregata multitudine tradiderunt epistolam. Quamcum legissent, gavisi sunt super consolatione. Judas autem et Silas, et ipsi cum essent Prophetæ, verbo plurimo consolati sunt fratres, et confirmaverunt. 33 Facto autem ibi aliquanto tempore, dimissi sunt cum 34 pace a fratribus ad eos, qui miserant illos. Visum est autem Silæ ibi remanere: Judas autem solus abiit 35 Jerusalem. Paulus autem et Barnabas demorabantur Antiochiæ docentes, et evangelizantes, cum aliis pluribus, verbum Domini.

36 Post aliquot autem dies, dixit ad Barnabam Paulus: Revertentes visitemus fratres per universas civitates, in quibus praedicavimus verbum Domini, quomodo se habeant. Barnabas autem volebat secum assumere et 38 Joannem, qui cognominabatur Marcus. Paulus autem rogabat eum (ut qui discessisset ab eis de Pamphylia, 39 et nonisset cum eis in opus) non debere recipi. Facta est autem dissensio, ita ut discederent ab invicem, et Barnabas quidem assumpto Marco navigaret Cyprum. 40 Paulus vero electo Sila prosectorus est, traditus gratiæ Dei a fratribus.

41 Perambulabat autem Syriam et Ciliciam, confirmans Ecclesias: præcipiens custodire præcepta Apostolorum et seniorum.

contaminations of Idols, and fornication, and strangled things, and blood. ²¹ For Moyses of old times hath in every city them that preach him in the synagogues, where he is read every Sabbath.

²² Then it pleased the Apostles and Ancients, with the whole Church, to choose men out of them, and to send to Antioche with Paul and Barnabas, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, writing by their hands.

The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. ²⁴ Because we have heard that certain going forth from us, have troubled you with words, subverting your souls, to whom we gave no commandment: ²⁵ It hath pleased us being gathered in one, to choose out men, and to send them unto you with our dearest Barnabas and Paul; ²⁶ men that have given their lives for the name of our Lord Jesus Christ: ²⁷ We have sent therefore Judas and Silas, who themselves also will in words report unto you the same things. ²⁸ For it hath seemed good to the holy Ghost and to us, to lay no further burden upon you than these necessary things: ²⁹ that you abstain from the things immolated to Idols, and blood, and that which is strangled, and fornication, from the which things keeping yourselves, you shall do well. Fare ye well.

³⁰ They therefore being dismissed, went down to Antioche: and gathering the multitude, delivered the epistle. ³¹ Which when they had read, they rejoiced upon the consolation: ³² but Judas and Silas, themselves also being prophets, with many words comforted the brethren, and confirmed them. ³³ And having spent some time there, they were with peace dismissed of the brethren unto them that had sent them. ³⁴ But it seemed good unto Silas to remain there; and Judas departed alone: ³⁵ and Paul and Barnabas tarried at Antioche, teaching and evangelizing with many others the word of our Lord.

³⁶ And after certain days, Paul said to Barnabas, Let us return and visit our brethren in all cities wherein we have preached the word of our Lord, how they do. ³⁷ And Barnabas would have taken with them John also that was surnamed Marke. ³⁸ But Paul desired that he (as who had departed from them out of Pamphylia, and had not gone with them to the work) might not be received. ³⁹ And there rose a dissension, so that they departed one from another, and that Barnabas indeed taking Marke sailed to Cypres. ⁴⁰ But Paul choosing Silas departed, being delivered of the brethren to the grace of God.

⁴¹ And he walked through Syria and Cilicia, confirming the Churches: commanding them to keep the precepts of the Apostles and the Ancients.

And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothee, the son of a widow woman that believed, of a father a Gentile. ²To this man the brethren that were in Lystra and Iconium, gave a good testimony. ³Then Paul would have to go forth with him: and taking him he circumcised him because of the Jews that were in those places. For they all knew that his father was a Gentile.

⁴ And when they passed through the cities, they delivered unto them to keep the decrees that were decreed of the Apostles and Ancients which were at Jerusalem. ⁵ And the Churches were confirmed in faith, and did abound in number daily.

⁶ And passing through Phrygia and the country of Galatia, they were forbidden by the holy Ghost to preach the word in Asia. ⁷ And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus permitted them not. ⁸ And when they had passed through Mysia, they went down to Troas: ⁹ and a vision by night was shewed to Paul: There was a certain man of Macedonia standing and beseeching him, and saying, pass into Macedonia, and help us. ¹⁰ And as soon as he had seen the vision, forthwith we sought to go into Macedonia, being assured that God had called us to evangelize to them. ¹¹ And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: ¹² and from thence to Philippi, which is the first city of the part of Macedonia, a *colonia*. And we were in this city certain days, abiding. ¹³ And upon the day of the Sabbaths, we went forth without the gate beside a river, where it seemed that there was prayer; and sitting we spake to the women that were assembled. ¹⁴ And a certain woman named Lydia, a seller of purple of the city of the Thyatirians, one that worshipped God, did hear; whose heart our Lord opened to attend to those things which were said of Paul. ¹⁵ And when she was baptized, and her house, she besought us, saying: If you have judged me to be faithful to our Lord, enter in unto my house, and tarry. And she constrained us. ¹⁶ And it came to pass as we went to prayer, a certain wench having a Pythonical spirit, met us, that brought great gain to her masters by divining. ¹⁷ This same following Paul and us, cried saying, These men are the servants of the high God, which preach unto you the way of salvation. ¹⁸ And this she did many days. And Paul being sorry, and turning, said to the spirit, I command thee in the name of Jesus Christ to go out from her. And he went out the same hour. ¹⁹ But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the Princes: ²⁰ and presenting them to the magistrates, they said, These men trouble our city, being Jews: ²¹ and they preach a fashion which it is not

Pervenit autem Derben, et Lystram. Et ecce discipulus quidam erat ibi nomine Timotheus, filius mulieris Judææ fidelis, patre Gentili. Huic testimonium bonum reddebat, qui in Lystris erant et Iconio fratres. Hunc voluit Paulus secum profici: et assumens circumcidit eum propter Judæos, qui erant in illis locis. Sciebant enim omnes quod pater ejus erat Gentilis.

Cum autem pertransirent civitates, tradebant eis custodire dogmata, quæ erant decreta ab Apostolis et senioribus, qui erant Ierosolymis. Et Ecclesiæ quidem confirmabantur fide, et abundabant numero quotidie.

Transeuntes autem Phrygiam, et Galatiæ regionem, vetiti sunt a Spiritu sancto loqui verbum Dei in Asia. Cum venissent autem in Mysiam, tentabant ire in Bithyniam: et non permisit eos Spiritus Jesu.

Cum autem pertransisset Mysiam, descenderunt Troadem: et visio per noctem Paulo ostensa est: Vir Macedo quidam erat stans, et deprecans eum, et dicens: Transiens in Macedoniam, adjuva nos. Ut autem visum vidi, statim quæsivimus profici in Macedoniam, certi facti quod vocasset nos Deus evangelizare eis. Navigantes autem a Troade, recto cursu venimus Samothraciam, et sequenti die Neapolim: et inde Philippos, quæ est prima partis Macedoniae civitas, colonia. Eramus autem in hac Urbe diebus aliquot, conferentes. Die autem sabbatorum egressi sumus foras portam juxta flumen, ubi videbatur oratio esse: et sedentes loquebamur mulieribus, quæ convenerant. Et quædam mulier nomine Lydia, purpuraria civitatis Thyatirenorum, colens Deum, audivit: cuius Dominus aperuit cor intendere his, quæ dicebantur a Paulo. Cum autem baptizata esset, et domus ejus, deprecata est dicens: Si judicastis me fidem Domino esse, introite in dominum meum, et manete. Et coagit nos. Factum est autem cunctibus nobis ad orationem, puellam quandam habentem spiritum pythonem obviare nobis, quæ quæstum magnum præstabat dominis suis divinando. Hæc subsecuta Paulum et nos, clamabat dicens: Isti homines servi Dei excelsi sunt, qui annunciant vobis viam salutis. Hoc autem faciebat multis diebus. Dolens autem Paulus, et conversus, spiritui dixit: Präcipio tibi in nomine Jesu Christi exire ab ea. Et exiit eadem hora. Videntes autem domini ejus quia exivit spes quæstus eorum, apprehendentes Paulum et Silam, perduxerunt in forum ad principes: et offerentes eos magistratibus, dixerunt: Hi homines conturbant civitatem nostram, cum sint Judæi: et annunciant

morem, quem non licet nobis suscipere, neque facere,
 22 cum simus Romani. Et cūcurrit plebs adversus eos:
 et magistratus, scissis tunicis eorum, jussérunt eos
 23 virgis cædi. Et cū multas plagas eis imposuissent,
 miserunt eos in carcerem, præcipientes custodi ut dili-
 24 genter custodiret eos. Qui cū tale præceptum acce-
 pisset, misit eos in interiorē carcerem, et pedes eorum
 25 strinxit ligno. Media autem nocte Paulus et Silas
 orantes laudabant Deum: et audiebant eos qui in cus-
 26 todia erant. Subito vero terræmotus factus est magnus,
 ita ut moverentur fundamenta carceris. Et statim
 aperta sunt omnia ostia: et universorum vincula soluta
 27 sunt. Expergefactus autem custos carceris, et videns
 januas apertas carceris, evaginato gladio volebat se
 28 interficere, aestimans fugisse vincotos. Clamavit autem
 Paulus voce magna, dicens: Nihil tibi mali feceris:
 29 universi enim hic sumus. Petitoque lumine, intro-
 gressus est: et tremefactus procidit Paulo et Silæ ad
 30 pedes: et producens eos foras, ait: Domini, quid me
 31 oportet facere, ut salvus siam? At illi dixerunt: Crede
 in Dominum Jesum: et salvus eris tu, et domus tua.
 32 Et locuti sunt ei verbum Domini cum omnibus, qui
 33 erant in domo ejus. Et tollens eos in illa hora noctis,
 lavit plagas eorum: et baptizatus est ipse, et omnis
 34 domus ejus continuo. Cumque perduxisset eos in
 domum suam, apposuit eis mensam, et lætatus est cum
 35 omni domo sua credens Deo. Et cum dies factus
 esset, miserunt magistratus lictores, dicentes: Dimitte
 36 homines illos. Nunciavit autem custos carceris verba
 haec Paulo: Quia miserunt magistratus ut dimittamini,
 37 nunc igitur exeuntes ite in pace. Paulus autem dixit
 eis: Cæsos nos publice, indemnatos, homines Romanos,
 miserunt in carcerem, et nunc occulite nos ejiciunt?
 38 Non ita: sed veniant, et ipsi nos ejiciant. Nunciaveruntque
 39 audito quod Romani essent, et venientes deprecati sunt
 eos, et educentes rogabant ut egredierentur de urbe.
 40 Exeuntes autem de carcere, introierunt ad Lydiam: et
 visis fratribus consolati sunt eos, et prosecti sunt.
 17 Cū autem perambulassent Amphipolim, et Apollo-
 niā, venerunt Thessaloniam, ubi erat synagoga
 2 Judæorum. Secundum consuetudinem autem Paulus
 introivit ad eos, et per sabbata tria disserebat eis de
 3 Scripturis, adaperiens et insinuans quia Christum opor-
 tuit pati, et resurgere a mortuis: et quia hic est Jesus
 4 Christus, quem ego annuncio vobis. Et quidam ex eis
 crediderunt, et adjuncti sunt Paulo et Silæ, et de
 colentibus Gentilibusque multitudo magna, et mulieres

lawful for us to receive, nor do, being Romans.
 22 And the people ran against them: and the magistrates tearing their coats, commanded them to be beaten with rods. 23 And when they had laid many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently.
 21 Who when he had received such commandment, cast them into the inner prison, and made their feet fast in the stocks. 25 And at midnight, Paul and Silas praying, did praise God. And they that were in prison, heard them. 26 But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the bands of all were loosed. 27 And the keeper of the prison waked out of his sleep, and seeing the doors of the prison opened, drawing out his sword, would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. 29 And calling for light, he went in, and trembling fell down to Paul and Silas at their feet: 30 and bringing them forth, he said, Masters, what must I do that I may be saved? 31 But they said, Believe in our Lord Jesus: and thou shalt be saved, and thy house. 32 And they preached the word of our Lord to him with all that were in his house. 33 And he taking them in the same hour of the night, washed their wounds: and himself was baptized and all his house incontinent. 34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God. 35 And when day was come, the magistrates sent the serjeants, saying, Let those men go. 36 And the keeper of the prison told these words to Paul, That the magistrates have sent that you should be let go; now therefore departing, go ye in peace. 37 But Paul said to them: Being whipped openly, uncondemned, men that are Romans, they have cast us into prison: and now do they send us out secretly? Not so, but let them come, and let us out themselves. 38 And the sergeants reported these words to the magistrates. And they were afraid, hearing that they were Romans: 39 and coming they besought them, and bringing them forth they desired them to depart out of the city. 40 And going out of the prison, they entered in unto Lydia: and having seen the brethren, they comforted them, and departed.

And when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And Paul according to his custom entered in unto them, and three Sabbaths he discoursed to them out of the Scriptures, 3 declaring and insinuating that it behoved Christ to suffer and to rise again from the dead: and that this is Jesus Christ, whom I preach to you. 4 And certain of them believed, and were joined to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few.

⁵ But the Jews envying, and taking unto them of the rascal sort certain naughty men, and making a tumult, stirred the city: and besetting Jason's house, sought to bring them forth unto the people. ⁶ And not finding them, they drew Jason and certain brethren to the princes of the city, crying, That these are they that stir up the world, and are come hither, ⁷ whom Jason hath received, and all these do against the decrees of Caesar, saying that there is another king, Jesus. ⁸ And they moved the people, and the princes of the city hearing these things. ⁹ And taking a satisfaction of Jason and of the rest, they dismissed them. ¹⁰ But the brethren forthwith by night sent away Paul and Silas unto Berea.

Who when they were come, entered into the synagogue of the Jews. ¹¹ (And these were more noble than they that are at Thessalonica, who received the word with all greediness, daily searching the scriptures, if these things were so. ¹² And many surely of them believed, and of honest women Gentiles, and men not a few.) ¹³ And when the Jews in Thessalonica understood, that at Berea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude. ¹⁴ And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there. ¹⁵ And they that conducted Paul, brought him as far as Athens, and receiving commandment of him to Silas and Timothy, that they should come to him very speedily, they departed.

¹⁶ And when Paul expected them at Athens, his spirit was incensed within him, seeing the city given to Idolatry. ¹⁷ He disputed therefore in the synagogue with the Jews, and them that served God, and in the market-place, every day with them that were there. ¹⁸ And certain Philosophers of the Epicures and the Stoics disputed with him, and certain said, What is it that this word-sower would say? But others, He seemeth to be a preacher of new gods; because he preached to them Jesus and the resurrection. ¹⁹ And apprehending him, they led him to Areopagus, saying, May we know what this new doctrine is that thou speakest of? ²⁰ for thou bringest in certain new things to our ears. We will know therefore what these things may mean. ²¹ (And all the Athenians, and the strangers sojourning there, employed themselves to nothing else but either to speak, or to hear some news.) ²² But Paul standing in the midst of Areopagus, said:

Yo men of Athens, in all things I perceive you as it were superstitious. ²³ For passing by and seeing your Idols, I found an altar also whereupon was written, To the unknown God. That therefore which you worship, not knowing it, the same do I preach to you.

nobiles non paucæ. Zelantes autem Judæi, assumenesque de vulgo viros quosdam malos, et turba facta, concitaverunt civitatem: et assistentes domui Jasonis quærerant eos producere in populum. Et cum non invenissent eos, trahebant Jasonem et quosdam fratres ad principes civitatis, clamantes: Quoniam hi, qui Orbem concitant, et huc venerunt, quos suscepit Jason, et hi omnes contra decreta Cæsaris faciunt, regem alium dicentes esse, Jesum. Concitaverunt autem plebem et principes civitatis audientes hæc. Et accepta satisfactione a Jasone, et a ceteris, dimiserunt eos. Fratres vero confestim per noctem dimiserunt Paulum et Silam in Berœam.

Qui cum venissent, in synagogam Judæorum intricerunt. Hi autem erant nobiliores eorum, qui sunt Thessalonicae, qui suscepserunt verbum cum omni aviditate, quotidie scrutantes Scripturas, si hæc ita se habent. Et multi quidem crediderunt ex eis, et mulierum Gentilium honestarum, et viri non pauci. Cum autem cognovissent in Thessalonica Judæi, quia et Berœae prædicatum est a Paulo verbum Dei, venerunt et illuc commoventes et turbantes multitudinem. Statimque tunc Paulum dimiserunt fratres, ut iret usque ad mare: Silas autem, et Timotheus remanserunt ibi. Qui autem deducebant Paulum, perduxerunt cum usque Athenas, et accepto mandato ab eo ad Silam et Timotheum, ut quam celeriter venirent ad illum, profecti sunt.

Paulus autem cum Athenis eos expectaret, incitabatur spiritus ejus in ipso, videns idolatriæ deditam civitatem. Disputabat igitur in synagoga cum Judæis et colentibus, et in foro per omnes dies ad eos, qui aderant. Quidam autem Epicurei et Stoici philosophi disserabant cum eo, et quidam dicebant: Quid vult seminiverbius hic dicere? Alii vero: Novorum dæmoniorum videtur annunciator esse: quia Jesum et resurrectionem annunciat eis. Et apprehensum eum ad Areopagum duxerunt, dicentes: Possumus scire quæ est hæc nova, quæ a te dicitur, doctrina? Nova enim quædam infers auribus nostris: Volumus ergo scire quidnam velint hæc esse. (Athenienses autem omnes, et advenæ hospites, ad nihil aliud vacabant, nisi aut dicere, aut audire aliquid novi.) Stans autem Paulus in medio Areopagi, ait:

Viri Athenienses, per omnia quasi superstitiones vos video. Praeteriens enim, et videns simulachra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuncio

24 vobis. Deus, qui fecit mundum, et omnia quæ in eo sunt, hic cœli et terræ cum sit Dominus, non in manu factis templis habitat, nec manibus humanis colitur indigens aliquo, cum ipse det omnibus vitam, et inspirationem, et omnia: fecitque ex uno omne genus hominum inhabitare super universam faciem terræ, definiens statuta tempora, et terminos habitationis eorum, quærere Deum si forte attractent eum aut inveniant, quamvis non longe sit ab unoquoque nostrum. In ipso enim vivimus, et movemur, et sumus: sicut et quidam vestrorum Poetarum dixerunt: ipsius enim et genus sumus. Genus ergo cum simus Dei, non debemus aestimare auro aut argento aut lapidi, sculpturæ artis et cogitationis hominis, Divinum esse simile. Et tempora quidem hujus ignorantiae despiciens Deus, nunc annunciat hominibus ut omnes ubique pœnitentiam agant, eo quod statuit diem, in quo judicaturus est orbem in æquitate, in viro, in quo statuit, fidem præbens omnibus, suscitans eum a mortuis.

32 Cum audissent autem resurrectionem mortuorum, quidam quidem irridebant, quidam vero dixerunt: 33 Audiemus te de hoc iterum. Sic Paulus exivit de medio eorum. Quidam vero viri adhærentes ei, crediderunt: in quibus et Dionysius Areopagita, et mulier nomine Damaris, et alii cum eis.

18 Post hæc egressus ab Athenis, venit Corinthum: 2 et inveniens quandam Judæum nomine Aquilam, Ponticum genere, qui nuper venerat ab Italia, et Priscillam uxorem ejus, (eo quod præcepisset Claudius 3 discedere omnes Judæos a Roma) accessit ad eos. Et quia ejusdem erat artis, manebat apud eos, et operabatur: (erant autem scenofactoriae artis.) Et disputabat in synagoga per omne sabbatum, interponens nomen Domini Jesu, suadebatque Judæis, et Græcis. 5 Cum venissent autem de Macedonia Silas et Timotheus, instabat verbo Paulus, testificans Judæis esse Christum Jesum. Contradicentibus autem eis, et blasphemantibus, excutiens vestimenta sua, dixit ad eos: Sanguis vester super caput vestrum: mundus ego, ex hoc ad 7 Gentes vadain. Et migrans inde, intravit in domum cuiusdam, nomine Titi Justi, colentis Deum, cuius 8 domus erat conjuncta synagogæ. Crispus autem archisynagogus credidit Domino cum omni domo sua: et multi Corinthisiorum audientes credebant, et baptizabantur. Dixit autem Dominus nocte per visionem 10 Paulo: Noli timere, sed loquere, et ne taceas: propter quod ego sum tecum: et ne nemo apponetur tibi ut noceat

²⁴ The God that made the world and all things that are in it, he being Lord of heaven and earth, dwelleth not in temples made with hand, ²⁵ neither is he served with men's hands, needing any thing, whereas himself giveth life unto all, and breathing, and all things: ²⁶ and he made of one all mankind, to inhabit upon the whole face of the earth, assigning set times, and the limits of their habitation, ²⁷ for to seek God, if happily they may feel or find him, although he be not far from every one of us. ²⁸ For in him we live and move and be, as certain also of your own poets said, *For of his kind also we are.* ²⁹ Being therefore of God's kind, we may not suppose the Divinity to be like unto gold or silver, or stone, the graving of art and device of man. ³⁰ And the times truly of this ignorance whereas God despised, now he denounces unto men that all everywhere do penance, ³¹ for that he hath appointed a day wherein he will judge the world in equity, by a man whom he hath appointed, giving all men faith, raising him up from the dead.

³² And when they had heard the resurrection of the dead, certain indeed mocked, but certain said, We will hear thee again concerning this point. ³³ So Paul went forth out of the midst of them. ³⁴ But certain men joining unto him, did believe: among whom was also Dionysius Areopagita, and a woman named Damaris, and others with them.

After these things, departing from Athens, he came to Corinth. ² And finding a certain Jew, named Aquila, born in Pontus, who of late was come out of Italia, and Priscilla his wife (because Claudius had commanded all Jews to depart from Rome), he came to them. ³ And because he was of the same craft, he remained with them, and wrought, (and they were tentmakers by their craft.) ⁴ And he disputed in the synagogue every Sabbath, interposing the name of our Lord Jesus, and he exhorted the Jews and the Greeks. ⁵ And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Jews that Jesus is Christ. ⁶ But they contradicting and blaspheming, he shaking his garments, said to them, Your blood upon your own head: I being clean, from henceforth will go to the Gentiles. ⁷ And departing thence, he entered into the house of a certain man, named Titus Justus, one that served God, whose house was adjoining to the synagogue. ⁸ And Crispus the prince of the Synagogue believed our Lord, with all his house; and many of the Corinthianns hearing believed, and were baptized. ⁹ And our Lord said in the night by a vision to Paul, Do not fear, but speak, and hold not thy peace, ¹⁰ for because I am with thee: and

no man shall set upon thee to hurt thee: for I have much people in this city. ¹¹ And he sat there a year and six months, teaching among them the word of God.

¹² But Gallio being Proconsul of Achæa, the Jews with one accord rose up against Paul, and brought him to the judgment seat, ¹³ saying, That this man contrary to the Law persuadeth men to worship God. ¹⁴ And Paul beginning to open his mouth, Gallio said to the Jews, If it were some unjust thing, or an heinous fact, O you men Jews, I should by reason bear you. ¹⁵ But if they be questions of word and names, and of your law, yourselves look unto it: I will not be judge of these things. ¹⁶ And he drove them from the judgment seat. ¹⁷ And all apprehending Sosthenes, the prince of the synagogue, struck him before the judgment seat: and Gallio cared for none of those things.

¹⁸ But Paul when he had stayed yet many days, taking his leave of the brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorn his head in Cenchræ; for he had a vow. ¹⁹ And he came unto Ephesus, and them he left there. But himself entering into the synagogue, disputed with the Jews. ²⁰ And when they desired him, that he would tarry a longer time, he consented not, ²¹ but taking his leave, and saying, I will return to you again God willing, he departed from Ephesus. ²² And going down to Caesarea, he went up, and saluted the Church, and came down to Antioch.

²³ And having tarried there a certain time, he departed, walking in order through the country of Galatia and Phrygia, confirming all the disciples.

²⁴ And a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. ²⁵ This man was taught the way of our Lord: and being fervent in spirit he spake, and taught diligently those things that pertain to Jesus, knowing only the baptism of John. ²⁶ This man therefore began to deal confidently in the synagogue. Whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of our Lord more diligently. ²⁷ And whereas he was desirous to go to Achæa, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, profited them much that had believed. ²⁸ For he with vehemency convinced the Jews openly, shewing by the scriptures that Jesus is Christ.

And it came to pass, when Apollo was at Corinth, that Paul having gone through the higher parts came to Ephesus, and found certain disciples: ² and he said to them, Have you received the holy Ghost, believing? But they said to him, Nay, neither have we heard whether there be a holy Ghost. ³ But he said, In what then were

te: quoniam populus est mihi multus in hac civitate. Sedit autem ibi annum et sex menses, docens apud eos ¹¹ verbum Dei.

Gallione autem proconsule Achæa, insurrexerunt ¹² uno animo Judæi in Paulum, et adduxerunt eum ad tribunal, dicentes: Quia contra legem hic persuadet ¹³ hominibus colere Deum. Incipiente autem Paulo ¹⁴ aperire os, dixit Gallio ad Judæos: Si quidem esset iniquum aliquid, aut facinus pessimum, o viri Judæi, recte vos sustinerem. Si vero quæstiones sunt de ¹⁵ verbo, et nominibus, et lege vestra, vos ipsi videritis: iudex ego horum nolo esse. Et minavit eos a tribunal. ¹⁶ Apprehendentes autem omnes Sosthenem principem ¹⁷ synagogue, percutiebant cum ante tribunal: et nihil eorum Gallioni cura erat.

Paulus vero cum adhuc sustinuisse dies multos, ¹⁸ fratribus valefaciens, navigavit in Syriam, (et cum eo Priscilla, et Aquila) qui sibi totonderat in Cenchreis caput: habebat enim votum. Devenitque Ephesum, ¹⁹ et illos ibi reliquit. Ipse vero ingressus synagogam, disputabat cum Judæis. Rogantibus autem eis ut ²⁰ ampliori tempore maneret, non consensit, sed vale- ²¹ faciens, et dicens, Iterum revertar ad vos Deo volente, profectus est ab Epheso. Et descendens Cæsaream, ²² ascendit, et salutavit Ecclesiam, et descendit Antiochiam.

Et facto ibi aliquanto tempore profectus est, perambulans ex ordine Galaticam regionem, et Phrygiam, confirmans omnes discipulos.

Judæus autem quidam, Apollos nomine, Alexan- ²⁴ drinus genere, vir eloquens, devenit Ephesum, potens in scripturis. Hic erat edocetus viam Domini: et ²⁵ servens spiritu loquebatur, et docebat diligenter ea, quæ sunt Jesu, sciens tantum baptisina Joannis. Hic ²⁶ ergo cœpit fiducialiter agere in synagoga. Quem cum audissent Priscilla et Aquila, assumpserunt eum, et diligentius exposuerunt ei viam Domini. Cum autem ²⁷ vellet ire Achæam, exhortati fratres, scripserunt discipulis ut susciperent eum. Qui cum venisset, contulit multum his, qui crediderant. Vehementer enim Judæos ²⁸ revinebat publice, ostendens per Scripturas esse Christum Jesum.

Factum est autem, cum Apollos esset Corinthi, ut ¹⁹ Paulus, peragrat superioribus partibus, veniret Ephesum, et inveniret quosdam discipulos: dixitque ad eos: ² Si Spiritum sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si Spiritus sanctus est, audivimus. Ille vero ait: In quo ergo baptizati estis? ³

4 Qui dixerunt: In Joannis baptisme. Dixit autem Paulus: Joannes baptizavit baptismō pœnitentiæ populum, dicens: In eum, qui venturus esset post ipsum, ut crederent, hoc est, in Jesum. His auditis, baptizati sunt in nomine Domini Jesu. Et cum imposuisset illis manus Paulus, venit Spiritus sanctus super eos, et loquebantur linguis, et prophetabant. Erant autem omnes viri fere duodecim.

8 Introgressus autem synagogam, cum fiducia loquebatur per tres menses, disputans, et suadens de regno Dei. Cum autem quidam indurarentur, et non crederent, maledicentes viam Domini coram multitudine, discedens ab eis, segregavit discipulos, quotidie disputans in schola Tyranni cuiusdam. Hoc autem factum est per biennium, ita ut omnes, qui habitabant in Asia, audirent verbum Domini, Judæi atque Gentiles.

11 Virtutesque non quaslibet faciebat Deus per manum 12 Pauli: ita ut etiam super languidos deferrentur a corpore ejus sudaria et semicinctia, et recedebant ab eis 13 languores, et spiritus nequam egrediebantur. Tenta- 14 verunt autem quidam et de circumeuntibus Judæis exorcistis, invocare super eos, qui habebant spiritus malos, nomen Domini Jesu, dicentes: Adjuro vos per Jesum, quem Paulus prædicat. Erant autem quidam Judæi Seevæ principis sacerdotum septem filii, 15 qui hoc faciebant. Respondens autem spiritus nequam dixit eis: Jesum novi, et Paulum scio: vos autem qui 16 estis? Et insiliens in eos homo, in quo erat dæmonium pessimum, et dominatus amborum, invaluit contra eos, 17 ita ut nudi et vulnerati effugerent de domo illa. Hoc autem notum factum est omnibus Judæis atque Gen- 18 tilibus, qui habitabant Ephesi: et cecidit timor super omnes illos, et magnificabatur nomen Domini Jesu. 19 Multique credentium veniebant confitentes, et annun- 20 ciantes actus suos. Multi autem ex eis, qui fuerant curiosa sectati contulerunt libros, et combusserunt coram omnibus: et computatis pretiis illorum, invene- 21 runt pecuniam denariorum quinquaginta millium. Ita fortiter crescebat verbum Dei, et confirmabatur.

21 His autem expletis, proposuit Paulus in Spiritu, transita Macedonia et Achaia, ire Ierosolymam, dicens: quoniam postquam fuero ibi, oportet me et Romanum videre. Mittens autem in Macedoniam duos ex ministrantibus tibi, Timotheum et Erastum, ipse remansit ad tempus in Asia.

23 Facta est autem illo tempore turbatio non minima 24 de via Domini. Demetrius enim quidam nominis, argentarius, faciens aedes argenteas Dianæ, præstabat

you baptized? Who said, In John's baptism. ⁴ And Paul said, John baptized the people with the baptism of penance, saying: That they should believe in him that was to come after him, that is to say, in Jesus. ⁵ Hearing these things, they were baptized in the name of our Lord Jesus. ⁶ And when Paul had imposed hands on them, the holy Ghost came upon them, and they spake with tongues, and prophesied. ⁷ And all the men were about twelve.

⁸ And entering into the synagogue, he spake confidently for three months, disputing and exhorting of the kingdom of God. ⁹ But when certain were indurate, and believed not, ill-speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the school of one Tyrannus. ¹⁰ And this was done for the space of two years, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles.

¹¹ And God wrought by the hand of Paul miracles not common: ¹² so that there were also brought from his body napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out. ¹³ And certain also of the Judicial exorcists that went about, assayed to invoke upon them that had evil spirits the name of our Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. ¹⁴ And there were certain sons of Seeva a Jew, chief priest, seven, that did this. ¹⁵ But the wicked spirit answering, said to them, Jesus I know, and Paul I know: but you, what are ye? ¹⁶ And the man in whom the wicked spirit was, leaping upon them, and mastering both, prevailed against them, so that they fled out of that house, naked and wounded. ¹⁷ And this was made notorious to all the Jews and the Gentiles that dwelt at Ephesus: and fear fell upon all them, and the name of our Lord Jesus was magnified. ¹⁸ And many of them that believed, came confessing and declarer their deeds. ¹⁹ And many of them that had followed curious things, brought together their books, and burnt them before all: and counting the prices of them, they found the money to be fifty thousand pence. ²⁰ So mightily increased the word of God, and was confirmed.

²¹ And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achia, to go to Jerusalem, saying, After I shall have been there, I must see Rome also. ²² And sending into Macedonia two of them that ministered unto him, Timothee and Erastus, himself remained for a time in Asia.

²³ And at that time there was made no little trouble about the way of our Lord. ²⁴ For one named Demetrius, a silversmith, that made silver temples of Diana, procured to

the artificers no small gain: ²⁵ whom calling together and them that were the same kind of workmen, he said, Sirs, you know that our gain is of this occupation: ²⁶ and you see and hear that this same Paul by persuasion hath averted a great multitude not only of Ephesus, but almost of all Asia, saying, That they are not gods which be made by hands. ²⁷ And not only unto us is this part in danger to be reproved, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. ²⁸ Hearing these things, they were replenished with anger, and cried out saying, Great is Diana of the Ephesians. ²⁹ And the whole city was filled with confusion, and they ran violently with one accord into the theatre, catching Gaius and Aristarchus, Macedonians, Paul's companions. ³⁰ And when Paul would have entered in to the people, the disciples did not permit him. ³¹ And certain also of the Princes of Asia that were his friends, sent unto him, desiring that he would not adventure himself into the theatre: ³² and others cried another thing. For the assembly was confused, and the more part knew not for what cause they were assembled. ³³ And of the multitude they drew forth Alexander, the Jews thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction. ³⁴ Whom as soon as they perceived to be a Jew, there was made one voice of all, almost for the space of two hours crying out, Great is Diana of the Ephesians. ³⁵ And when the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for what man is there that knoweth not the city of the Ephesians to be a worshipper of great Diana, and Jupiter's child? ³⁶ Forasmuch therefore as these things cannot be gainsaid, you must be quieted, and do nothing rashly. ³⁷ For you have brought these men, being neither sacrilegious, nor blaspheming your Goddess. ³⁸ But if Demetrius and the artificers that are with him, have matter to say against any man, there are Courts kept in the common place, and there are Proconsuls, let them accuse one another. ³⁹ And if you ask any other matter: it may be resolved in a lawful assembly. ⁴⁰ For we are in danger also to be accused for this day's sedition: whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

And after that the tumult was ceased, Paul calling the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. ² And when he had walked through those parts, and had exhorted them with much speech, he came to Greece: ³ where when he had spent three months, the Jews laid wait for him as he was about to sail into Syria: and he had counsel to return through Macedonia. ⁴ And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and

artificibus non modicum quæstum: quos convocans et ²⁵ eos, qui hujusmodi erant opifex, dixit: Viri, scitis quia de hoc artificio est nobis acquisitio: et videtis, et ²⁶ auditis quia non solum Ephesi, sed pene totius Asiæ, Paulus hic suadens avertit multam turbam, dicens: Quoniam non sunt dii, qui manibus fiunt. Non solum ²⁷ autem haec periclitabitur nobis pars in redargutionem venire, sed et magnæ Dianæ templum in nihilum reputabitur, sed et destrui incipiet majestas ejus, quam tota Asia et orbis colit. His auditis, repleti sunt ira, ²⁸ et exclamaverunt dicentes: Magna Diana Ephesiorum. Et impleta est civitas confusione, et impetum fecerunt ²⁹ uno animo in theatrum, rapto Gaio, et Aristarcho Macedonibus, comitibus Pauli. Paulo autem volente ³⁰ intrare in populum, non permiserunt discipuli. Quidam ³¹ autem et de Asiæ principibus, qui erant amici ejus, miserunt ad eum rogantes ne se daret in theatrum: Alii autem aliud clamabant. Erat enim Ecclesia ³² confusa: et plures nesciebant qua ex causa convenis- sent. De turba autem detraxerunt Alexandrum, pro- ³³ pellentibus eum Judæis. Alexander autem manu silentio postulato, volebat reddere rationem populo. Quem ut cognoverunt Judæum esse, vox facta una est ³⁴ omnium, quasi per horas duas clamantium: Magna Diana Ephesiorum. Et cum sedasset scriba turbas, ³⁵ dixit: Viri Ephesii, quis enim est hominum, qui nesciat Ephesiorum civitatem cultricem esse magnæ Dianæ, Jovisque proli? Cum ergo his contradici ³⁶ non possit, oportet vos sedatos esse, et nihil temere agere. Adduxistis enim homines istos, neque sacri- ³⁷ legos, neque blasphemantes deam vestram. Quod si ³⁸ Demetrius, et qui cum eo sunt artifices, habent adversus aliquem causam, conventus forenses aguntur, et pro- ³⁹ consules sunt, accusent invicem. Si quid autem ⁴⁰ alterius rei queritis: in legitima Ecclesia poterit absolvi. Nam et periclitamus argui seditionis ho- diernæ: cum nullus obnoxius sit (de quo possimus reddere rationem) concursus istius. Et cum haec dixisset, dimisit Ecclesiam.

Postquam autem cessavit tumultus, vocatis Paulus ²⁰ discipulis, et exhortatus eos valedixit, et proiectus est ut iret in Macedoniam. Cum autem perambulasset ² partes illas, et exhortatus eos fuisset multo sermone, venit ad Græciam: ubi cum fecisset menses tres, factæ ³ sunt illi insidiæ a Judæis navigaturo in Syriam: habuitque consilium ut reverteretur per Macedoniam. Comitus est autem eum Sopater Phyrrhi Berœensis, ⁴ Thessalonicensium vero Aristarchus, et Secundus, et

5 Gaius Derbeus, et Timotheus: Asiani vero Tychicus,
6 et Trophimus. Hi cum præcessissent, sustinuerunt
nos Troade: nos vero navigavimus post dies Azy-
morum a Philippis, et venimus ad eos Troadem in
diebus quinque, ubi demorati sumus diebus septem.

7 Una autem Sabbati cum convenissimus ad frangendum panem, Paulus disputabat cum eis profecturus in crastinum, protraxitque sermonem usque in medium noctem. Erant autem lampades copiosæ in coenaculo, 9 ubi eramus congregati. Sedens autem quidam adolescens nomine Eutychus super fenestram, cum mergeretur somno gravi, disputante diu Paulo, ductus somno cecidit de tertio cœnaculo deorsum, et sublatus 10 est mortuus. Ad quem cum descendisset Paulus, incubuit super eum: et complexus dixit: Nolite turbari, 11 anima enim ipsius in ipso est. Ascendens autem, frangensque panem, et gustans, satisque allocutus usque 12 in lucem, sic profectus est. Adduxerunt autem puerum viventem, et consolati sunt non minime.

13 Nos autem ascendentis navem, navigavimus in Asson, inde suscepturi Paulum: sic enim disposuerat 14 ipse per terram iter facturus. Cum autem convenissimus 15 nos in Asson, assumpto eo, venimus Mitylenen. Et inde navigantes, sequenti die venimus contra Chium, et alia applicuimus Samum, et sequenti die venimus 16 Miletum. Proposuerat enim Paulus transnavigare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, ut diem Pentecostes ficeret Ierosolymis.

17 A Mileto autem mittens Ephesum, vocavit majores 18 natu Ecclesiæ. Qui cum venissent ad eum, et simul essent, dixit eis: Vos scitis a prima die, qua ingressus sum in Asiam, qualiter vobiscum per omne tempus 19 fuerim, serviens Domino cum omni humilitate, et lacrymis, et temptationibus, quæ mihi acciderunt ex 20 insidiis Judæorum: quomodo nihil subtraxerim utilium, quo minus annunciarum vobis, et docerem vos publice, 21 et per domos, testificans Judæis atque Gentilibus, in Deum pœnitentiam, et fidem in Dominum nostrum 22 Jesum Christum. Et nunc ecce alligatus ego spiritu vado in Jerusalēm: quæ in ea ventura sint mihi igno- 23 rans: nisi quod Spiritus sanctus per omnes civitates mihi protestatur, dicens: quoniam vincula, et tribula- 24 tiones Ierosolymis me inanent. Sed nihil horum vereor: nec facio aniānam meān pretiosiorem quam me, dummodo consummē cursum meū, et ministerium verbi, quod accepi a Domino Iesu, testificari 25 Evangelium gratiæ Dei. Et nunc ecce ego scio quia

Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5 These going before, stayed for us at Troas: 6 but we sailed after the days of Azymes from Philippi, and came to them unto Troas in five days, where we abode seven days.

7 And in the first of the Sabbath, when we were assembled to break bread, Paul disputed with them, being to depart on the morrow, and he continued the sermon until midnight. 8 And there were a great number of lamps in the upper chamber where we were assembled. 9 And a certain young man named Eutychius, sitting upon the window, whereas he was oppressed with heavy sleep (Paul disputing long) driven by sleep, fell from the third loft down, and was taken up dead. 10 To whom when Paul was gone down, he lay upon him: and embracing him he said, Be not troubled, for his soul is in him. 11 And going up and breaking bread and tasting, and having talked sufficiently to them until daylight, so he departed. 12 And they brought the lad alive, and were not a little comforted.

13 But we going up into the ship, sailed to Asson, from thence meaning to receive Paul; for so he had ordained, himself purposing to journey by land. 14 And when he had found us in Asson, taking him with us we came to Mitylene. 15 And sailing thence, the day following we came over against Chios: and the other day we arrived at Samos: and the day following we arrived at Miletum. 16 For Paul had purposed to sail leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 And sending from Miletum to Ephesus, he called the Ancients of the Church. 18 Who being come to him, and assembled together, he said to them, You know from the first day that I entered into Asia, in what manner I have been with you all the time, 19 serving our Lord with all humility and tears, and temptations that did chance to me by the conspiracies of the Jews: 20 how I have withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, 21 testifying to Jews and Gentiles penance toward God and faith in our Lord Jesus Christ. 22 And now behold, being bound by the spirit, I go to Jerusalem: not knowing what things shall befall me in it, 23 but that the Holy Ghost throughout all cities doth protest to me, saying: that bands and tribulations abide me at Jerusalem. 24 But I fear none of these things, neither do I make my life more precious than myself, so that I may consummate my course and ministry which I received of our Lord Jesus, to testify the Gospel of the grace of God. 25 And now behold I do know, that

you shall no more see my face all you, through whom I have passed preaching the kingdom of God. ²⁶ Wherefore I take you to witness this present day that I am clear from the blood of all. ²⁷ For I have not spared to declare unto you all the counsel of God. ²⁸ Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood. ²⁹ I know that after my departure there will ravening wolves enter in among you, not sparing the flock. ³⁰ And out of your own selves shall arise men speaking perverse things, to draw away disciples after themselves. ³¹ For the which cause be vigilant, keeping in memory that for three years night and day I ceased not with tears to admonish every one of you. ³² And now I commend you to God and to the word of his grace, who is able to edify, and to give inheritance in all the sanctified. ³³ No man's silver and gold or garment have I coveted. ³⁴ Yourselves know that for such things as were needful for me and them that are with me, these hands have ministered. ³⁵ I have shewed you all things, that so labouring, you must receive the weak, and remember the word of our Lord Jesus, because he said, It is a more blessed thing to give rather than to take.

³⁶ And when he had said these things, falling on his knees he prayed with all them. ³⁷ And there was great weeping made of all, and falling upon the neck of Paul, they kissed him, ³⁸ being sorry most of all for the word which he had said, that they should see his face no more. And they brought him going unto the ship.

And when it came to pass that we sailed, being carried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. ² And when we had found a ship that passed over to Phenice, going up into it we sailed. ³ And when we were in the sight of Cypres, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. ⁴ And finding disciples, we tarried there seven days; who said to Paul by the Spirit, that he should not go up to Jerusalem. ⁵ And the days being expired, departing we went forward, all bringing us on the way, with their wives and children, till we were out of the city: and falling upon our knees on the shore, we prayed. ⁶ And when we had bid one another farewell, we went up into the ship: and they returned unto their own. ⁷ But we having ended the navigation, from Tyre came down to Ptolomais: and saluting the brethren, we tarried one day with them. ⁸ And the next day departing, we came to Cesarea. And entering into the house of Philip the Evangelist, who was one of the seven, we tarried with him. ⁹ And he had four daughters virgins, that did prophesy.

amplius non videbitis faciem meam vos omnes, per quos transivi praedicans regnum Dei. Quapropter ²⁶ contestor vos hodierna die, quia mundus sum a sanguine omnium. Non enim subtersugi, quominus an- ²⁷ nunciarem omne consilium Dei vobis. Attendite ²⁸ vobis, et universo gregi, in quo vos Spiritus sanctus posuit episcopos, regere Ecclesiam Dei, quam acquisivit sanguine suo. Ego scio quoniam intrabunt post ²⁹ discessionem meam lupi rapaces in vos, non parentes gregi. Et ex vobis ipsis exsurgent viri loquentes per- ³⁰ versa, ut abducant discipulos post se. Propter quod ³¹ vigilate, memoria retinentes, quoniam per triennium nocte et die non cessavi cum lacrymis monens unum- ³² quecumque vestrum. Et nunc commendo vos Deo, et verbo gratiae ipsius, qui potens est adificare, et dare hereditatem in sanctificatis omnibus. Argentum, et ³³ aurum, aut vestem nullius concupivi, sicut ipsi scitis: ³⁴ quoniam ad ea, quae mihi opus erant, et his, qui mecum sunt, ministraverunt manus istae. Omnia ostendi vobis, ³⁵ quoniam sic laborantes, oportet suspicere infirmos, ac meminisse verbi Domini Jesu, quoniam ipse dixit: Beatus est magis dare, quam accipere.

Et cum haec dixisset, positis genibus suis oravit cum ³⁶ omnibus illis. Magnus autem fletus factus est omnium: ³⁷ et procumbentes super collum Pauli, osculabantur cum, Dolentes maxime in verbo, quod dixerat, quoniam ³⁸ amplius faciem ejus non essent visuri. Et deducebant cum ad navem.

Cum autem factum esset ut navigaremus abstracti ab ²¹ eis, recto cursu venimus Coum, et sequenti die Rhodum, et inde Pataram. Et cum invenissemus navem ² transfretantem in Phoenicen, ascendentes navigavimus. Cum apparuissemus autem Cypro, relinquentes eam ad ³ sinistram, navigavimus in Syriam, et venimus Tyrum: ibi enim navis expositura erat onus. Inventis autem ⁴ discipulis, mansimus ibi diebus septem: qui Paulo dicebant per Spiritum ne ascenderet Jerosolymam. Et expletis diebus profecti ibamus, deducentibus nos ⁵ omnibus cum uxoris et filiis usque foras civitatem: et positis genibus in littore, oravimus. Et cum vale- ⁶ fecissemus invicem, ascendimus navem: illi autem redierunt in sua. Nos vero navigatione expleta a Tyro ⁷ descendimus Ptolemaida: et salutatis fratribus, mansimus die una apud illos. Alia autem die profecti, ⁸ venimus Cæsaream. Et intrantes domum Philippi evangelistæ, qui erat unus de septem, mansimus apud eum. Huic autem erant quattuor filiae virgines pro- ⁹ phetantes.

10 Et cum moraremur per dies aliquot, supervenit
 11 quidam a Judæa propheta, nomine Agabus. Is cum
 venisset ad nos, tulit zonam Pauli: et alligans sibi
 pedes et manus dixit: Hæc dicit Spiritus sanctus:
 Virum, cuius est zona hæc, sic alligabunt in Jerusalem
 12 Judæi, et tradent in manus Gentium. Quod cum
 audissemus, rogabamus nos, et qui loci illius erant, ne
 13 ascenderet Ierosolymam. Tunc respondit Paulus, et
 dixit: Quid facitis flentes, et affligenates cor meum?
 Ego enim non solum alligari, sed et mori in Jerusalem
 14 paratus sum propter nomen Domini Jesu. Et cum ei
 suadere non possemus, quievimus, dicentes: Domini
 voluntas fiat.

15 Post dies autem istos præparati ascendebamus in
 16 Jerusalem. Venerunt autem et ex discipulis a Cæsarea
 nobiscum, adducentes secum apud quem hospitaremur
 Mnasonem quendam Cyprium, antiquum discipulum.
 17 Et cum venissemus Ierosolymam, libenter exceperunt
 18 nos fratres. Sequenti autem die introibat Paulus
 nobiscum ad Jacobum, omnesque collecti sunt seniores.
 19 Quos cum salutasset, narrabat per singula, quæ Deus
 20 fecisset in Gentibus per ministerium ipsius. At illi
 cum audissent, magnificabant Deum, dixeruntque ei:
 Vides, frater, quot millia sunt in Judæis, qui credide-
 21 runt, et omnes æmulatorum sunt legis. Audierunt
 autem de te quia discessionem doceas a Moyse eorum,
 qui per Gentes sunt, Judæorum: dicens non debere
 eos circumcidere filios suos, neque secundum consuc-
 22 tudinem ingredi. Quid ergo est? utique oportet con-
 venire multitudinem: audient enim te supervenisse.
 23 Hoc ergo fac quod tibi dicimus: Sunt nobis viri quat-
 24 tuor, votum habentes super se. His assumptis, 'san-
 tifica te cum illis: et impende in illis ut radant capita:
 et scient omnes quia quæ de te audierunt, falsa sunt,
 25 sed ambulas et ipse custodiens legem. De his autem,
 qui crediderunt ex Gentibus, nos scripsimus, judicantes,
 ut abstineant se ab idolis, immolato, et sanguine, et
 26 suffocato, et fornicatione. Tunc Paulus, assumptis
 viris, postera die purificatus cum illis intravit in tem-
 plum, annuncians expectionem dierum purificationis,
 donec offerretur pro unoquoque eorum oblatio.

27 Dum autem septem dies consummarentur, hi, qui de
 Asia erant, Judæi, cum vidissent eum in templo, con-
 citaverunt omnem populum, et injecerunt ei manus,
 28 claimantes: Viri Israelitæ, adjuvate: hic est homo,
 qui adversus populum, et legem, et locum hunc, omnes
 ubique docens, insuper et Gentiles induxit in templum,
 29 et violavit sanctum locum istum. Viderant enim

10 And as we abode there for certain days, there came a certain prophet from Jewrie, named Agabus. 11 He, when he was come to us, took Paul's girdle; and binding his own hands and feet, he said, Thus saith the holy Ghost: The man whose girdle this is, so shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles. 12 Which when we had heard, we and they that were of the same place, desired him that he would not go up to Jerusalem. 13 Then Paul answered, and said, What do you, weeping and afflicting my heart? for I am ready not only to be bound, but to die also in Jerusalem for the name of our Lord Jesus. 14 And when we could not persuade him, we ceased, saying, The will of our Lord be done.

15 And after these days, being prepared, we went up to Jerusalem. 16 And there came also of the disciples from Cæsarea with us, bringing with them one Jason a Cyprian (with whom we should lodge), an old disciple. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us to James, and all the Ancients were assembled. 19 Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministry. 20 But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Jews that have believed: and all are zealators of the Law. 21 But they have heard of thee that thou dost teach those Jews that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor walk according to the custom. 22 What is it then? needs must the multitude assemble: for they will hear that thou art come. 23 Do this therefore which we tell thee. There are with us four men, that have a vow on them. 24 Taking these unto thee, sanctify thyself with them: and bestow on them, that they may shave their heads: and all shall know that the things which they heard of thee, are false: but that thyself also walkest keeping the Law. 25 But concerning them that believe of the Gentiles, we have written, decreeing that they should refrain themselves from the immolated to idols, and blood, and suffocated, and fornication. 26 Then Paul taking the men unto him, the next day being purified with them entered into the temple, shewing the accomplishment of the days of the purification, until an oblation was offered for every one of them.

27 But whiles the seven days were a finishing, those Jews that were of Asia, when they had seen him in the temple, stirred up all the people, and laid hands upon him, 28 crying, Ye men of Israel, help: this is the man that against the people and the Law and this place teaching all men everywhere, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. 29 For

they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)
 30 And the whole city was in an uproar: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the temple: and immediately the doors were shut. 31 And as they sought to kill him, it was told the Tribune of the band, That all Jerusalem is in a confusion. 32 Who forthwith taking unto him soldiers and Centurions, ran down to them. Who, when they had seen the Tribune and the soldiers, ceased to strike Paul. 33 Then the Tribune coming near apprehended him, and commanded him to be bound with two chains: and he demanded who he was, and what he had done. 34 And some cried one thing, some another, in the multitude. And whereas he could not know the certainty for the tumult, he commanded him to be led into the castle. 35 And when he was come to the stairs, it chanced that he was carried of the soldiers because of the violence of the people. 36 For the multitude of the people followed, crying, Away with him. 37 And when Paul began to be brought into the castle, he saith to the Tribune, Is it lawful for me to speak something to thee? Who said, Canst thou speak Greek? 38 Art not thou the Ægyptian that before these days did raise a tumult, and didst lead forth into the desert four thousand men that were murderers? 39 And Paul said to him, I am a man truly a Jew of Tarsus, a citizen not of an obscure city of Cilicia. And I desire thee, permit me to speak to the people. 40 And when he had permitted him, Paul standing on the stairs, beckoned with his hand to the people; and great silence being made, he spake unto them in the Hebrew tongue, saying,

Men, brethren, and fathers, hear what account I do render now unto you. 2 (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3 And he saith), I am a man a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel instructed according to the verity of the law of the fathers, an emulator of the Law as also all you are this day: 4 who persecuted this way unto death, binding and delivering into custodies men and women, 5 as the high Priest doth give me testimony, and all the ancients; 6 of whom receiving letters also to the brethren, I went to Damascus, that I might bring them thence bound to Jerusalem, to be punished. 7 And it came to pass as I was going, and drawing nigh to Damascus at midday, suddenly from heaven there shone round about me much light: 8 and falling on the ground, I heard a voice saying to me, Saul, Saul, why persecutest thou me? 9 And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest. 10 And they that were with me, saw the light indeed, but the voice they heard not of him that spake with me. 11 And I said, What shall I do, Lord? And

Trophimum Ephesum in civitate cum ipso, quem æstimaverunt quoniam in templum introduxisset Paulus. Commotaque est civitas tota, et facta est 30 concursio populi. Et apprehendentes Paulum, trahebant eum extra templum: et statim clausæ sunt januæ. Quærentibus autem eum occidere, nunciatum est tribuno cohortis: Quia tota confunditur Jerusalem. Qui 32 statim assumptis militibus et centurionibus, currit ad illos. Qui cum vidissent tribunum et milites, cessaverunt percutere Paulum. Tunc accedens tribunus 33 apprehendit eum, et jussit eum alligari catenis duabus: et interrogabat quis esset, et quid fecisset. Alii autem 34 aliud clamabant in turba. Et cum non posset certum cognoscere præ tumultu, jussit duci eum in castra. Et cum venisset ad gradus, contigit ut portaretur a 35 militibus propter vim populi. Sequebatur enim multitudo populi, clamans: Tolle eum. Et cum cœpisset 37 induci in castra Paulus, dicit tribuno: Si licet mihi loqui aliquid ad te? Qui dixit: Græce nosti? Nonne 38 tu es Ægyptius, qui ante hos dies tumultum concitasti, et eduxisti in desertum quattuor millia virorum sicariorum? Et dixit ad eum Paulus: Ego homo sum qui- 39 dem Judeus a Tharso Ciliciæ, non ignotæ civitatis municeps. Rogo autem te, permitte mihi loqui ad populum. Et cum ille permisisset, Paulus stans in 40 gradibus, annuit manu ad plebem, et magno silentio facto, allocutus est lingua Hebræa, dicens:

Viri fratres, et patres, audite quam ad vos nunc 22 reddo rationem. Cum audissent autem quia Hebræa 2 lingua loqueretur ad illos, magis præstiterunt silentium. Et dicit: Ego sum vir Judeus, natus in Tharso Ciliciæ, 3 nutritus autem in ista civitate, secus pedes Gamaliel eruditus juxta veritatem paternæ legis, æmulator legis, sicut et vos omnes estis hodie: qui hanc viam perse- 4 cutus sum usque ad mortem, alligans et tradens in custodias viros ac mulieres, sicut princeps sacerdotum 5 mihi testimonium reddit, et omnes majores natu, a quibus et epistolas accipiens, ad fratres Damascum pergebam, ut adducerem inde vincos in Jerusalem ut punirentur. Factum est autem, eunte me, et appro- 6 pinquante Damasco media die, subito de cœlo circumfulsit me lux copiosa: et decidens in terram, audivi 7 voem dicentem mihi: Saule, Saule, quid me persequeris? Ego autem respondi: Quis es, Domine? 8 Dixitque ad me: Ego sum Jesus Nazarenus, quem tu persequeris. Et qui mecum erant, lumen quidem 9 viderunt, vocem autem non audierunt ejus, qui loquebatur mecum. Et dixi: Quid faciam, Domine? 10

Dominus autem dixit ad me: Surgens vade Damascum: et ibi tibi dicetur de omnibus, quæ te oporteat facere. Et cum non viderem præ claritate luminis illius, ad manum deductus a comitibus, veni Damascum. Ananias autem quidam, vir secundum legem testimonium habens ab omnibus cohabitantibus Iudeis, 13 veniens ad me, et astans dixit mihi: Saule frater, 14 respice. Et ego eadem hora respexi in eum. At ille dixit: Deus patrum nostrorum præordinavit te, ut cognosceres voluntatem ejus, et videres justum, et 15 audires vocem ex ore ejus: quia eris testis illius ad 16 omnes homines eorum, quæ vidisti, et audisti. Et nunc quid moraris? Exsurge, et baptizare, et ablue 17 peccata tua, invocato nomine ipsius. Factum est autem revertenti mihi in Jerusalem, et oranti in 18 templo, fieri me in stupore mentis, et videre illum dicentem mihi: Festina, et exi velociter ex Jerusalem: 19 quoniam non recipient testimonium tuum de me. Et ego dixi: Domine ipsi sciunt quia ego eram concludens in carcerem, et cædens per synagogas eos, qui 20 credebant in te: et cum funderetur sanguis Stephani testis tui, ego astabam, et consentiebam, et custodiebam 21 vestimenta interficiens illum. Et dixit ad me: Vade: quoniam ego in nationes longe mittam te.

22 Audiebant autem eum usque ad hoc verbum, et levaverunt vocem suam dicentes: Tolle de terra hujusmodi: non enim fas est eum vivere. Vociferantibus autem eis, et projicientibus vestimenta sua, 24 et pulverem jactantibus in aerem, jussit tribunus induci eum in castra, et flagellis cædi, et torqueri eum, ut sciret propter quam causam sic acclamarent ei. Et cum astrinxissent eum loris: dicit astanti sibi centurioni Paulus: Si hominem Romanum et 26 indemnatum licet vobis flagellare? Quo auditio, centurio accessit ad tribunum, et nunciavit ei dicens: Quid acturus es? hic enim homo civis Romanus est.

27 Accedens autem tribunus, dixit illi: Dic mihi si tu Romanus es? At ille dixit: Etiam, et respondit tribunus: Ego multa summa civilitatem hanc consecutus sum. Et Paulus ait: Ego autem et natus sum. 29 Protinus ergo discesserunt ab illo, qui eum torturabant. Tribunus quoque timuit postquam rescivit, quia civis Romanus esset, et quia alligasset eum. 30 Postera autem die volens scire diligentius, qua ex causa accusaretur a Iudeis, solvit eum, et jussit sacerdotes convenire, et omne concilium, et producens Paulum statuit inter illos.

23 Intendens autem in concilium Paulus ait: Viri

our Lord said to me, Arise, and go to Damascus: and there it shall be told thee of all things that thou must do. ¹² And whereas I did not see for the brightness of that light, being led of my companions by the hand, I came to Damascus. ¹³ And one Ananias, a man according to the Law having testimony of all the Jews inhabitants, ¹⁴ coming to me, and standing by me, said to me, Brother Saul, look up. And I the self-same hour looked up on him. ¹⁵ But he said, The God of our fathers hath preordained thee, that thou shouldest know his will, and see the Just one, and hear a voice from his mouth: ¹⁶ because thou shalt be his witness to all men, of those things which thou hast seen and heard. ¹⁷ And now what tarriest thou? Rise up, and be baptized, and wash away thy sins invoking his name. ¹⁸ And it befel me returning into Jerusalem, and praying in the temple, that I was in a truce, ¹⁹ and saw him saying unto me, Make haste, and depart quickly out of Jerusalem: because they will not receive thy testimony of me. ²⁰ And I said, Lord, they know that I did cast into prison and beat in every synagogue them that believed in thee. ²¹ And when the blood of Steven thy witness was shed, I stood by and consented, and kept the garments of them that killed him. ²² And he said to me, Go, for into the Gentiles afar will I send thee.

²³ And they heard him until this word, and they lifted up their voice, saying, Away with such an one from the earth: for it is not meet he should live. ²⁴ And when they cried out, and threw off their garments, and cast dust into the air, the Tribune commanded him to be carried into the castle, and to be beaten with whips, and that he should be tormented: to know for what cause they did so cry at him. ²⁵ And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawful for you to whip a man that is a Roman, and uncondemned? ²⁶ Which the Centurion hearing, went to the Tribune, and told him, saying, What wilt thou do? for this man is a citizen of Rome. ²⁷ And the Tribune coming, said to him, Tell me, art thou a Roman? But he said, Yea. ²⁸ And the Tribune answered, I obtained this city with a great sum. And Paul said, But I was also born to it. ²⁹ Immediately therefore they departed from him that were to torment him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him. ³⁰ But the next day meaning to know more diligently for what cause he was accused of the Jews, he loosed him, and commanded the Priests to come together and all the Council: and bringing forth Paul, he set him among them.

And Paul looking upon the Council, said,

Men brethren, I with all good conscience have conversed before God, until this present day. ² And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. ³ Then Paul said to him, God shall strike thee, thou whitened wall. And thou sitting judgest me according to the law, and contrary to law doest thou command me to be smitten? ⁴ And they that stood by, said, Dost thou revile the high Priest of God? ⁵ And Paul said, I knew not, brethren, that he is the high Priest. For it is written: *The prince of thy people thou shalt not misspeak.* ⁶ And Paul knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Council, Men brethren, I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged. ⁷ And when he had said these things, there rose dissension between the Pharisees and Sadducees, and the multitude was divided. ⁸ For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confess both. ⁹ And there was made a great cry. And certain of the Pharisees rising up, strove, saying, We find no evil in this man: what if a spirit hath spoken to him, or an Angel? ¹⁰ And when there was risen great dissension, the Tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him out of the midst of them, and to bring him into the castle. ¹¹ And the night following, our Lord standing by him, said, Be constant: for as thou hast testified of me in Jerusalem, so must thou testify at Rome also.

¹² And when day was come, certain of the Jews gathered themselves together, and vowed themselves, saying, that they would neither eat nor drink till they killed Paul. ¹³ And they were more than forty men that had made this conspiracy: ¹⁴ who came to the chief priests and the ancients, and said, By execration we have vowed ourselves, that we will eat nothing, till we kill Paul. ¹⁵ Now therefore give you knowledge to the Tribune with the Council, that he bring him forth to you, as if you meant to know some more certainty touching him. But we, before he come near, are ready for to kill him. ¹⁶ Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul. ¹⁷ And Paul calling to him one of the Centurions, said, Bring this young man to the Tribune, for he hath something to tell him. ¹⁸ And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this young man unto thee, having something to say to thee. ¹⁹ And the Tribune, taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tell me? ²⁰ And he said, The Jews have agreed to desire thee, that to morrow thou wilt bring forth Paul into the Council, as though they

fratres, ego omni conscientia bona conversatus sum ante Deum usque in hodiernum diem. Princeps autem ² sacerdotum Ananias præcepit astantibus sibi percutere os ejus. Tunc Paulus dixit ad eum: Percutiet te ³ Deus, paries dealbate. Et tu sedens judicas me secundum legem, et contra legem jubes me percuti? Et ⁴ qui astabant dixerunt: Summum sacerdotem Dei maledicis? Dixit autem Paulus: Nesciebam, fratres, quia ⁵ princeps est sacerdotum, Scriptum est enim: Principem populi tui non maledices. Sciens autem Paulus quia ⁶ una pars esset Sadduceorum, et altera Phariseorum, exclamavit in concilio: Viri fratres, ego Phariseus sum, filius Phariseorum, de spe et resurrectione mortuorum ego judicor. Et cum haec dixisset, facta est dissensio ⁷ inter Phariseos et Sadduceos, et soluta est multitudo. Sadducei enim dicunt, non esse resurrectionem, neque ⁸ Angelum, neque Spiritum: Pharisei autem utraque confitentur. Factus est autem clamor magnus. Et ⁹ surgentes quidam Phariseorum, pugnabant, dicentes: Nihil mali invenimus in homine isto: quid si Spiritus locutus est ei, aut Angelus? Et cum magna dissensio ¹⁰ facta esset, timens tribunus ne disperderetur Paulus ab ipsis, jussit milites descendere, et rapere eum de medio eorum, ac deducere eum in castra. Sequenti autem ¹¹ nocte assistens ei Dominus, ait: Constans esto: sicut enim testificatus es de me in Jerusalem, sic te oportet et Romæ testificari.

Facta autem die collegerunt se quidam ex Judæis, ¹² et devoverunt se dicentes, neque manducaturos, neque bibituros, donec occiderent Paulum. Erant autem ¹³ plus quam quadraginta viri, qui hanc conjurationem fecerant: Qui accesserunt ad principes sacerdotum, et ¹⁴ seniores, et dixerunt: Devotione devovimus nos nihil gustaturos, donec occidamus Paulum. Nunc ergo vos ¹⁵ notum facite tribuno cum concilio, ut producat illum ad vos, tamquam aliquid certius cognituri de eo. Nos vero prius quam appropiet, parati sumus interficere illum. Quod cum audisset filius sororis Pauli insidias, ¹⁶ venit, et intravit in castra, nunciavitque Paulo. Vocans ¹⁷ autem Paulus ad se unum ex centurionibus, ait: Adolescentem hunc perduc ad tribunum, habet enim aliquid indicare illi. Et ille quidem assumens eum ¹⁸ duxit ad tribunum, et ait: Vinctus Paulus rogavit me hunc adolescentem perducere ad te, habentem aliquid loqui tibi. Apprehendens autem tribunus manum ¹⁹ illius, cessavit cum eo seorsum, et interrogavit illum: Quid est, quod habes indicare mihi? Ille autem dixit: ²⁰ Judæis convenit rogare te, ut crastina die producas

Paulum in concilium, quasi aliquid certius inquisituri
 21 sint de illo: Tu vero ne credideris illis, insidiantur
 enim ei ex eis viri amplius quam quadraginta, qui se
 devoverunt non manducare, neque bibere donec interfici-
 ant eum: et nunc parati sunt, expectantes promissum
 22 tuum. Tribunus igitur dimisit adolescentem, præci-
 piens ne cui loqueretur quoniam hæc nota sibi fecisset.
 23 Et vocatis duobus centurionibus, dixit illis: Parate
 milites ducentos ut eant usque Cæsaream, et equites
 septuaginta, et lancearios ducentos a tertia hora noctis:
 24 Et jumenta præparate ut imponentes Paulum salvum
 25 perducerent ad Felicem præsidem. (Timuit enim ne
 forte raperent eum Judæi, et occiderent, et ipse postea
 calumniam sustineret, tamquam accepturus pecuniam).
 26 Scribens epistolam continentem hæc:

Claudius Lysias optimo præsidi Felici salutem.
 27 Virum hunc comprehensum a Judæis, et incipientem
 interfici ab eis, superveniens cum exercitu eripui
 28 cognito quia Romanus est: Volensque scire causam,
 quam objiciebant illi, deduxi eum in concilium eorum.
 29 Quem inveni accusari de quæstionibus legis ipsorum,
 nihil vero dignum morte aut vinculis habentem crim-
 30 inis. Et cum mihi perlatum esset de insidiis, quas
 paraverant illi, misi eum ad te, denuncians et accusa-
 31 toribus ut dicant apud te, Vale. Milites ergo secundum
 præceptum sibi, assumentes Paulum, duxerunt per
 32 noctem in Antipatridem. Et postera die dimissis
 33 equitibus ut cum eo irent, reversi sunt ad castra. Qui
 cum venissent Cæsaream, et tradidissent epistolam
 34 præsidi, statuerunt ante illum et Paulum. Cum legis-
 set autem, interrogasset de qua provincia esset: et
 35 cognoscens quia de Cilicia, Audiam te, inquit, eum
 accusatores tui venerint. Jussitque in prætorio Herodis
 custodiri eum.

24 Post quinque autem dies descendit princeps sacerdo-
 tum, Ananias, cum senioribus quibusdam, et Tertullo
 quodam oratore, qui adierunt præsidem adversus Pau-
 lum. Et citato Paulo cœpit accusare Tertullus, dicens:

Cum in multa pace agamus per te, et multa corrigantur
 3 per tuam providentiam: semper et ubique suscipimus,
 4 optime Felix, cum omni gratiarum actione. Ne diutius
 autem te protrahem, oro, breviter audias nos pro tua
 5 clementia. Invenimus hunc hominem pestiferum, et
 concitantem seditiones omnibus Judæis in universo
 6 orbe, et auctorem seditionis sectæ Nazarenorum: qui
 etiam templum violare conatus est, quem et apprehen-
 sum volumus secundum legem nostram judicare.
 7 Superveniens autem tribunus Lysias, cum vi magna

meant to inquire some more certainty touching him. ²¹ But do not thou credit them, for there lie in wait for him more than forty men of them, which have vowed neither to eat nor to drink till they kill him: and they are now ready, expecting thy promise. ²² The Tribune therefore dismissed the young man, commanding that he should speak to no man that he had notified these things unto him. ²³ And calling two Centurions, he said to them, Make ready two hundred soldiers, to go as far as Cæsarea, and seventy horsemen, and lances two hundred, from the third hour of the night; ²⁴ and prepare beasts, that setting Paul on, they might bring him safe to Felix the President. ²⁵ (For he feared lest perhaps the Jews might take him away, and kill him, and himself afterward should sustain reproach, as though he would have taken money) ²⁶ writing a letter containing this much:

Claudius Lysias to the most excellent President Felix, greeting. ²⁷ This man being apprehended of the Jews, and ready to be killed of them, I coming in with the band delivered him, understanding that he is a Roman: ²⁸ and meaning to know the cause that they objected unto him, I brought him down into their Council. ²⁹ Whom I found to be accused concerning questions of their law: but having no crime worthy of death or of bands. ³⁰ And when it was told me of embuscades that they had prepared against him, I sent him to thee, signifying also to the accusers, to speak before thee. Farewell. ³¹ And the soldiers according as it was commanded them, taking Paul, brought him by night to Antipatris. ³² And the next day sending away the horsemen to go with him, they returned to the castle. ³³ Who when they were come to Cæsarea, and had delivered the letter to the President, they did set Paul also before him. ³⁴ And when he had read, and had asked of what province he was: and understanding that of Cilicia: ³⁵ I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias descended, with certain ancients and one Tertullus an orator, who went to the President against Paul. ² And Paul being cited, Tertullus began to accuse, saying,

Whereas we live in much peace by thee, and many things are corrected by thy providence: ³ we do always and in all places receive it, most excellent Felix, with all thanksgiving. ⁴ But lest I hinder thee any longer, I desire thee of thy clemency briefly to hear us. ⁵ We have found this man pestiferous, and raising seditions to all the Jews in the whole world, and author of the sedition of the sect of the Nazarenes, ⁶ who also hath attempted to violate the temple, whom also, being apprehended, we would have judged according to our law. ⁷ But Lysias the Tribune

coming in, with great force took him away out of our hands,⁸ commanding his accusers to come to thee, of whom thou mayest, thyself judging, understand of all these things, whereof we accuse him. ⁹ And the Jews also added, saying that these things were so.

¹⁰But Paul answered, (the President making a sign unto him for to speak:)

Knowing that of many years thou art judge over this nation, I will with good courage answer for myself. ¹¹For thou mayest understand that it is not above twelve days to me, since I went up to adore in Jerusalem; ¹²and neither in the temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the city: ¹³neither can they prove unto thee the things whereof they now accuse me. ¹⁴But this I confess to thee, that according to the sect, which they call heresy, I do so serve the father my God, believing all things that are written in the Law and the Prophets: ¹⁵having hope in God, the which these also themselves expect, that there shall be a resurrection of just and unjust. ¹⁶In this myself also do study to have a conscience without offence toward God and toward men always. ¹⁷And after many years I came to bestow alms upon my nation, and oblations, and vows. ¹⁸In the which they found me purified in the temple: not with multitude nor with tumult. ¹⁹But certain Jews of Asia, who ought to be present before thee and to accuse, if they had anything against me: ²⁰or let these men themselves say, if they have found in me any iniquity, forasmuch as I stand in the Council, ²¹but of this one voice only that I cried standing among them, That of the resurrection of the dead am I judged this day of you. ²²And Felix deferred them, knowing most certainly of this way, saying, When Lysias the Tribune is come down, I will hear you. ²³And he commanded the Centurion to keep him, and that he should have rest, neither to prohibit any of his to minister unto him.

²⁴And after some days, Felix coming with Drusilla his wife, which was a Jew, called Paul, and heard of him the faith that is in Christ Jesus. ²⁵And he disputing of justice and chastity, and of the judgment to come, Felix being terrified, answered, For this time go thy way: but in time convenient I will send for thee: ²⁶hoping also withal, that money would be given him of Paul, for the which cause also oftentimes sending for him, he spake with him. ²⁷But when two years were ended, Felix had a successor Porcius Festus. And Felix being willing to shew the Jews a pleasure, left Paul in prison.

Festus therefore when he was come into the province, after three days went up to Jerusalem from Cæsarea. ²And the chief priests and principal men of the Jews went unto him against Paul: and they desired him, ³requesting favour against him, that he

cripuit eum de manibus nostris. Jubens accusatores ejus ad te venire: a quo poteris ipse judicans, de omnibus istis cognoscere, de quibus nos accusamus eum. Adjejerunt autem et Judæi, dicentes hæc ita se habere. ⁹

Respondit autem Paulus, (annuente sibi Præside ¹⁰dicere:)

Ex multis annis te esse judicem genti huic sciens, bono animo pro me satisfaciam. Potes enim cognoscere ¹¹quia non plus sunt mihi dies quam duodecim, ex quo ascendi adorare in Jerusalem: Et neque in templo in- ¹²venerunt me cum aliquo disputantem, aut concursum facientem turbæ, neque in synagogis, Neque in civitate: ¹³neque probare possunt tibi de quibus nunc me accusant. Confiteor autem hoc tibi, quod secundum sectam, quam ¹⁴dicunt haeresim, sic deservio Patri et Deo meo, credens omnibus, quæ in Lege et Prophetis scripta sunt: Spem ¹⁵habens in Deum, quam et hi ipsi expectant, resurrec- ¹⁶tionem futuram justorum, et iniquorum. In hoc et ipse studeo sine offendiculo conscientiam habere ad Deum et ad homines semper. Post annos autem plures ¹⁷eleemosynas facturus in gentem meam, veni, et obla- ¹⁸tiones, et vota. In quibus invenerunt me purificatum ¹⁹in templo: non cum turba, neque cum tumultu. Qui- ²⁰dam autem ex Asia Judæi, quos oportebat apud te præsto esse, et accusare siquid haberent adversum me: Aut hi ipsi dicant siquid invenerunt in me iniquitatis ²¹cum stem in concilio. Nisi de una hac solummodo ²²voce, qua clamavi inter eos stans: Quoniam de resur- ²³rectione mortuorum ego judicor hodie a vobis. Dis- ²⁴tulit autem illos Felix, certissime sciens de via hac, dicens: Cum Tribunus Lysias descendenterit, audiam vos. Jussitque centurioni custodire eum, et habere requiem, ²⁵nec quemquam de suis prohibere ministrare ei.

Post aliquot autem dies veniens Felix cum Drussilla ²⁶uxore sua, quæ erat Judea, vocavit Paulum, et audivit ab eo fidem, quæ est in Christum Jesum. Disputante ²⁷autem illo de justitia, et castitate, et de judicio futuro, tremefactus Felix respondit: Quod nunc attinet, vade: tempore autem opportuno accersam te: simul et sperans, quod pecunia ei daretur a Paulo, propter quod et frequenter accersens eum, loquebatur cum eo. Biennio autem expleto, accepit successorem Felix ²⁸Portium Festum. Volens autem gratiam præstare Judæis Felix, reliquit Paulum vincatum.

Festus ergo cum venisset in provinciam, post tri- ²⁹duum ascendit Ierosolymam a Cæsarea. Adieruntque ²eum principes sacerdotum, et priui Iudaorum ad- ³versus Paulum: et rogabant eum, postulantes gratiam

adversus eum, ut juberet perduci eum in Jerusalem,
 4 insidias tendentes ut interficerent eum in via. Festus
 autem respondit servari Paulum in Cæsarea: se autem
 5 maturius profecturum. Qui ergo in vobis (ait) potentes
 sunt, descendentes simul, si quod est in viro crimen,
 accusent eum.

6 Demoratus autem inter eos dies non amplius quam
 octo aut decem, descendit Cæsaream, et altera dies edit pro
 7 tribunal, et jussit Paulum adduci. Qui cum perductus
 esset circumsteterunt eum, qui ab Ierosolyma descen-
 derant Judæi, multas et graves causas objicientes, quas
 8 non poterant probare, Paulo rationem reddente: Quo-
 niam neque in legem Judæorum, neque in templum,
 9 neque in Cæsarem quid quampeccavi. Festus autem
 volens gratiam præstare Judæis, respondens Paulo,
 dixit: Vis Ierosolymam ascendere, et ibi de his judicari
 10 apud me? Dixit autem Paulus: Ad tribunal Cæsaris
 sto, ibi me oportet judicari: Judæis non nocui, sicut
 11 tu melius nosti. Si enim nocui, aut dignum morte
 aliquid feci, non recuso mori: si vero nihil est eorum,
 quæ hi accusant me, nemo potest me illis donare.
 12 Cæsarem appello. Tunc Festus cum concilio locutus,
 respondit: Cæsarem appellasti? ad Cæsarem ibis.

13 Et cum dies aliquot transacti essent, Agrippa rex et
 Bernice descenderunt Cæsaream ad salutandum Festum.
 14 Et cum dies plures ibi demorarentur, Festus regi
 indicavit de Paulo, dicens: Vir quidam est derelictus
 15 a Felice vincitus, de quo cum essem Ierosolymis,
 adierunt me principes sacerdotum, et seniores Judæ-
 orum, postulantes adversus illum damnationem. Ad
 quos respondi: Quia non est Romanis consuetudo dam-
 nare aliquem hominem, prius quam is, qui accusatur,
 præsentes habeat accusatores, locumque defendendi
 17 accipiat ad abluenda crimina. Cum ergo hic convenis-
 sent sine ulla dilatione, sequenti die sedens pro tri-
 18 bunali, jussi adduci virum. De quo, cum stetissent
 accusatores, nullum causam deferebant, de quibus ego
 19 suspicabar malum: quæstiones vero quasdam de sua
 superstitione habebant adversus eum, et de quodam
 20 Jesu defuncto, quem affirmabat Paulus vivere. Hæsi-
 tans autem ego de hujusmodi quæstione, dicebam si
 21 vellet ire Ierosolymam, et ibi judicari de istis. Paulo
 autem appellante ut servaretur ad Augusti cognitionem,
 jussi servari eum, donec mittam eum ad Cæsarem.
 22 Agrippa autem dixit ad Festum: Volebam et ipse
 hominem audire. Cmis, inquit, audies eum.

23 Altera autem die cum venisset Agrippa et Bernice
 cum multa ambitione, et introissent in auditorium cum

would command him to be brought to Jeru-
 salem, laying wait for to kill him in the way.
 4 But Festus answered, that Paul is in
 Cæsarea; and that he would very shortly go
 thither. 5 They therefore, saith he, that are
 of ability among you, going down with me, if
 there be any crime in the man, let them ac-
 cuse him.

6 And having tarried among them not above
 eight or ten days, he went down to Cæsarea,
 and the next day he sate in the judgment
 seat: and he commanded Paul to be brought.
 7 Who being brought, there stood about him
 the Jews that were come down from Jeru-
 salem, objecting many and grievous causes
 which they could not prove; 8 Paul making
 answer, That neither against the law of the
 Jews, nor against the temple, nor against
 Cæsar have I anything offended. 9 But
 Festus willing to shew the Jews a pleasure,
 answering Paul, said, Wilt thou go up to
 Jerusalem, and there be judged of these
 things before me? 10 And Paul said, At
 Cæsar's judgment seat do I stand, where I
 ought to be judged: the Jews I have not
 hurt, as thou very well knowest. 11 For if
 I have hurt them, or done anything worthy
 of death, I refuse not to die; but if none of
 those things be, whereof these accuse me,
 no man can give me to them. I appeal to
 Cæsar. 12 Then Festus having conferred with
 the Council, answered, Hast thou appealed
 to Cæsar? to Cæsar shalt thou go.

13 And when certain days were passed, king
 Agrippa and Bernice came down to Cæsarea
 to salute Festus. 14 And as they tarried there
 a good many days, Festus signified to the
 king, of Paul, saying, A certain person was
 left prisoner by Felix, 15 concerning whom,
 when I was at Jerusalem, the chief priests
 and the ancients of the Jews came unto me,
 desiring condemnation against him. 16 To
 whom I answered, That it is not the Romans'
 custom to yield up any man before that he
 which is accused have his accusers present,
 and take place to make his answer for to
 clear himself of the crimes. 17 When they
 therefore were assembled hither, without
 any delay, the day following, sitting in the
 judgment seat, I commanded the man to be
 brought. 18 Of whom, when the accusers
 stood up, they brought no cause which I
 thought ill of: 19 but certain questions of
 their own superstition they had against him,
 and of one Jesus, deceased, whom Paul
 affirmed to live. 20 Doubting therefore of
 this kind of question, I said, whether he
 would go to Jerusalem, and there be judged
 of these things. 21 But Paul appealing to
 be kept unto the knowledge of Augustus, I
 commanded him to be kept, till I send him
 to Cæsar. 22 And Agrippa said to Festus,
 Myself also would hear the man. To morrow,
 said he, thou shalt hear him.

23 And the next day when Agrippa and
 Bernice were come with great pomp, and had

entered into the hall of audience with the Tribunes and principal men of the city, at Festus' commandment. Paul was brought.²³ And Festus saith, King Agrippa, and all ye men that are present together with us, you see this man, concerning whom all the multitude of the Jews called upon me at Jerusalem, requesting and crying out that he ought not to live any longer.²⁴ Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself appealed to Augustus, I have determined to send him.²⁵ Of whom what to write for certainty to my lord, I have not. For the which cause I have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haye what to write.²⁶ For it seemeth to me without reason, to send a prisoner, and not to signify his causes.

But Agrippa said to Paul, thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

² Touching all things whereof I am accused of the Jews, king Agrippa, I account myself happy for that I am to defend myself this day before thee,³ especially whereas thou knowest all things that are among the Jews, customs and questions: for the which cause I beseech thee, hear me patiently.⁴ And my life truly from my youth, which was from the beginning in my nation in Jerusalem, all the Jews do know:⁵ knowing me before from the beginning (if they will give testimony) that according to the most sure seat of our religion I lived a Pharisee.⁶ And now for the hope of the promise that was made of God to our fathers, do I stand subject to judgment;⁷ the which our twelve tribes serving night and day, hope to come unto. Of the which hope, O king, I am accused of the Jews.⁸ What incredibile thing is it judged with you, if God raise the dead?⁹ And myself truly had thought that I ought to do against the name of Jesus of Nazareth many contrary things.¹⁰ Which also I did at Jerusalem, and many of the saints did I shut up in prisons, having received authority of the chief priests: and when they were put to death, I brought the sentence.¹¹ And throughout all the synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them even unto foreign cities.¹² Among which things whiles I went to Damascus with authority and permission of the chief priests,¹³ at midday, in the way, I saw (O king) from heaven a light to have shined round about me and them that were in company with me, above the brightness of the sun.¹⁴ And when all we were fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick.¹⁵ And I said, Who art thou, Lord? And our Lord answered, I am Jesus whom thou dost persecute.¹⁶ But rise up and stand upon thy feet: for to this end have I appeared to thee, that I

tribunis, et viris principalibus civitatis, jubente Festo, adductus est Paulus. Et dicit Festus: Agrippa rex,²⁴ et omnes, qui simul adestis nobiscum viri, videtis hunc, de quo omnis multitudo Judæorum interpellavit me Ierosolymis, petentes et acclamantes non oportere eum vivere amplius. Ego vero comperi nihil dignum²⁵ morte eum admisisse. Ipso autem hoc appellante ad Augustum, judicavi mittere. De quo quid certum²⁶ scribam domino, non habeo. Propter quod produxi eum ad vos, et maxime ad te, rex Agrippa, ut interrogatione facta habeam quid scribam. Sine ratione²⁷ enim mihi videtur mittere vinetum, et causas ejus non significare.

Agrippa vero ad Paulum ait: Permittitur tibi loqui²⁸ pro temetipso. Tunc Paulus extenta manu cœpit rationem reddere.

De omnibus, quibus accusor a Judæis, rex Agrippa,² aestimo me beatum, apud te cum sim defensurus me hodie, maxime te sciente omnia, et quæ apud Judæos³ sunt consuetudines, et quaestiones: propter quod obseero patienter me audias. Et quidem vitam meam a⁴ juventute, quæ ab initio fuit in gente mea in Ierosolymis, neverunt omnes Judæi: præscientes me ab⁵ initio (si velint testimonium perhibere) quoniam secundum certissimam sectam nostræ religionis vixi Pharisæus. Et nunc in spe, quæ ad patres nostros⁶ reprobmissionis facta est a Deo, sto judicio subjectus: in quam duodecim tribus nostræ nocte ac die deser-⁷ vientes, sperant devenire. De qua spe accusor a Judæis, rex. Quid incredibile judicatur apud vos, si⁸ Deus mortuos suscitat? Et ego quidem existimaveram,⁹ me adversus nomen Jesu Nazareni debere multa contraria agere. Quod et feci Ierosolymis, et multos¹⁰ sanctorum ego in carcerebus inclusi, a principibus sacerdotum potestate accepta: et cum occiderentur, detuli sententiam. Et per omnes synagogas frequenter¹¹ puniens eos, compellebam blasphemare: et amplius insaniens in eos, persecuebar usque in exterias civitates. In quibus dum irem Damascum cum potestate et per-¹² missu principum sacerdotum, die media in via, vidi,¹³ rex, de cœlo supra splendorem solis circumfulsisse me lumen, et eos, qui mecum simul erant. Omnesque¹⁴ nos cum decidisseimus in terram, audiui vocem loquenter mihi Hebraica lingua: Saule, Saule, quid me persecueris? durum est tibi contra stimulum calcitrare. Ego autem dixi: Quis es Domine? Dominus autem¹⁵ dixit: Ego sum Jesus, quem tu persecueris. Sed¹⁶ exsurge, et sta super pedes tuos: ad hoc enim apparui

tibi, ut constituam te ministrum et testem eorum, quæ
 17 vidisti, et eorum, quibus apparebo tibi, eripiens te de
 18 populo, et gentibus, in quas nunc ego mitto te, aperire
 oculos eorum, ut convertantur a tenebris ad lucem, et
 de potestate satanæ ad Deum, ut accipient remissionem
 peccatorum, et sortem inter sanctos per fidem, quæ est
 19 in me. Unde, rex Agrippa, non fui incredulus cœlesti
 20 visioni: sed his, qui sunt Damasci primum, et Iero-
 solymis, et in omnem regionem Judææ, et Gentibus
 annunciabam, ut pœnitentiam agerent, et conver-
 terentur ad Deum, digna pœnitentiæ opera facientes.
 21 Hac ex causa me Judæi, cum essem in templo, com-
 22 prehensum tentabant interficere. Auxilio autem ad-
 jutus Dei usque in hodiernum diem sto, testificans
 minori atque majori, nihil extra dicens quam ea, quæ
 23 Prophetæ locuti sunt futura esse, et Moyses, si passibilis
 Christus, si primus ex resurrectione mortuorum, lumen
 annunciaturus est populo, et Gentibus.

24 Hæc loquente eo et rationem reddente, Festus
 magna voce dixit: Insanis, Paule: multæ te litteræ
 25 ad insaniam convertunt. Et Paulus: Non insanio
 (inquit), optime Feste, sed veritatis, et sobrietatis
 26 verba loquor. Scit enim de his rex, ad quem et con-
 stanter loquor: latere enim eum nihil horum arbitror.
 Neque enim in angulo quidquam horum gestum est.
 27 Credis, rex Agrippa, prophetis? Scio quia credis.
 28 Agrippa autem ad Paulum: In modico suades me
 29 Christianum fieri. Et Paulus: Opto apud Deum, et
 in modico, et in magno, non tantum te, sed etiam
 omnes, qui audiunt, hodie fieri tales, qualis et ego
 30 sum, exceptis vinculis his. Et exsurrexit rex, et
 31 præses, et Bernice, et qui assidebant eis. Et cum
 secessissent, loquebantur ad invicem, dicentes: Quia
 nihil morte aut vinculis dignum quid fecit homo iste.
 32 Agrippa autem Festo dixit: Dimitti poterat homo
 hic, si non appellasset Cæsarem.

27 Ut autem judicatum est navigare eum in Italiam,
 et tradi Paulum cum reliquis custodiis centurioni
 2 nomine Julio cohortis Augustæ, ascendentibus navem
 Adrumetinam, incipientes navigare circa Asiæ loca,
 sustulimus, perseverante nobiscum Aristarcho Macc-
 3 done Thessalonicensi. Sequenti autem die devenimus
 Sidonem. Humane autem tractans Julius Paulum,
 4 permisit ad amicos ire, et curam sui agere. Et inde
 cum sutulissimus, subnavigavimus Cyprum, propterea
 5 quod erant venti contrarii. Et pelagus Ciliciæ et
 Pamphyliæ navigantes, venimus Lystram, quæ est
 6 Lyciæ: et ibi inveniens centurio nave in Alexandrinam

may ordain thee a minister and witness of
 those things which thou hast seen, and of
 those things wherein I will appear to thee;
 17 delivering thee out of the peoples and
 nations unto the which now I send thee, 18 to
 open their eyes, that they may be converted
 from darkness to light, and from the power
 of Satan to God, that they may receive re-
 mission of sins, and lot among the saints by
 the faith that is in me. 19 Whereupon, king
 Agrippa, I was not incredulous to the hea-
 venly vision; 20 but to them first that are at
 Damascus, and at Jerusalem, and unto all
 the country of Jewry, and to the Gentiles
 did I preach that they should do penance,
 and turn to God, doing works worthy of
 penance. 21 For this cause the Jews, when I
 was in the temple, apprehending me, at-
 tempted, meaning to kill me. 22 But aided
 by the help of God, I stand until this day,
 testifying to small and to great, saying
 nothing beside those things which the
 Prophets did speak should come to pass,
 and Moyses, 23 if Christ were possible, if the
 first of the resurrection from the dead, he
 were to shew light to the people and to the
 Gentiles.

²⁴ As he spake these things and made his
 answer, Festus with a loud voice said, Thou
 art mad, Paul: much learning turneth thee
 to madness. ²⁵ And Paul said, I am not
 mad, most excellent Festus: but I speak
 words of verity and sobriety: ²⁶ for the king
 knoweth of these things, to whom also I
 speak constantly; for I think none of these
 things to be unknown to him. For neither
 was any of these things done in a corner.
²⁷ Believest thou the prophets, king Agrippa?
 I know that thou believest. ²⁸ And Agrippa
 said to Paul: A little thou persuadest me to
 become a Christian. ²⁹ And Paul said, I wish
 of God, both in little and in much, not only
 thee, but also all that hear this day, to
 become such as I am also, except these
 bands. ³⁰ And the king rose up, and the
 President, and Bernice, and they that sat by
 them. ³¹ And going aside, they spake among
 themselves, saying, That this man hath done
 nothing worthy of death or bands. ³² And
 Agrippa said to Festus, This man might be
 released, if he had not appealed to Cæsar.

And after it was decreed that he should
 sail into Italy, and that Paul with other
 prisoners should be delivered to a Centurion
 named Julins, of the band Augusta, ² we going
 up into a ship of Adrumetum, beginning to
 sail about the places of Asia, loosed from the
 land, Aristarchus the Macedonian of Thes-
 salonica continuing with us. ³ And the day
 following we came to Sidon. And Julius,
 entreating Paul courteously, permitted him to
 go to his friends, and to take care of himself.
⁴ And when we had loosed thence, we sailed
 under Cyprus: because the winds were con-
 trary. ⁵ And sailing the sea of Cilicia and
 Pamphilian, we came to Lystra, which is in
 Lycia: ⁶ and there the Centurion finding n

ship of Alexandria sailing into Italy, removed us into it. ⁷ And whereas many days we sailed slowly, and were scarce come over against Gnidus, the wind hindering us, we sailed near Crete by Salmonē: ⁸ and with much ado sailing by it, we came into a certain place that is called Good-havens, nigh to the which was a city Thalassa.

⁹ And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, ¹⁰ saying to them, Ye men, I see that the sailing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our lives. ¹¹ But the Centurion believed the governor and master of the ship, more than those things which were said of Paul. ¹² And whereas it was not a commodious haven to winter in, very many taking counsel appointed to sail thence, if by any means they might, coming to Phœnicē, winter there, a haven of Crete, looking toward the Afrike and the Chōre. ¹³ And the south wind blowing, they thinking that they had obtained their purpose, when they had parted from Asson, sailed along by Crete. ¹⁴ But not long after, a tempestuous wind that is called Euro-aquilo, drove against it. ¹⁵ And when the ship was caught, and could not make way against the wind, giving up the ship to the winds, we were driven. ¹⁶ And running upon a certain island, that is called Cauda, we could scarce get the cock-boat. ¹⁷ Which being taken up, they used helps, girding the ship, and fearing lest they should fall into the Syrtē, letting down the vessel, so were they carried. ¹⁸ And when we were mightily tossed with the tempest, the next day they cast forth: ¹⁹ and the third day with their own hands they threw forth the tacklings of the ship. ²⁰ And neither sun, nor stars appearing for many days, and no small storm being toward, all hope was now taken away of our saving.

²¹ And when there had been long fasting, then Paul, standing in the midst of them, said, You should indeed, O ye men, have heard me, and not have parted from Crete, and have gained this hurt and loss. ²² And now I exhort you to be of good cheer; for there shall be no loss of any soul among you, but of the ship. ²³ For an Angel of the God whose I am, and whom I serve, stood by me this night, ²⁴ saying, Fear not Paul, thou must appear before Caesar: and behold God hath given thee all that sail with thee. ²⁵ For the which cause be of good cheer, ye men: for I believe God, that it shall so be, as it hath been said to me. ²⁶ And we must come unto a certain island. ²⁷ But after the fourteenth night was come on us, as we were sailing in Adria about midnight, the shipmen deemed that there appeared some country to them. ²⁸ Who also sounding, found twenty fathoms: and being parted a little from

navigantem in Italiam, transposuit nos in eam. Et cum multis diebus tarde navigaremus, et vix devenissemus contra Gnidum, prohibente nos vento, adnavigavimus Cretæ, juxta Salmonem: et vix juxta 8 navigantes, venimus in locum quendam, qui vocatur Boniportus, cui juxta erat civitas Thalassa.

Multo autem tempore peracto, et cum jam non esset 9 tuta navigatio, eo quod et jejunium jam præteriisset, consolabatur eos Paulus, dicens eis: Viri, video 10 quoniam cum injuria et multo damno, non solum oneris et navis, sed etiam animarum nostrarum incipit esse navigatio. Centurio autem gubernatori et nau- 11 clero magis credebat, quam his, quæ a Paulo dicebantur. Et cum aptus portus non esset ad hiemandum, 12 plurimi statuerunt consilium navigare inde, si quo- 13 modo possent, devenientes Phœnicē, hiemare, portum Cretæ respicientem ad Africum et ad Corum. Aspi- 14 rante autem Austro, aestimantes propositum se tenere, cum sustulissent de Asson, legebant Cretam. Non post multum autem misit se contra ipsam ventus 15 Typhonius, qui vocatur Euroaquilo. Cumque arrepta 16 esset navis, et non posset conari in ventium, data nave flatibus, serebamur. In insulam autem quandam 17 decurrentes, quæ vocatur Cauda, potuimus vix obtinere scaphiam. Qua sublata, adjutoriis utebantur, 18 accingentes navem, timentes ne in Syrtim incidenterent, summisso vase sic serebantur. Valida autem nobis 19 tempestate jactatis, sequenti die jactum fecerunt: et tertia die suis manibus armamenta navis projecerunt. Neque autem sole neque sideribus apparentibus per 20 plures dies, et tempestate non exigua imminentे, jam ablata erat spes oīnis salutis nostræ.

Et cum multa jejunatio fuisset, tunc stans Paulus 21 in medio eorum, dixit: Oportebat quidem, O viri, auditio me, non tollere a Creta, lucisque facere injuriam hanc et jacturam. Et nunc suadeo vobis bono animo 22 esse: amissio enim nullius animæ erit ex vobis, præterquam navis. Astitit enim mihi haec nocte Angelus 23 Dei, cuius sum ego, et cui deservio, dicens: Ne timeas, 24 Paule, Cæsari te oportet assistere: et ecce donavit tibi Deus omnes, qui navigant tecum. Propter quod bono 25 animo estote, viri: credo enim Deo, quia sic erit, quemadmodum dictum est mihi. In insulam autem 26 quandam oportet nos devenire. Sed postea quam 27 quartadecima nox supervenit, navigantibus nobis in Adria circa medium noctem, suspicabantur nautæ apparere sibi aliquam regionem. Qui et summittentes 28 bolidem, invenerunt passus viginti: et pusillum inde

29 separati, invenerunt passus quindecim. Timentes autem ne in aspera loca incideremus, de puppi mit-
30 tentes anchoras quattuor, optabant diem fieri. Nautis vero quærentibus fugere de navi, cum misissent scapham in mare, sub obtentu quasi inciperent a prora
31 anchoras extendere, dixit Paulus Centurioni et militibus: Nisi hi in navi manserint, vos salvi fieri non
32 potestis. Tunc absciderunt milites funes scaphæ, et
passi sunt eam excidere.

33 Et cum lux inciperet fieri, rogabat Paulus omnes sumere cibum, dicens: Quartadecima die hodie expec-
34 tantes jejuni permanetis, nihil accipientes. Propter quod rogo vos accipere cibum pro salute vestra: quia
35 nullius vestrum capillus de capite peribit. Et cum hæc dixisset, sumens panem, gratias egit Deo in conspectu omnium: et cum fregisset, cœpit manducare.
36 Animæquiores autem facti omnes, et ipsi sumpserunt
37 cibum. Eramus vero universæ animæ in navi ducentæ
38 septuaginta sex. Et satiati cibo alleviabant navem,
39 jactantes triticum in mare. Cum autem dies factus esset, terram non agnoscebant: sinum vero quendam considerabant habentem littus, in quem cogitabant, si
40 possent, ejicere navem. Et cum anchoras sustulissent, committebant se mari, simul laxantes juncturas gubernaculorum: et levato artemone secundum auræ flatum
41 tendebant ad littus. Et cum incidissemus in locum dithalassum, impegerunt navem: et prora quidem fixa manebat immobilis, puppis vero solvebatur a vi maris.
42 Militum autem consilium fuit ut custodias occiderent:
43 ne quis cum enatasset, effugeret. Centurio autem volens servare Paulum, prohibuit fieri: jussitque eos, qui possent natare, emittere se primos, et evadere, et
44 ad terram exire: et ceteros alios in tabulis ferebant, quosdam super ea, quæ de navi erant. Et sic factum est, ut omnes animæ evaderent ad terram.

28 Et cum evasissemus tunc cognovimus quia Melita insula vocabatur. Barbari vero præstabant non modi-
2 cam humanitatem nobis. Accensa enim pyra, reficie-
3 bant nos omnes propter imbre, qui imminebat, et frigus. Cum congregasset autem Paulus sarmentorum aliquantam multitudinem, et imposuisset super ignem, viperæ a calore cum processisset, invasit manum ejus.
4 Ut vero viderunt Barbari pendentem bestiam de manu ejus, ad invicem dicebant: Utique homicida est homo hic, qui cum evaserit de mari, ultio non sinit eum
5 vivere. Et ille quidem excutiens bestiam in ignem,
6 nihil mali passus est. At illi existimabant eum in tumorem convertendum, et subito casurum, et mori.

thence, they found fifteen fathoms. ²⁹ And fearing lest we should fall into rough places, casting out of the stern four anchors, they wished that day were come. ³⁰ But as the shipmen sought to flee out of the ship, having let down the cock-boat into the sea, pretending as if they were about to cast out anchors out of the fore part of the ship, ³¹ Paul said to the Centurion and to the soldiers, Unless these tarry in the ship, you cannot be saved. ³² Then the soldiers cut off the ropes of the cock-boat: and suffered it to fall away.

³³ And when it began to be light, Paul desired all to take meat, saying, This day is the fourteenth day that you expect and remain fasting, taking nothing. ³⁴ For the which cause I desire you to take meat for your health sake: for there shall not an hair of the head perish of any of you. ³⁵ And when he had said these things, taking bread, he gave thanks to God in the sight of them all: and when he had broken it, he began to eat. ³⁶ And being all made of better cheer, they also took meat. ³⁷ And we were in all in the ship, souls two hundred seventy-six. ³⁸ And being filled with meat, they lighted the ship, casting the wheat into the sea. ³⁹ And when day was come, they knew not the land: but they spied a certain creek that had a shore, into the which they minded, if they could, to cast a land the ship. ⁴⁰ And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands: and hoisting up the mainsail according as the wind blew, they went on toward the shore. ⁴¹ And when we were fallen into a place between two seas, they gravelled the ship: and the forepart truly sticking fast remained unmovable: but the hinder part was broken by the violence of the sea. ⁴² And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might run away. ⁴³ But the Centurion, willing to save Paul, forbade it to be done: and he commanded them that could swim, to cast out themselves first, and escape, and go forth to land: ⁴⁴ and the rest, some they carried on boards, and some upon these things that were of the ship. And so it came to pass, that all the souls escaped to land.

And when we had escaped, then we knew that the island was called Mitylene. But the Barbarous shewed us no small courtesy. ² For, kindling a fire, they refreshed us all, because of the imminent rain and the cold. ³ And when Paul had gathered together some number of sticks, and had laid them on the fire, a viper issuing out of the heat, invaded his hand. ⁴ But as the Barbarous saw the beast hanging on his hand, they said one to another, Undoubtedly this man is a murderer, who being escaped out of the sea, Vengeaneo doth not suffer him to live. ⁵ And he indeed shaking off the beast into the fire, suffered no harm. ⁶ But they supposed that he should be turned into a swelling, and that he would suddenly fall

and die. But expecting long, and seeing that there was no harm done on him, being changed, they said that he was a God. ⁷ And in those places were lands of the prince of the isle, named Publius, who receiving us, for three days entreated us courteously. ⁸ And it chanced that the father of Publius lay vexed with fevers and the bloody flux. Unto whom Paul entered: and when he had prayed, and imposed hands on him, he healed him. ⁹ Which being done, all in the isle also that had infirmities, came, and were cured: ¹⁰ who also honoured us with many honours, and when we were sailing away, laded us with necessaries.

¹¹ And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. ¹² And when we were come to Syracusa, we tarried there three days. ¹³ Thence compassing by the shore, we came to Rhegium: and after one day the South wind blowing, we came the second day to Puteoli, ¹⁴ where finding brethren, we were desired to tarry with them seven days: and so we came to Rome. ¹⁵ And from thence, when the brethren had heard, they came to meet us unto *Apy-forum*, and the Three-taverns. Whom when Paul had seen, giving thanks to God, he took courage. ¹⁶ And when we were come to Rome, Paul was permitted to remain to himself with a soldier that kept him. ¹⁷ And after the third day he called together the chief of the Jews. ¹⁸ And when they were assembled, he said to them,

Men brethren, I doing nothing against the people, or the custom of the fathers, was delivered prisoner from Jerusalem into the hands of the Romans; ¹⁹ who when they had examined me, would have released me, for that there was no cause of death in me. ²⁰ But the Jews contradicting it, I was compelled to appeal unto Cæsar, not as having anything to accuse my nation. ²¹ For this cause therefore I desired to see you and to speak to you; for, because of the hope of Israel, am I compassed with this chain.

²¹ But they said to him, We neither received letters concerning thee from Jewry, neither did any of the brethren that came hither, report or speak any evil of thee. ²² But we desire of thee to hear what thou thinkest: for concerning this sect, it is known to us that it is gain-said everywhere. ²³ And when they had appointed him a day, they came to him unto his lodging very many: to whom he expounded, testifying the kingdom of God, and using persuasion to them of Jesus out of the law of Moyses and the Prophets, from morning until evening. ²⁴ And certain believed those things that were said: but certain believed not. ²⁵ And whereas they did not agree among themselves, they departed, Paul saying one word: That well did the holy Ghost speak by Esaias the prophet to our fathers, ²⁶ saying, *Go to this people,*

Diu autem illis expectantibus, et videntibus nihil mali in eo fieri, convertentes se, dicebant cum esse Deum. In locis autem illis erant prædia principis insulæ, ⁷ nomine Publui, qui nos suscipiens, triduo benigne exhibuit. Contigit autem, patrem Publui febris et 8 dysenteria vexatum jacere. Ad quem Paulus intravit: et cum orasset, et imposuisset ei manus, salvavit eum. Quo facto, omnes, qui in insula habebant infirmitates, ⁹ accedebant, et curabantur: qui etiam multis honoribus ¹⁰ nos honoraverunt, et navigantibus imposuerunt quæ necessaria erant.

Post menses autem tres navigavimus in navi Alex- ¹¹ andrina, quæ in insula hiemaverat, cui erat insigne Castorum. Et cum venissemus Syracusam, mansimus ¹² ibi triduo. Inde circumlegentes devenimus Rhegium: ¹³ et post unum diem flante Austro, secunda die venimus Puteolos; ubi inventis fratribus rogati sumus manere ¹⁴ apud eos dies septem: et sic venimus Romam. Et ¹⁵ inde cum audissent fratres, occurrerunt nobis usque ad Appii forum, ac tres Tabernas. Quos cum vidisset Paulus, gratias agens Deo, accepit fiduciam. Cum ¹⁶ autem venissemus Romam, permisum est Paulo manere sibimet cum custodiente se milite. Post tertium ¹⁷ autem diem convocavit primos Judæorum. Cumque convenissent, dicebat eis:

Ego, viri fratres, nihil adversus plebem faciens aut morem paternum, vincitus ab Ierosolymis traditus sum in manus Romanorum, qui cum interrogationem de ¹⁸ me habuissent, voluerunt me dimittere, eo quod nulla esset causa mortis in me. Contradicentibus autem ¹⁹ Judæis, coactus sum appellare Cæsarem, non quasi gentem meam habens aliquid accusare. Propter hanc ²⁰ igitur causam rogavi vos videre, et alloqui. Propter spem enim Israel catena hac circumdatu sum.

At illi dixerunt ad eum: Nos neque litteras accepi- ²¹ mus de te a Judæa, neque adveniens aliquis fratribus nunciavit, aut locutus est quid de te malum. Rogamus ²² autem a te audire quæ sentis: nam de secta hac notum est nobis quia ubique ei contradicitur. Cum con- ²³ stituisserunt autem illi diem, venerunt ad eum in hospitium plurimi, quibus exponebat testificans regnum Dei, suadensque eis de Jesu ex Lege Moysi et Prophetis a mane usque ad vesperam. Et quidam credebant his, ²⁴ quæ dicebantur: quidam vero non credebant. Cumque ²⁵ invicem non essent consentientes, discedebant, dicente Paulo unum verbum: Quia bene Spiritus sanctus locutus est per Isaiam prophetam ad Patres nostros, dicens: Vade ad populum istum, et dic ad eos: Aude ²⁶

audietis, et non intelligetis: et videntes videbitis, et
 27 non perspicietis. In crassatum est enim cor populi
 hujus, et auribus graviter audierunt, et oculos suos
 compresserunt: ne forte videant oculis, et auribus
 audiant, et corde intelligent, et convertantur, et sanem
 28 eos. Notum ergo sit vobis, quoniam Gentibus missum
 est hoc salutare Dei, et ipsi audient.

29 Et cum haec dixisset, exierunt ab eo Judæi, multam
 30 habentes inter se quæstionem. Mansit autem biennio
 toto in suo conducto: et suscipiebat omnes, qui in-
 31 grediebantur ad eum, prædicans regnum Dei, et
 docens quæ sunt de Domino Jesu Christo cum omni
 fiducia, sine prohibitione.

and say to them, With the ear you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. For the heart of this people is waxen gross, and with their ears have they heavily heard, and their eyes they have shut: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them. Be it known therefore to you, that this Salutation of God is sent to the Gentiles, and they will hear.

29 And when he had said these things, the Jews went out from him, having much questioning among themselves. 30 And he tarried full two years in his hired lodging: and he received all that came in to him, 31 preaching the kingdom of God, and teaching the things that concern our Lord Jesus Christ with all confidence, without prohibition.

EPISTOLA PAULI AD ROMANOS.

1 PAULUS, servus Jesu Christi, vocatus Apostolus,
 2 segregatus in Evangelium Dei, quod ante promiserat
 3 per Prophetas suos in Scripturis sanctis de Filiō suo,
 qui factus est ei ex semine David secundum carnem,
 4 qui prædestinatus est Filius Dei in virtute secundum
 spiritum sanctificationis ex resurrectione mortuorum
 5 Jesu Christi Domini nostri: per quem accepimus
 gratiam, et Apostolatum ad obediendum fidei in
 6 omnibus Gentibus pro nomine ejus, in quibus estis et
 7 vos vocati Jesu Christi: omnibus qui sunt Romæ,
 dilectis Dei, vocatis sanctis. Gratia vobis, et pax a
 Deo Patre nostro, et Domino Jesu Christo.

8 Primum quidem gratias ago Deo meo per Jesum
 Christum pro omnibus vobis: quia fides vestra annun-
 9 ciatur in universo mundo. Testis enim mihi est
 Deus, cui servio in spiritu meo in Evangelio filii ejus,
 10 quod sine intermissione memoriam vestri facio semper
 in orationibus meis: obsecrans, si quo modo tandem
 aliquando prosperum iter habeam in voluntate Dei

PAUL the servant of Jesus Christ, called to be an Apostle, separated into the Gospel of God, ² which before he had promised by his Prophets in the Holy Scriptures, ³ of his son, (who was made to him of the seed of David according to the flesh, ⁴ who was pre-destinate the son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead, ⁵ by whom we have received grace and Apostleship for obedience to the faith in all nations for the name of him, ⁶ among whom are you also the called of Jesus Christ:) ⁷ to all that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our father, and our Lord Jesus Christ.

⁸ First I give thanks to my God through Jesus Christ for all you, because your faith is renowned in the whole world. ⁹ For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without intermission I make a memory of you ¹⁰ in my prayers, beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come

unto you. ¹¹ For I desire to see you, that I may impart unto you some spiritual grace, to confirm you: ¹² that is to say, to be comforted together in you by that which is common to us both, your faith and mine. ¹³ And I will not have you ignorant (brethren) that I have often purposed to come unto you (and have been stayed hitherto), that I may have some fruit in you, as also in the other Gentiles. ¹⁴ To the Greeks and the Barbarous, to the wise and the unwise, I am debtor. ¹⁵ So (as much as is in me) I am ready to evangelize to you also that are at Rome.

¹⁶ For I am not ashamed of the Gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek. ¹⁷ For the justice of God is revealed therein by faith into faith: as it is written: *And the just liveth by faith.*

¹⁸ For the wrath of God from heaven is revealed upon all impiety and injustice of those men that detain the verity of God in injustice: ¹⁹ because, that of God which is known, is manifest in them. For God hath manifested it unto them. ²⁰ For his invisible things, from the creation of the world are seen, being understood by those things that are made: his eternal power also and Divinity: so that they are inexcusable. ²¹ Because, whereas they knew God, they have not glorified him as God, or given thanks: but are become vain in their cogitations, and their foolish heart hath been darkened. ²² For, saying themselves to be wise, they became fools. ²³ And they changed the glory of the incorruptible God, into a similitude of the image of a corruptible man, and of fowls and four-footed beasts, and of them that creep. ²⁴ (For the which cause God hath delivered them up unto the desires of their heart, into uncleanness, for to abuse their own bodies among themselves ignominiously.) ²⁵ Who have changed the verity of God into lying: and have worshipped and served the creature rather than the creator, who is blessed for ever. Amen. ²⁶ Therefore God hath delivered them into passions of ignominy. For their women have changed the natural use, into that use that is contrary to nature. ²⁷ And in like manner the men also, leaving the natural use of the woman, have burned in their desires one toward another, men upon men working turpitude, and the reward of their error (which they should) receiving in themselves. ²⁸ And as they liked not to have God in knowledge: God delivered them up into a reprobate sense: to do those things that are not convenient: ²⁹ replenished with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, guile, malignity, whisperers, ³⁰ detractors, odious to God, contumelious, proud, haughty,

veniendi ad vos. Desidero enim videre vos: ut aliquid ¹¹ impertiar vobis gratiae spiritualis ad confirmandos vos: id est, simul consolari in vobis per eam, quae invicem ¹² est, fidem vestram, atque meam. Nolo autem vos ¹³ ignorare, fratres, quia sœpe proposui venire ad vos, (et prohibitus sum usque adhuc) ut aliquem fructum habeam et in vobis, sicut et in ceteris gentibus. Græcis ac Barbaris, sapientibus et insipientibus, debitor ¹⁴ sum: ita (quod in me) promptum est et vobis, qui ¹⁵ Romæ estis, evangelizare.

Non enim erubesco Evangelium. Virtus enim Dei ¹⁶ est in salutem omni credenti, Judeo primum, et Græco. Justitia enim Dei in eo revelatur ex fide ¹⁷ in fidem: sicut scriptum est: *Justus autem ex fide vivit.*

Revelatur enim ira Dei de cælo super omnem ¹⁸ impietatem, et injustitiam hominum eorum, qui veritatem Dei in injustitia detinent: quia quod notum est ¹⁹ Dei, manifestum est in illis. Deus enim illis manifestavit. Invisibilia enim ipsius, a creatura mundi, ²⁰ per ea quæ facta sunt, intellecta conspicuntur: semper quoque ejus virtus et divinitas: ita ut sint inexcusabiles. Quia cum cognovissent Deum, non sicut ²¹ Deum glorificaverunt, aut gratias egerunt: sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum: dicentes enim se esse sapientes, ²² stulti facti sunt. Et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et serpentium. Propter quod tradidit illos Deus in desideria cordis ²⁴ eorum, in immunditiam; ut contumeliis afficiant corpora sua in semetipsis: qui commutaverunt veritatem Dei in mendacium: et coluerunt, et servierunt creature potius quam Creatori, qui est benedictus in sæcula. Amen. Propterea tradidit illos Deus in ²⁶ passiones ignominiae. Nam seminae eorum immutaverunt naturalem usum in eum usum, qui est contra naturam. Similiter autem et masculi, relicto naturali ²⁷ usu seminæ, exarserunt in desideriis suis in invicem, masculi in masculos turpitudinem operantes, et mercedem, quam oportuit, erroris sui in semetipsis recipientes. Et sicut non probaverunt Deum habere in ²⁸ notitia: tradidit illos Deus in reprobum sensum: ut faciant ea, quæ non convenient, repletos omni iniquitate, malitia, fornicatione, avaritia, nequitia, plenos invidia, homicidio, contentione, dolo, malignitate, susurrones, detractores, Deo odibiles, contumeliosos, ³⁰ superbos, elatos, inventores malorum, parentibus non

31 obedientes, insipientes, incompositos, sine affectione,
32 absque fœdere, sine misericordia. Qui cum justitiam
Dei cognovissent, non intellexerunt quoniam qui talia
agunt, digni sunt morte: et non solum qui ea faciunt,
sed etiam qui consentiunt facientibus.

2 Propter quod inexcusabilis es, O homo omnis, qui
judicas. In quo enim judicas alterum, te ipsum con-
2 demnas: eadem enim agis quæ judicas. Scimus enim
3 quoniam judicium Dei est secundum veritatem in eos,
qui talia agunt. Existimas autem hoc, O homo, qui
judicas eos, qui talia agunt, et facis ea, quia tu effugies
4 judicium Dei? An divitias bonitatis ejus, et patientiae,
et longanimitatis contemnis? ignoras quoniam benignitas
5 Dei ad pœnitentiam te adducit? Secundum autem duritiam tuam, et impenitentis cor, thesaurizas
6 tibi iram in die iræ, et revelationis justi judicii Dei, qui
7 reddet unicuique secundum opera ejus: iis quidem,
qui secundum patientiam boni operis, gloriam, et
honorem, et incorruptionem querunt, vitam æternam:
8 iis autem, qui sunt ex contentione, et qui non ac-
quiescunt veritati, credunt autem iniquitati, ira, et
9 indignatio, tribulatio, et angustia, in omnem animam
hominis operantis malum, Judæi primum, et Græci:
10 gloria autem, et honor, et pax omni operanti bonum,
11 Judæo primum, et Græco: non enim est acceptio
12 personarum apud Deum. Quicumque enim sine lege
peccaverunt, sine lege peribunt: et quicumque in lege
13 peccaverunt, per legem judicabuntur: non enim audi-
tores legis justi sunt apud Deum, sed factores legis
14 justificabuntur. Cum enim Gentes, quæ legem non
habent, naturaliter ea, quæ legis sunt, faciunt, ejus-
15 modi legem non habentes, ipsi sibi sunt lex: qui
ostendunt opus legis scriptum in cordibus suis, testi-
monium reddente illis conscientia ipsorum, et inter se
invicem cogitationibus accusantibus, aut etiam de-
16 fendentibus, in die, cum judicabit Deus occulta
hominum, secundum Evangelium meum per Jesum
Christum.

17 Si autem tu Judæus cognominaris, et requiescis in
18 lege, et gloriaris in Deo: et nosti voluntatem ejus, et
19 probas utiliora, instructus per legem, confidis te ipsum
esse ducem cœcorum, lumen eorum, qui in tenebris
20 sunt, eruditorem insipientium, magistrum infantium,
21 habentem formam scientiae et veritatis in lege. Qui
ergo alium doces, teipsum non doces: qui prædictas
22 non surandum, suraris: qui dicis non mœcharandum,
23 mœcharis: qui abominaris idola, sacrilegium facis: qui
in lege gloriaris, per prævaricationem legis Deum

inventors of evil things, disobedient to parents, ³¹ foolish, dissolute, without affection, without fidelity, without mercy. ³² Who whereas they knew the justice of God, did not understand that they which do such things, are worthy of death: not only they that do them, but they also that consent to the doers.

For the which cause thou art inexcusable, O man, whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself, for thou doest the same things which thou judgest. ² For we know that the judgment of God is according to verity upon them that do such things. ³ And dost thou suppose this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ⁴ Or dost thou contemn the riches of his goodness, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? ⁵ But according to thy hardness and impenitent heart, thou heapest to thyself wrath, in the day of wrath and of the revelation of the just judgment of God, ⁶ who will render to every man according to his works: ⁷ to them truly that according to patience in good work, seek glory and honour and incorruption, life eternal: ⁸ but to them that are of contention, and that obey not the truth, but give credit to iniquity, wrath and indignation. ⁹ Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and of the Greek: ¹⁰ but glory and honour and peace to every one that worketh good, to the Jew first and to the Greek; ¹¹ for there is no acceptance of persons with God. ¹² For whosoever have sinned without the Law, without the Law shall perish: and whosoever have sinned in the Law, by the Law shall be judged. ¹³ For not the hearers of the Law are just with God: but the doers of the Law shall be justified. ¹⁴ For when the Gentiles which have not the Law, naturally do those things that are of the Law: the same not having the Law, themselves are a Law to themselves: ¹⁵ who shew the work of the Law written in their hearts, their conscience giving testimony to them, and among themselves mutually their thoughts accusing, or also defending, ¹⁶ in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ.

¹⁷ But if thou be surnamed a Jew, and restest in the Law, and dost glory in God, ¹⁸ and knowest his will, and approvest the more profitable things, instructed by the Law, ¹⁹ presumest that thyself art a leader of the blind, a light of them that are in darkness, ²⁰ a teacher of the foolish, a master of infants, having the form of science and of verity in the Law. ²¹ Thou therefore that teachest another, teachest not thyself: that preachest, men ought not to steal, thou stealest: ²² that sayest men should not commit adultery, thou committest adultery: that abhorrest idols, thou doest sacrifice: ²³ that dost glory in the Law, thou by prævarication of the Law dost dishonour God.

²⁴(For the name of God through you is blasphemed among the Gentiles, as it is written.) ²⁵Circumcision indeed profiteth, if thou observe the Law; but if thou be a prevaricator of the Law, thy circumcision is become prepucie. ²⁶If then the prepucie keep the justices of the Law: shall not his prepucie be reputed for circumcision? ²⁷and shall not that which of nature is prepucie, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricator of the Law. ²⁸For not he that is in open shew, is a Jew, nor that which is in open shew, in the flesh, is circumcision: ²⁹but he that is in secret, is a Jew: and the circumcision of the heart, in spirit, not in the letter: whose praise is not of men, but of God.

What preeminence then hath the Jew, or what is the profit of circumcision? ²Much by all means. First surely because the words of God were committed to them. ³For what if certain of them have not believed? Hath their incredulity made the faith of God frustrate? ⁴God forbid. But God is true: and every man a liar, as it is written: *That thou mayest be justified in thy words, and overcome when thou art judged.* ⁵But if our iniquity commend the justice of God, what shall we say? Is God unjust that executeth wrath? (I speak according to man.) ⁶God forbid; otherwise how shall God judge this world? ⁷For if the verity of God hath abounded in my lie, unto his glory, why am I also yet judged as a sinner, ⁸and not (as we are blasphemed, and as some report us to say) let us do evil, that there may come good? whose damnation is just.

⁹What then? do we excel them? No, not so. For we have argued the Jews and the Greeks, all to be under sin: ¹⁰as it is written: *That there is not any man just,* ¹¹*there is not that understandeth, there is not that seeketh after God.* ¹²All have declined, they are become unprofitable together: there is not that doeth good, there is not so much as one. ¹³There throat is an open sepulchre, with their tongues they dealt deceitfully. The venom of asps under their lips. ¹⁴Whose mouth is full of malediction and bitterness. ¹⁵Their feet swift to shed blood. ¹⁶Desolation and infelicity in their ways: ¹⁷and the way of peace they have not known. ¹⁸There is no fear of God before their eyes. ¹⁹And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law: that every mouth may be stopped, and all the world may be made subject to God: ²⁰because by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin.

²¹But now without the Law the justice of God is manifested: testified by the Law and the Prophets. ²²And the justice of God by

inhonoras. (Nomen enim Dei per vos blasphematur ²⁴inter Gentes, sicut scriptum est.) Circumeisio quidem ²⁵prodest, si legem observes: si autem prævaricator legis, circumcision tua præputium facta est. Si igitur ²⁶præputium justitias legis custodiat: nonne præputium illius in circumcisionem reputabitur? Et judicabit ²⁷id, quod ex natura est præputium, legem consummans, te, qui per litteram et circumcisionem prævaricator legis es? Non enim qui in manifesto, Judæus est: ²⁸neque quæ in manifesto, in carne, est circumcision: sed ²⁹qui in abscondito, Judæus est: et circumcision cordis in spiritu, non littera: cuius laus non ex hominibus, sed ex Deo est.

Quid ergo amplius Judæo est? aut quæ utilitas ³circumcisionis? Multum per omnem modum. Pri- ²mum quidem quia credita sunt illis eloquia Dei. Quid ³enim si quidam illorum non crediderunt? Numquid incredulitas illorum fidem Dei evacuabit? Absit. Est autem Deus verax: omnis autem homo mendax, ⁴sicut scriptum est: Ut justificeris in sermonibus tuis: et vincas cum judicaris. Si autem iniquitas nostra ⁵justitiam Dei commendat, quid dicemus? Numquid iniquus est Deus, qui infert iram? (secundum hominem dico.) Absit; alioquin quomodo judicabit Deus hunc ⁶mundum? Si enim veritas Dei in meo mendacio ⁷abundavit in gloriam ipsius: quid adhuc et ego tamquam peccator judicor? Et non (sicut blasphemamur, ⁸et sicut aiunt quidam nos dicere) faciamus mala ut veniant bona: quorum damnatio justa est.

Quid ergo? præcellimus eos? Nequaquam. Causati ⁹enim sumus Judæos et Graecos omnes sub peccato esse, sicut scriptum est: Quia non est justus quisquam: ¹⁰non est intelligens, non est requirens Deum. ¹¹Omnes declinaverunt, simul inutiles facti sunt, non ¹²est qui faciat bonum, non est usque ad unum. Sepul- ¹³chrum patens est guttus eorum, linguis suis dolose agebant: venenum aspidum sub labiis eorum: quorum ¹⁴os maledictione et amaritudine plenum est: velocius ¹⁵pedes eorum ad effundendum sanguinem: contritio et ¹⁶infelicitas in viis eorum: et viam pacis non cognoverunt: non est timor Dei ante oculos eorum. ¹⁸Scimus autem quoniam quæcumque lex loquitur, ¹⁹iis, qui in lege sunt, loquitur: ut omne os obstruatur, et subditus fiat omnis mundus Deo: quia ex operibus ²⁰legis non justificabitur omnis caro coram illo. Per legem enim cognitio peccati.

Nunc autem sine lege justitia Dei manifestata est, ²¹testificata a lege et Prophetis. Justitia autem Dei per ²²

fidem Jesu Christi in omnes et super omnes, qui
 23 credunt in eum: non enim est distinctio: omnes enim
 24 peccaverunt, et egent gloria Dei; justificati gratis per
 gratiam ipsius, per redemptionem, quæ est in Christo
 25 Jesu, quem proposuit Deus propitiationem per fidem
 in sanguine ipsius, ad ostensionem justitiae suæ, propter
 26 remissionem præcedentium delictorum. In susten-
 tatione Dei, ad ostensionem justitiae ejus in hoc tem-
 pore: ut sit ipse justus, et justificans eum, qui est ex
 fide Jesu Christi.

27 Ubi est ergo gloriatio tua? Exclusa est. Per quam
 legem? Factorum? Non: sed per legem fidei.
 28 Arbitramur enim justificari hominem per fidem sine
 29 operibus legis. An Judæorum Deus tantum? nonne
 30 et Gentium? Immo et Gentium. Quoniam quidem
 unus est Deus, qui justificat circumcisioñem ex fide,
 31 et præputium per fidem. Legem ergo destruimus per
 fidem? Absit: sed legem statuimus.

4 Quid ergo dicemus invenisse Abraham patrem
 2 nostrum secundum carnem? Si enim Abraham ex
 operibus justificatus est, habet gloriam, sed non apud
 3 Deum. Quid enim dicit Scriptura? Credidit
 Abraham Deo: et reputatum est illi ad justitiam.
 4 Ei autem, qui operatur, merces non imputatur secun-
 dum gratiam, sed secundum debitum. Ei vero, qui
 non operatur, credenti autem in eum, qui justificat
 impium, reputatur fides ejus ad justitiam secundum
 6 propositum gratiæ Dei. Sicut et David dicit beatitu-
 dinem hominis, cui Deus accepto fert justitiam sine
 7 operibus: beati, quorum remissæ sunt iniquitates, et
 8 quorum tecta sunt peccata. Beatus vir, cui non impu-
 tabit dominus peccatum.

9 Beatitudo ergo hæc in circumcisione tantum manet,
 an etiam in præputio? Dicimus enim quia reputata
 10 est Abrahæ fides ad justitiam. Quomodo ergo reputata
 est? in circumcisione, an in præputio? Non in cir-
 11 cumcisione, sed in præputio. Et signum accepit
 circumcisionis, signaculum justitiae fiduci, quæ est in
 præputio: ut sit pater omnium credentium per præpu-
 12 tium, ut reputetur et illis ad justitiam: et sit pater
 circumcisionis non iis tantum, qui sunt ex circum-
 cione, sed et iis, qui sectantur vestigia fidei, quæ est
 13 in præputio patris nostri Abrahæ. Non enim per
 legem promissio Abrahæ aut semini ejus, ut heres
 14 esset mundi, sed per justitiam fiduci. Si enim qui ex
 lege, heredes sunt, exinanita est fides, abolita est pro-
 15 missio. Lex enim iram operatur. Ubi enim non est
 16 lex: nec prævaricatio. Ideo ex fide, ut secundum

faith of Jesus Christ, unto all and upon all
 that believe in him. For there is no distinc-
 tion. ²³ For all have sinned: and do need
 the glory of God. ²⁴ Justified gratis by his
 grace, by the redemption that is in Christ
 Jesus, ²⁵ whom God hath proposed a propi-
 titiation, by faith in his blood, to the shewing
 of his justice, for the remission of former
 sins, ²⁶ in the toleration of God, to the shew-
 ing of his justice in this time: that he may
 be just, and justifying him that is of the
 faith of Jesus Christ.

²⁷ Where is thou thy boasting? it is ex-
 cluded; by what law? of deeds? No, but
 by the law of faith. ²⁸ For we account a man
 to be justified by faith without the works of
 the Law. ²⁹ Is he God of the Jews only? is
 he not also of the Gentiles? Yes, of the
 Gentiles also. ³⁰ For it is one God, that
 justifieth circumcision by faith, and prepu-
 ce by faith. ³¹ Do we then destroy the Law by
 faith? God forbid. But we do establish
 the Law.

What shall we say then that Abraham did
 find, our father according to the flesh? ² For
 if Abraham were justified by works: he hath
 glory, but not with God. ³ For what saith
 the Scripture? *Abraham believed God, and*
it was reputed him to justice. ⁴ But to him
 that worketh, the reward is not imputed
 according to grace, but according to debt.
⁵ But to him that worketh not, yet believeth
 in him that justifieth the impious, his faith is
 reputed to justice according to the purpose of
 the grace of God. ⁶ As David also termeth the
 blessedness of a man, to whom God reputeth
 justice without works, ⁷ *Blessed are they,*
whose iniquities be forgiven, and whose sins
be covered. ⁸ *Blessed is the man to whom*
our Lord hath not imputed sin.

⁹ This blessedness, then, doth it abide in
 the circumcision, or in the prepuce also?
 For we say that unto Abraham faith was
 reputed to justice. ¹⁰ How was it reputed?
 in circumcision, or in prepuce? Not in cir-
 cumcision, but in prepuce. ¹¹ And he received
 the sign of circumcision, a seal of the justice
 of faith that is in prepuce: that he might be
 the father of all that believe by the prepuce,
 that unto them also it may be reputed to
 justice: ¹² and might be father of circum-
 cision, not to them only that are of the
 circumcision, but to them also that follow
 the steps of the faith that is in the prepuce
 of our father Abraham. ¹³ For not by the
 Law was the promise to Abraham, or to his
 seed, that he should be heir of the world:
 but by the justice of faith. ¹⁴ For if they
 that are of the Law, be heirs: faith is made
 void, the promise is abolished. ¹⁵ For the
 Law worketh wrath. For where is no law,
 neither is there prevarication. ¹⁶ Therefore
 of faith: that according to grace the promise

may be firm to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, ¹⁷ For, a father of many nations have I appointed thee) before God, whom thou didst believe, who quickeneth the dead: and calleth those things that are not, as those things that are. ¹⁸ Who contrary to hope believed in hope: that he might be made the father of many nations, according to that which was said to him: so shall thy seed be, as the stars of heaven, and the sand of the sea. ¹⁹ And he was not weakened in faith: neither did he consider his own body now quite dead, whereas he was almost an hundred years old, and the dead matrice of Sarai. ²⁰ In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God: ²¹ most fully knowing that whatsoever he promised, he is able also to do. ²² Therefore was it also reputed him to justice.

²³ And it is not written only for him, that it was reputed him to justice: ²⁴ but also for us, to whom it shall be reputed believing in him, that raised up Jesus Christ our Lord from the dead, ²⁵ who was delivered up for our sins, and rose again for our justification.

Being justified therefore by faith, let us have peace toward God by our Lord Jesus Christ: ² by whom also we have access through faith into this grace wherein we stand, and glory, in the hope of the glory of the sons of God. ³ And not only this: but also we glory in tribulations: knowing that tribulation worketh patience: ⁴ and patience, probation: and probation, hope. ⁵ And hope confoundeth not: because the charity of God is poured forth in our hearts, by the holy Ghost which is given us. ⁶ For why did Christ, when we as yet were weak, according to the time die for the impious? ⁷ For, scarce for a just man doth any die: for perhaps for a good man durst some man die. ⁸ But God commendeth his charity in us: because, when as yet we were sinners, Christ died for us. ⁹ Much more therefore now being justified in his blood, shall we be saved from wrath by him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved in the life of him. ¹¹ And not only this: but also we glory in God through our Lord Jesus Christ, by whom now we have received reconciliation.

¹² Therefore, as by one man sin entered into this world, and by sin death: and so unto all men death did pass, in which all sinned. ¹³ For even unto the Law sin was in the world: but sin was not imputed, when

gratiam firma sit promissio omni semini, non ei, qui ex lege est solum, sed et ei, qui ex fide est Abrahæ, qui pater est omnium nostrum. (Sicut scriptum est: Quia ¹⁷ patrem multarum gentium posui te) ante Deum, cui credidit, qui vivificat mortuos, et vocat ea quæ non sunt, tamquam ea quæ sunt. Qui contra spem in spem ¹⁸ credidit, ut fieret pater multarum gentium, secundum quod dictum est ei: Sic erit semen tuum. Et non ¹⁹ infirmatus est fide, nec consideravit corpus suum emortuum, cum jam sere centum esset annorum; et emortuam vulvam Saræ: in reprobatione etiam Dei ²⁰ non hæsitavit dissidentia, sed confortatus est fide, dans gloriam Deo: plenissime sciens quia quæcumque pro- ²¹ misit, potens est et facere. Ideo et reputatum est illi ²² ad justitiam.

Non est autem scriptum tantum propter ipsum quia ²³ reputatum est illi ad justitiam: sed et propter nos, ²⁴ quibus reputabitur credentibus in eum, qui suscitavit Jesum Christum Dominum nostrum a mortuis, qui ²⁵ traditus est propter delicta nostra, et resurrexit propter justificationem nostram.

Justificati ergo ex fide, pacem habeamus ad Deum ⁵ per Dominum nostrum Jesum Christum: per quem et ² habemus accessum per fidem in gratiam istam, in qua stamus, et gloriamur in spe gloriae filiorum Dei. Non ³ solum autem, sed et gloriamur in tribulationibus: scientes quod tribulatio patientiam operatur: patientia ⁴ autem probationem, probatio vero spem; spes autem ⁵ non confundit: quia charitas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis. Ut ⁶ quid enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est? Vix enim pro ⁷ justo quis moritur: nam pro bono forsitan quis audeat mori. Commendat autem charitatem suam Deus in ⁸ nobis: quoniam cum adhuc peccatores essemus, secundum tempus Christus pro nobis mortuus est: multo ⁹ igitur magis nunc justificati in sanguine ipsius, salvi erimus ab ira per ipsum. Si enim cum inimici ¹⁰ essemus, reconciliati sumus Deo per mortem filii ejus: multo magis reconciliati, salvi erimus in vita ipsius. Non solum autem: sed et gloriamur in Deo per ¹¹ Dominum nostrum Jesum Christum, per quem nunc reconciliationem accepimus.

Propterea sicut per unum hominem peccatum in ¹² hunc mundum intravit, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt: usque ad legem enim peccatum erat in ¹³ mundo: peccatum autem non imputabatur, cum lex

14 non esset. Sed regnavit mors ab Adam usque ad Moysen etiam in eos, qui non peccaverunt in similitudinem prævaricationis Adæ, qui est forma futuri. Sed non sicut delictum, ita et donum: si enim unius delicto multi mortui sunt: multo magis gratia Dei et donum in gratia unius hominis Jesu Christi in plures abundavit. Et non sicut per unum peccatum, ita et donum: nam judicium quidem ex uno in condemnationem: gratia autem ex multis delictis in justificationem. Si enim unius delicto mors regnavit per unum: multo magis abundantiam gratiae, et donationis, et justitiae accipientes, in vita regnabunt per unum Jesum Christum. Igitur sicut per unius delictum in omnes homines in condemnationem: sic et per unius justitiam in omnes homines in justificationem vitæ.

19 Sieut enim per inobedientiam unius hominis, peccatores constituti sunt multi: ita et per unius obeditio[n]em, 20 justi constituentur multi. Lex autem subintravit ut abundaret delictum. Ubi autem abundavit delictum, 21 superabundavit gratia. Ut sicut regnavit peccatum in mortem: ita et gratia regnet per justitiam in vitam æternam, per Jesum Christum Dominum nostrum.

6 Quid ergo dicemus? permanebimus in peccato ut 2 gratia abundet? Absit? Qui enim mortui sumus 3 peccato, quomodo adhuc vivemus in illo? An ignoratis quia quicumque baptizati sumus in Christo Jesu, 4 in morte ipsius baptizati sumus? Consepulti enim sumus cum illo per baptismum in mortem: ut quomodo Christus surrexit a mortuis per gloriam Patris, 5 ita et nos in novitate vitæ ambulemus. Si enim complantati facti sumus similitudini mortis ejus: simul 6 et resurrectionis erimus. Hoc scientes, quia vetus homo noster simul crucifixus est, ut destruatur corpus 7 peccati, et ultra non serviamus peccato. Qui enim 8 mortuus est, justificatus est a peccato. Si autem mortui sumus cum CHRISTO: credimus quia simul 9 etiam vivemus cum Christo: scientes quod Christus resurgens ex mortuis jam non moritur, mors illi ultra 10 non dominabitur. Quod enim mortuus est peccato, mortuus est semel: quod autem vivit, vivit Deo. 11 Ita et vos existimate, vos mortuos quidem esse peccato, viventes autem Deo, in Christo Jesu Domino nostro.

12 Non ergo regnet peccatum in vestro mortali corpore, 13 ut obediatis concupiscentiis ejus. Sed neque exhibeatis membra vestra anima iniquitatis peccato: sed exhibete vos Deo, tanquam ex mortuis viventes: et membra 14 vestra anima justitiae Deo. Peccatum enim vobis

the law was not. ¹⁴ But death reigned from Adam unto Moses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. ¹⁵ But not as the offence, so also the gift; for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man Jesus Christ, hath abounded upon many. ¹⁶ And not as by one sin, so also the gift; for judgment indeed is of one, to condemnation: but grace is of many offences, to justification. ¹⁷ For if in the offence of one, death reigned by one: much more they that receive the abundance of grace, and of donation, and of justice, shall reign in life by one, Jesus Christ. ¹⁸ Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life. ¹⁹ For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. ²⁰ But the Law entered in, that sin might abound. And where sin abounded, grace did more abound; ²¹ that as sin reigned to death: so also grace may reign by justice to life everlasting, through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin that grace may abound? ² God forbid. For we that are dead to sin, how shall we yet live therin? ³ Are you ignorant that all we which are baptized in Christ Jesus, in his death we are baptized? ⁴ For we are buried together with him by Baptism into death: that as Christ is risen from the dead by the glory of the father, so we also may walk in newness of life. ⁵ For if we be become complanted to the similitude of his death, we shall be also of his resurrection. ⁶ Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. ⁷ For he that is dead, is justified from sin. ⁸ And if we be dead with Christ, we believe that we shall live also together with Christ; ⁹ knowing that Christ rising again from the dead, now dieth no more: death shall no more have dominion over him. ¹⁰ For that he died, to sin he died once: but that he liveth, he liveth to God. ¹¹ So think you also, that you are dead to sin, but alive to God in Christ Jesus our Lord.

¹² Let not sin therefore reign in your mortal body, that you obey the concupiscences thereof. ¹³ But neither do ye exhibit your members instruments of iniquity unto sin: but exhibit yourselves to God as of dead men, alive: and your members instruments of justice to God. ¹⁴ For sin shall not have

dominion over you; for you are not under the Law, but under grace.

¹⁵ What then? shall we sin, because we are not under the Law, but under grace? God forbid. ¹⁶ Know you not that to whom you exhibit yourselves servants to obey, you are the servants of him whom you obey, whether it be of sin, to death, or of obedience, to justice. ¹⁷ But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into the which you have been delivered. ¹⁸ And being made free from sin, you were made servants to justice. ¹⁹ I speak an human thing, because of the infirmity of your flesh; for as you have exhibited your members to serve uncleanness and iniquity, unto iniquity: so now exhibit your members to serve justice, unto sanctification. ²⁰ For when you were servants of sin, you were free to justice. ²¹ What fruit therefore had you then in those things, for which now you are ashamed? for the end of them is death. ²² But now being made free from sin, and become servants to God, you have your fruit unto sanctification, but the end, life everlasting. ²³ For the stipends of sin, death: but the grace of God, life everlasting in Christ Jesus our Lord.

Are you ignorant, brethren, (for I speak to them that know the Law) that the Law hath dominion over a man as long time as he liveth? ² For the woman that is under a husband: her husband living is bound to the law: but if her husband be dead, she is loosed from the law of her husband. ³ Therefore her husband living, she shall be called an adulteress if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man. ⁴ Therefore my brethren you also are made dead to the Law by the body of Christ: that you may be another man's, who is risen again from the dead, that we may fructify to God. ⁵ For when we were in the flesh, the passions of sins, that were by the Law, did work in our members, to fructify unto death; ⁶ but now we are loosed from the law of death, wherein we were detained: insomuch we serve in newness of spirit, and not in the oldness of the letter.

⁷ What shall we say then? is the Law sin? God forbid. But sin I did not know, but by the Law; for concupiscence I knew not, unless the law did say: *Thou shalt not covet.* ⁸ But occasion being taken, sin by the commandment wrought in me all concupiscence. For without the Law sin was dead. ⁹ And I lived without the Law sometime. But when the commandment was come, sin revived. ¹⁰ And I was dead: and the commandment, that was unto life, the same to me was found to be unto death. ¹¹ For sin, taking occasion by the commandment, seduced me, and by it killed me. ¹² Therefore the Law indeed is holy, and the commandment holy, and just, and good.

non dominabitur: non enim sub lege estis, sed sub gratia.

Quid ergo? peccabimus, quoniam non sumus sub lege, sed sub gratia? Absit. Nescitis quoniam cui exhibetis vos servos ad obediendum, servi estis ejus, cui obeditis, sive peccati ad mortem, sive obediitionis ad justitiam? Gratias autem Deo quod suistis servi peccati, obedistis autem ex corde in eam formam doctrinæ, in quam traditi estis. Liberati autem a peccato, servi facti estis justitiae. Humanum dico, propter infirmitatem carnis vestrae: sicut enim exhibuistis membra vestra servire immunditiae, et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitiae in sanctificationem. Cum enim servi essetis peccati, liberi suistis justitiae. Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero vitam æternam. Stipendia enim peccati, mors. Gratia autem Dei, vita æterna, in Christo Jesu Domino nostro.

An ignoratis, fratres (scientibus enim legem loquor) ⁷ quia lex in homine dominatur quanto tempore vivit? Nam quæ sub viro est mulier, vivente viro, alligata ² est legi: si autem mortuus fuerit vir ejus, soluta est a lege viri. Igitur, vivente viro, vocabitur adultera si ³ fuerit cum alio viro: si autem mortuus fuerit vir ejus, liberata est a lege viri: ut non sit adultera si fuerit cum alio viro. Itaque, fratres mei, et vos mortificati ⁴ estis legi per corpus Christi: ut sitis alterius, qui ex mortuis resurrexit, ut fructificemus Deo. Cum enim ⁵ essemus in carne, passiones peccatorum, quæ per legem erant, operabantur in membris nostris, ut fructificarent morti. Nunc autem soluti sumus a lege mortis, in qua ⁶ detinebamur, ita ut serviamus in novitate spiritus, et non in vetustate litteræ.

Quid ergo dicemus? lex peccatum est? Absit. ⁷ Sed peccatum non cognovi, nisi per legem: nam concupiscentiam nesciebam, nisi lex diceret: Non concupisces. Occasione autem accepta, peccatum per ⁸ mandatum operatum est in me omnem concupiscentiam. Sine lege enim peccatum mortuum erat. Ego autem vivebam sine lege aliquando. Sed cum venisset mandatum, peccatum revixit. Ego autem mortuus sum: et inventum ¹⁰ est mihi mandatum, quod erat ad vitam, hoc esse ad mortem. Nam peccatum occasione accepta per mandatum, seduxit me, et per illud occidit. Itaque lex quidem ¹¹ sancta, et mandatum sanctum, et justum, et bonum.

13 Quod ergo bonum est, mihi factum est mors? Absit. Sed peccatum, ut appareat peccatum, per bonum operatum est mihi mortem: ut fiat supra 14 modum peccans peccatum per mandatum. Scimus enim quia lex spiritualis est: ego autem carnalis sum, 15 venundatus sub peccato. Quod enim operor, non intelligo: non enim quod volo bonum, hoc ago: sed 16 quod odi malum, illud facio. Si autem quod nolo, illud facio: consentio legi, quoniam bona est.

17 Nunc autem jam non ego operor illud, sed quod 18 habitat in me peccatum. Scio enim quia non habitat in me, hoc est in carne mea, bonum. Nam velle, adjacet mihi: perficere autem bonum, non invenio. 19 Non enim quod volo bonum, hoc facio: sed quod nolo 20 malum, hoc ago. Si autem quod nolo, illud facio: jam non ego operor illud, sed quod habitat in me, 21 peccatum. Invenio igitur legem, volenti mihi facere 22 bonum, quoniam mihi malum adjacet: condelector 23 enim legi Dei secundum interiorem hominem: video autem aliam legem in membris meis, repugnantem legi mentis meae, et captivantem me in lege peccati, 24 quae est in membris meis. Infelix ego homo, quis me 25 liberabit de corpore mortis hujus? Gratia Dei per Jesum Christum Dominum nostrum. Igitur ego ipse mente servio legi Dei: carne autem, legi peccati.

8 Nihil ergo nunc damnationis est iis, qui sunt in Christo Jesu, qui non secundum carnem ambulant. 2 Lex enim spiritus vitae in Christo Jesu liberavit me a 3 lege peccati et mortis. Nam quod impossibile erat legi, in quo infirmabatur per carnem: Deus filium suum mittens in similitudinem carnis peccati, et de 4 peccato damnavit peccatum in carne, ut justificatio legis impleretur in nobis, qui non secundum carnem 5 ambulamus, sed secundum spiritum. Qui enim secundum carnem sunt, quae carnis sunt, sapiunt: qui vero secundum spiritum sunt, quae sunt spiritus, 6 sentiunt. Nam prudentia carnis, mors est: prudentia 7 autem spiritus, vita et pax. Quonia in sapientia carnis inimica est Deo: legi enim Dei non est subjecta, nec 8 enim potest. Qui autem in carne sunt, Deo placere 9 non possunt. Vos autem in carne non estis, sed in spiritu: si tamen spiritus Dei habitat in vobis. Siquis autem Spiritum Christi non habet: hic non est ejus. 10 Si autem Christus in vobis est: corpus quidem mortuum est propter peccatum, spiritus vero vivit propter 11 justificationem. Quod si Spiritus ejus, qui suscitavit Jesum a mortuis, habitat in vobis: qui suscitavit Jesum Christum a mortuis, vivificabit et mortalium

¹³ That then which is good, to me was it made death? God forbid; but sin, that it may appear sin, by the good thing wrought me death: that sin might become sinning above measure by the commandment. ¹⁴ For we know that the Law is spiritual: but I am carnal, sold under sin. ¹⁵ For that which I work, I understand not: for not that which I will, the same do I: but which I hate, that I do. ¹⁶ And if that which I will not, the same I do: I consent to the Law, that it is good.

¹⁷ But now, not I work it any more, but the sin that dwelleth in me. ¹⁸ For I know that there dwelleth not in me, that is to say, in my flesh, good. For to will is present with me, but to accomplish that which is good, I find not. ¹⁹ For not the good which I will, that do I: but the evil which I will not, that I do. ²⁰ And if that which I will not, the same I do: now not I work it, but the sin that dwelleth in me. ²¹ I find therefore, the Law, to me having a will to do good, that evil is present with me. ²² For I am delighted with the law of God according to the inward man: ²³ but I see another law in my members, repugning to the law of my mind, and captivating me in the law of sin that is in my members. ²⁴ Unhappy man that I am, who shall deliver me from the body of this death? ²⁵ The grace of God by Jesus Christ our Lord. Therefore I myself with the mind serve the law of God: but with the flesh, the law of sin.

There is now therefore no damnation to them that are in Christ Jesus: that walk not according to the flesh. ² For the law of the spirit of life in Christ Jesus, hath delivered me from the law of sin and of death. ³ For that which was impossible to the Law, in that it was weakened by the flesh: God sending his son in the similitude of the flesh of sin, even of sin damned sin in the flesh, ⁴ that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. ⁵ For they that are according to the flesh, are affected to the things that are of the flesh: but they that are according to the spirit, are affected to the things that are of the spirit. ⁶ For the wisdom of the flesh, is death: but the wisdom of the spirit, life and peace. ⁷ Because the wisdom of the flesh, is an enemy to God: for to the law of God it is not subject, neither can it be. ⁸ And they that are in the flesh, cannot please God. ⁹ But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man have not the Spirit of Christ, the same is not his. ¹⁰ But if Christ be in you: the body indeed is dead because of sin, but the spirit liveth because of justification. ¹¹ And if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Jesus Christ from the dead, shall quicken

also your mortal bodies, because of his Spirit dwelling in you. ¹² Therefore brethren, we are debtors: not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh, you shall die; but if by the spirit, you mortify the deeds of the flesh, you shall live. ¹⁴ For whosoever are led by the spirit of God, they are the sons of God. ¹⁵ For you have not received the spirit of servitude again in fear: but you have received the spirit of adoption of sons, wherein we cry: Abba, (father). ¹⁶ For the Spirit himself, giveth testimony to our spirit, that we are the sons of God. ¹⁷ And if sons, heirs also: heirs truly of God, and coheirs of Christ: yet if we suffer with him, that we may be also glorified with him.

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¹⁸ For I think that the passions of this time are not condign to the glory to come that shall be revealed in us. ¹⁹ For the expectation of the creature, expecteth the revelation of the sons of God. ²⁰ For the creature is made subject to vanity, not willing, but for him that made it subject in hope: ²¹ because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. ²² For we know that every creature groaneth, and travaileth even till now. ²³ And not only it, but we also ourselves having the firstfruits of the spirit, we also groan within ourselves, expecting the adoption of the sons of God, the redemption of our body. ²⁴ For by hope we are saved. But hope that is seen, is not hope: for that which a man seeth, wherefore doth he hope it? ²⁵ But if we hope for that which we see not: we expect by patience. ²⁶ And in like manner also the Spirit helpeth our infirmity. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspeakable. ²⁷ And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the saints. ²⁸ And we know that to them that love God, all things cooperate unto good, to such as according to purpose are called to be saints. ²⁹ For whom he hath foreknown, he hath also predestinated to be made conformable to the image of his son: that he might be the first-born in many brethren. ³⁰ And whom he hath predestinated, them also he hath called: and whom he hath called, them also he hath justified: and whom he hath justified, them also hath he glorified. ³¹ What shall we then say to these things? If God be for us, who is against us? ³² He that spared not also his own son, but for us all delivered him: how hath he not also with him given us all things? ³³ Who shall accuse against the elect of God? God that justifieth. ³⁴ Who is he that shall condemn? Christ Jesus that died, yea that is risen also again, who is on the right hand of God, who also maketh intercession for us. ³⁵ Who then shall separate us from the charity of Christ? tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the

corpora vestra, propter inhabitantem Spiritum ejus in vobis. Ergo, fratres, debitores sumus non carni, ut secundum carnem vivamus. Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis. Quicumque enim spiritu Dei aguntur, ii sunt filii Dei: non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba (Pater). Ipse enim Spiritus testimoniis reddit spiritui nostro quod sumus filii Dei. Si autem filii, et heredes: heredes quidem Dei, coheredes autem Christi: si tamen compatiuntur, ut et conglorificemur.

Existimo enim quod non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis. Nam expectatio creaturae, revelationem filiorum Dei expectat. Vanitati enim creatura subjecta est non volens, sed propter eum, qui subjecit eam in spe: quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei. Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum Dei expectantes, redemptions corporis nostri. Spe enim salvi facti sumus. Spes autem, quae videtur, non est spes: nam quod videt quis, quid sperat? Si autem quod non videamus, speramus: per patientiam expectamus. Similiter autem et Spiritus adjuvat infirmitatem nostram: nam quid oremus, sicut oportet, nescimus: sed ipse Spiritus postulat pro nobis gemibus inenarrabilibus. Qui autem scrutatur corda, scit quid desideret Spiritus: quia secundum Deum postulat pro sanctis. Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis, qui secundum propositum vocati sunt sancti. Nam quos praescivit, et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primogenitus in multis fratribus. Quos autem praedestinavit, hos et vocavit: et quos vocavit, hos et justificavit: quos autem justificavit, illos et glorificavit. Quid ergo dicemus ad haec? si Deus pro nobis, quis contra nos? Qui etiam proprio Filio suo non pepercit, sed pro nobis omnibus tradidit illum; quo modo non etiam cum illo omnia nobis donabit? Quis accusabit adversus electos Dei? Deus qui justificat; quis est qui condemnaret? Christus Jesus, qui mortuus est, immo qui et resurrexit, qui est ad dexteram Dei, qui etiam interpellat pro nobis. Quis ergo nos separabit a charitate Christi? tribulatio? an angustia? an famae? an nuditas? an periculum? an persecutio? an gladius?

36 (sicut scriptum est: Quia propter te mortificamur tota
37 die: aestimati sumus sicut oves occasionis.) Sed in his
38 omnibus superamus propter eum, qui dilexit nos. Cer-
tus sum enim, quia neque mors, neque vita, neque
angeli, neque principatus, neque virtutes, neque in-
39 stantia, neque futura, neque fortitudo, neque altitudo,
neque profundum, neque creatura alia poterit nos
separare a charitate Dei, quæ est in Christo Jesu
Domino nostro.

9 Veritatem dico in Christo, non mentior: testimo-
nium mihi perhibente conscientia mea in Spiritu sancto:
2 quoniam tristitia mihi magna est, et continuus dolor
3 cordi meo. Optabam enim ego ipse anathema esse a
Christo pro fratribus meis, qui sunt cognati mei secun-
4 dum carnem, qui sunt Israelitæ, quorum adoptio est
filiorum, et gloria, et testamentum, et legislatio, et
5 obsequium, et promissa: quorum patres, et ex quibus
est Christus secundum carnem, qui est super omnia
Deus benedictus in sæcula. Amen.

6 Non autem quod exciderit verbum Dei. Non enim
7 omnes qui ex Israel sunt, ii sunt Israelitæ: neque qui
semen sunt Abrahæ, omnes filii: sed in Isaac vocabitur
8 tibi semen: id est, non qui filii carnis, hi filii Dei: sed
9 qui filii sunt promissionis, aestimantur in semine. Pro-
missionis enim verbum hoc est: Secundum hoc tempus
10 veniam: et erit Saræ filius. Non solum autem illa:
sed et Rebecca ex uno concubitu habens Isaac patris
11 nostri. Cum enim nondum nati fuissent, aut aliquid
boni egissent, aut mali, (ut secundum electionem pro-
12 positum Dei maneret) non ex operibus, sed ex vocante
13 dictum est ei: Quia major serviet minori, sicut scrip-
tum est: Jacob dilexi, Esau autem odio habui.

14 Quid ergo dicemus? numquid iniquitas apud Deum?
15 Absit. Moysi enim dicit: Miserebor cuius misereor:
16 et misericordiam præstabo cuius miserebor. Igitur
non volentis, neque currentis, sed miserentis est Dei.
17 Dicit enim Scriptura Pharaoni: Quia in hoc ipsum
excitavi te, ut ostendam in te virtutem meam: et ut
18 annuncietur nomen meum in universa terra. Ergo
cujus vult miseretur, et quem vult indurat.

19 Dicis itaque mihi: Quid adhuc queritur? voluntati
20 enim ejus quis resistit? O homo, tu quis es, qui re-
spondeas Deo? Numquid dicit segmentum ei, qui se
21 finxit: Quid me fecisti sic? An non habet potestatem
figulus lutis ex eadem massa facere aliud quidem vas in
22 honorem, aliud vero in contumeliam? Quod si Deus
volens ostendere iram, et notam facere potentiam suam,
sustinuit in multa patientia, vasa iræ, apta in interitum,

sword? ³³as it is written, *For we are killed for thy sake all the day: we are esteemed as sheep of slaughter.*) ³⁷But in all these things we overcome because of him that hath loved us. ³⁸For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, ³⁹nor height, nor depth, nor other creature, shall be able to separate us from the charity of God which is in Christ Jesus our Lord.

I speak the verity in Christ, I lie not, my conscience bearing me witness in the holy Ghost, ²that I have great sadness and continual sorrow in my heart. ³For I wished, myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, ⁴who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the lawgiving, and the service, and the promises: ⁵whose are the fathers, and of whom Christ is according to the flesh, who is above all things God blessed for ever. Amen.

⁶ But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites: ⁷nor they that are the seed of Abraham, all be children: *but in Isaac shall the seed be called unto thee:* ⁸that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seed. ⁹For the word of the promise is this, *According to this time will I come: and Sara shall have a son.* ¹⁰And not only she, But Rebecca also conceiving of one copulation, of Isaiae our father. ¹¹For when they were not yet born, nor had done any good or evil (that the purpose of God according to election might stand), ¹²not of works, but of the caller it was said to her: *That the elder shall serve the younger,* ¹³as it is written: *Jacob I loved, but Esau I hated.*

¹⁴ What shall we say then? Is there iniquity with God? God forbid. ¹⁵For to Moyses he saith, *I will have mercy on whom I have mercy: and I will shew mercy to whom I will shew mercy.* ¹⁶Therefore it is not of the willer, nor the runner, but of God that sheweth mercy. ¹⁷For the scripture saith to Pharao: *That to this very purpose have I raised thee, that in thee I may shew my power: and that my name may be renowned in the whole earth.* ¹⁸Therefore on whom he will, he hath mercy: and whom he will, he doth indurate.

¹⁹Thou sayest therefore unto me: Why doth he yet complain? for who resisteth his will? ²⁰O man, who art thou that dost answer God? Doth the work say to him that wrought it: Why hast thou made me thus? ²¹Or hath not the potter of clay, power, of the same mass to make one vessel unto honour, and another unto contumely? ²²And if God willing to shew wrath, and to make his might known, sustained in much patience the vessels of wrath apt to destruction,

²³that he might shew the riches of his glory upon the vessels of mercy which he prepared unto glory.

²⁴Whom also he hath called, us, not only of the Jews, but also of the Gentiles,²⁵as in Osee he saith, *I will call that which is not my people, my people; and her that was not beloved, beloved: and her that hath not obtained mercy, having obtained mercy.* ²⁶*And it shall be, in the place where it was said to them, you are not my people: there they shall be called the sons of the living God.* ²⁷*And Esaiæ crieth for Israel, If the number of the children of Israel be as the sand of the sea, the remains shall be sared;* ²⁸*For consummating a word, and abridging it in equity: because a word abridged shall our Lord make upon the earth.* ²⁹*And as Esay foretold, Unless the Lord of Sabaoth had left us seed: we had been made like Sodom, and we had been like as Gomorrha.*

³⁰What shall we say then? That the Gentiles which pursued not after justice, have apprehended justice, bat the justice that is of faith.³¹But Israel in pursuing the law of justice, is not come unto the law of justice.³²Why so? Because not of faith, but as it were of works: for they have stumbled at the stone of stumbling,³³as it is written, *Behold I put in Sion a stone of stumbling, and a rock of scandal: and whosoever believeth in him, shall not be confounded.*

Brethren, the will of my heart surely and prayer to God, is for them unto salvation.²For I give them testimony that they have zeal of God, but not according to knowledge.³For, not knowing the justice of God, and seeking to establish their own, they have not been subject to the justice of God.⁴For, the end of the Law is Christ: unto justice to every one that believeth;⁵for Moyses wrote, that, the justice which is of the Law, *the man that hath done it, shall live in it.*⁶But the justice which is of faith, saith thus, *Say not in thy heart, Who shall ascend into heaven?* that is to bring Christ down.⁷*Or who descendeth into the depth?* that is to call Christ again from the dead.⁸But what saith the Scripture? *The word is nigh, in thy mouth, and in thy heart:* this is the word of faith which we preach.⁹For if thou confess with thy mouth our Lord Jesus, and in thy heart believe that God hath raised him up from the dead, thou shalt be saved.¹⁰For with the heart we believe unto justice: but with the mouth confession is made to salvation.¹¹For the Scripture saith: *Whosoever believeth in him, shall not be confounded.*¹²For there is no distinction of the Jew and the Greek: for one is Lord of all, rich toward all that invocato him.¹³For every one whosoever shall invocate the name of our Lord, shall be sared.¹⁴How then shall they invocate in whom they have not believed? Or how shall they believe him whom they have not heard? And how shall they hear without a preacher?¹⁵But how shall they preach unless they be sent? as it is written:

ut ostenderet divitias gloriæ suæ in vasa misericordiæ, ²³quæ preparavit in gloriam.

Quos et vocavit nos non solum ex Judæis, sed etiam ex Gentibus. Sicut in Osec dicit: Vocabo non plebem meam, plebem meam: et non dilectam, dilectam: et non misericordiam consecutam, misericordiam consequentam. Et erit; in loco, ubi dictum est eis, Nos plebs mea vos: ibi vocabuntur filii Dei vivi. Isaias autem clamat pro Israel: Si fuerit numerus filiorum Israel tamquam arena maris, reliquæ salvæ sient. Verbum enim consumimans, et abbrevians in æquitate: quia verbum breviatum faciet Dominus super terram: et sicut prædictum Isaias: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, et sicut Gomorrha similes fuissemus.

Quid ergo dicemus? Quod gentes, quæ non sectabantur justitiam, apprehenderunt justitiam; justitiam autem, quæ ex fide est. Israel vero seetando legem justitiæ, in legem justitiæ non pervenit. Quare? Quia non ex fide, sed quasi ex operibus: offenderunt enim in lapidem offensionis, sicut scriptum est: Eece pono in Sion lapidem offensionis, et petram scandali: et omnis, qui credit in cum, non confundetur.

Fratres, voluntas quidem cordis mei, et obsecratio ad Deum, sit pro illis in salutem. Testimonium enim perhibeo illis quod æmulationem Dei habent, sed non secundum scientiam. Ignorantes enim justitiam Dei, et suam querentes statuere, justitiae Dei non sunt subiecti. Finis enim legis, Christus, ad justitiam omni credenti. Moyses enim scripsit, quoniam justitiam, quæ ex lege est, qui fecerit homo, vivet in ea. Quæ autem ex fide est justitia, sic dicit: Ne dixeris in corde tuo: quis ascendet in cœlum? id est, Christum deducere: aut quis descendet in abyssum? hoc est, Christum a mortuis revocare. Sed quid dicit Scriptura? Prope est verbum in ore tuo, et in corde tuo: hoc est verbum fidei, quod prædicamus. Quia si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris, quod Deus illum suscitavit a mortuis, salvus eris. Corde enim creditur ad justitiam: ore autem confessio sit ad salutem. Dicit enim Scriptura: Omnis, qui credit, in illum, non confundetur. Non enim est distinctio Judæi, et Græci: nam idem Dominus omnium, dives in omnes, qui invocant illum. Omnis enim, quicumque invocaverit nomen Domini, salvus erit. Quomodo ergo invocabunt, in quem non credunt? Aut quomodo erident ei, quem non audierunt? Quomodo autem audient sine prædicante? Quo-

modo vero prædicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bona! Sed non omnes obediunt Evangelio. Isaias enim dicit: Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum.

Sed dico: Numquid Israel non cognovit? Primus Moyses dicit: Ego ad æmulationem vos adducam in non gentem: in gentem insipientem, in iram vos mittam. Isaias autem audet, et dicit: Inventus sum a non quærentibus me: palam apparui iis, qui me non interrogabant. Ad Israel autem dicit: Tota die expandi manus meas ad populum non credentem, et contradicentem.

Dico ergo: Numquid Deus repulit populum suum? Absit. Nam et ego Israelita sum ex semine Abraham, de tribu Benjamin: non repulit Deus plebem suam, quam præscivit. An nescitis in Elia quid dicit Scriptura: quemadmodum interpellat Deum adversum Israel? Domine, Prophetas tuos occiderunt, altaria tua suffoderunt: et ego relictus sum solus, et quærunt animam meam. Sed quid dicit illi divinum responsum? Reliqui mihi septem millia virorum, qui non curvaverunt genua ante Baal. Sic ergo et in hoc tempore reliquæ secundum electionem gratiæ salvæ factæ sunt. Si autem gratia, jam non ex operibus: alioquin gratia jam non est gratia.

Quid ergo? quod quærebat Israel, hoc non est consecutus: electio autem consecuta est: ceteri vero excæcati sunt: sicut scriptum est: Dedit illis Deus spiritum compunctionis: oculos ut non videant, et aures ut non audiant, usque in hodiernum diem. Et David dicit: Fiat mensa eorum in laqueum, et in captionem, et in scandalum, et in retributionem illis. Obscurerentur oculi eorum ne videant: et dorsum eorum semper incurva. Dico ergo: Numquid sic offenderunt ut caderent? Absit. Sed illorum delicto, salus est Gentibus ut illos æmulentur. Quod si delictum illorum divitiæ sunt mundi, et diminutio eorum divitiæ Gentium: quanto magis plenitudo eorum?

Vobis enim dico Gentibus: Quamdiu quidem ego sum Gentium Apostolus, ministerium meum honorificabo, si quomodo ad æmulandum provocem carnem meam, et salvos faciam aliquos ex illis. Si enim amissio eorum, reconciliatio est mundi: quæ assumptio, nisi vita ex mortuis? Quod si delibatio sancta est, et

How beautiful are the feet of them that evangelize peace, of them that evangelize good things? ¹⁶ But all do not obey the Gospel. For Esay saith, Lord, who hath believed the hearing of us? ¹⁷ Faith, then, is by hearing: and hearing is by the word of Christ. ¹⁸ But I say, have they not heard? And certes into all the earth hath the sound of them gone forth: and unto the ends of the whole world the words of them.

19 But I say, hath not Israel known? Moy-ses first saith, I will bring you to emulation in that which is not a nation: in a foolish nation, I will drive you into anger. ²⁰ But Esay is bold, and saith, I was found of them that did not seek me: openly I appeared to them that asked not of me. ²¹ But to Israel he saith, All the day have I spread my hands to a people that believeth not, and contradicteth me.

I say then: Hath God rejected his people? God forbid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God hath not rejected his people which he foreknew. Or know you not in Elias what the Scripture saith: how he requesteth God against Israel? ³ Lord, they have slain thy Prophets, they have digged down thine altars: and I am left alone, and they seek my life. ⁴ But what saith the divine answer unto him? I have left me seven thousand men, that have not bowed their knees to Baal? ⁵ So therefore at this time also, there are remains saved according to the election of grace. ⁶ And if by grace: not now of works; otherwise graco now is not gracie.

⁷ What then? that which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded. ⁸ As it is written: God hath given them the spirit of compunction: eyes, that they may not see: and ears, that they may not hear: until this present day. ⁹ And David saith: Be their table made for a snare and for a trap and for a scandal and for a retribution unto them. ¹⁰ Be their eyes darkened, that they may not see: and their back make thou always crooked. ¹¹ I say then, have they so stumbled, that they should fall? God forbid; but by their offence, salvation is to the Gentiles, that they may emulate them. ¹² And if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles: how much more the fulness of them?

¹³ For to you Gentiles I say, as long verily as I am the Apostle of the Gentiles, I will honour my ministry, ¹⁴ if by any means I may provoke my flesh to emulation, and may save some of them. ¹⁵ For if the loss of them be the reconciliation of the world: what shall the receiving be, but life from the dead? ¹⁶ And if the firstfruit be holy, the mass also: and if the root be holy, the boughs also.

¹⁷ And if some of the bouglis be broken, and thou, whereas thou wast a wild olive, art grafted in them, and art made partaker of the root and of the fatness of the olive, ¹⁸ glory not against the boughs. And if thou glory: not thou bearest the root, but the root thee. ¹⁹ Thou sayest then: The boughs were broken, that I might be grafted in. ²⁰ Well: because of incredulity they were broken, but thou by faith dost stand: be not too highly wise, but seure. ²¹ For if God hath not spared the natural boughs: lest perhaps he will not spare thee neither. ²² See then the goodness and the severity of God: upon them surely that are fallen, the severity: but upon theo the goodness of God, if thou abide in his goodness, otherwise thou also shalt be cut off. ²³ But they also, if they do not abide in incredulity, shall be grafted in. For God is able to graft them in again. ²⁴ For if thou wast cut out of the natural wild olive, and contrary to nature wast grafted into the good olive: how much more they that are according to nature, shall be grafted into their own olive? ²⁵ For I will not have you ignorant, brethren, of this mystery (that you be not wise in yourselves) that blindness in part hath chanced in Israel, until the fulness of the Gentiles might enter: ²⁶ and so all Israel might be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall avert impiety from Jacob.* ²⁷ And this to them the testament from me: when I shall have taken away their sins. ²⁸ According to the Gospel indeed enemies for you: but according to the election, most dear for the fathers; ²⁹ for without repentance are the gifts and the vocation of God; ³⁰ for as you also sometime did not believe God, but now have obtained mercy because of their incredulity: ³¹ so these also now have not believed, for your mercy, that they also may obtain mercy. ³² For God hath concluded all into incredulity, that he may have mercy on all. ³³ O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his judgments, and his ways unsearchable? ³⁴ for who hath known the mind of our Lord? or who hath been his counsellor? ³⁵ Or who hath first given to him, and retribution shall be made him? ³⁶ For of him, and by him, and in him are all things: to him be glory for ever. Amen.

I beseech you therefore brethren by the mercy of God, that you exhibit your bodies a living host, holy, pleasing God, your reasonable servicee. ² And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what the good, and acceptable, and perfect will of God is; ³ for I say by the grace that is given me, to all that are among you, not to be more wise than behoveth to be wise, but to be wise unto sobriety, to every one as God hath

massa: et si radix sancta, et rami. Quod si aliqui ex ¹⁷ ramis fracti sunt, tu autem cum oleaster es, insertus es in illis, et socius radicis et pinguedinis olivæ factus es, noli gloriari adversus ramos. Quod si gloriaris: ¹⁸ non tu radicem portas, sed radix te. Dices ergo: ¹⁹ Fracti sunt rami ut ego inserar. Bene: propter ²⁰ incredulitatem fracti sunt. Tu autem sive stas: noli altum sapere, sed time. Si enim Deus naturalibus ²¹ ramis non pepercit: ne forte nec tibi parcat. Vide ²² ergo bonitatem, et severitatem Dei: in eos quidem, qui ceciderunt, severitatem: in te autem bonitatem Dei, si permanseris in bonitate, alioquin et tu excideris. Sed et illi, si non permanerint in incredulitate, ²³ inserentur: potens est enim Deus iterum inserere illos. Nam si tu ex naturali excisus es oleastro, et ²⁴ contra naturam insertus es in bonam olivam: quanto magis ii, qui secundum naturam, inserentur suæ olivæ? Nolo enim vos ignorare fratres mysterium hoc: (ut ²⁵ non sitis vobisipsis sapientes) quia cæcitas ex parte contigit in Israel, donec plenitudo Gentium intraret, et sic omnis Israel salvus fieret, sicut scriptum est: ²⁶ Veniet ex Sion, qui eripiat et avertat impietatem a Jacob. Et hoc illis a me testamentum: cum abstulero ²⁷ peccata eorum. Secundum Evangelium quidem, ²⁸ inimici propter vos: secundum electionem autem, charissimi propter patres. Sine pœnitentia enim sunt ²⁹ dona et vocatio Dei. Sicut enim aliquando et vos non ³⁰ credidistis Deo, nunc autem misericordiam consecuti estis propter incredulitatem illorum: ita et isti nunc ³¹ non crediderunt in vestram misericordiam: ut et ipsi misericordiam consequantur. Conclusit enim Deus ³² omnia in incredulitate: ut omnium misereatur. O ³³ altitudo divitiarum sapientiae, et scientiae Dei: quam incomprehensibilia sunt judicia ejus, et investigabiles viae ejus! Quis enim cognovit sensum Domini? ³⁴ Aut quis consiliarius ejus fuit? Aut quis prior dedit ³⁵ illi, et retribuet ei? Quoniam ex ipso, et per ³⁶ ipsum, et in ipso sunt omnia: ipsi gloria in sæcula. Amen.

Obsecro itaque vos fratres per misericordiam Dei, ut ¹² exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. Et ² nolite conformari huic sæculo, sed reformamini in novitate sensus vestri: ut probetis quæ sit voluntas Dei bona, et beneplacens, et perfecta. Dico enim per ³ gratiam quæ data est mihi, omnibus qui sunt inter vos: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut Deus divisit mensuram

4 fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum 5 habent: ita multi unum corpus sumus in Christo, 6 singuli autem alter alterius membra. Habentes autem donationes secundum gratiam, quæ data est nobis, differentes: sive prophetiam secundum rationem fidei, 7 sive ministerium in ministrando, sive qui docet in 8 doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui præest in sollicitudine, qui miseretur 9 in hilaritate. Dilectio sine simulatione. Odientes 10 malum, adhærentes bono: Charitate fraternitatis invi- 11 cem diligentes: Honore invicem prævenientes: Solici- 12 tudine non pigri: Spiritu ferventes: Domino servientes: 13 Spe gaudentes: In tribulatione patientes: Orationi instantes: Necessitatibus sanctorum communicantes: 14 Hospitalitatem sectantes. Benedicite perseverantibus 15 vos: benedicte, et nolite maledicere. Gaudere cum 16 gaudientibus, flere cum flentibus: id ipsum invicem sentientes: Non alta sapientes, sed humilibus consen- 17 tientes. Nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona 18 non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum 19 omnibus hominibus pacem habentes: non vosmetipsos defendantes, charissimi, sed date locum iræ: scriptum est enim: Mihi vindicta: ego retribuam, dicit Dominus. 20 Sed si esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbones ignis con- 21 geres super caput ejus. Noli vinci a malo, sed vince in bono malum.

13 Omnis anima potestatibus sublimioribus subdita sit: Non est enim potestas nisi a Deo: quæ autem sunt, a 2 Deo ordinatae sunt. Itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt, ipsi sibi 3 damnationem acquirunt: nam principes non sunt timori boni operis, sed mali. Vis autem non timere potestatem? Bonum fac: et habebis laudem ex illa: 4 Dei enim minister est tibi in bonum. Si autem malum feceris, time: non enim sine causa gladium portat. Dei enim minister est: vindicta in iram ei, qui 5 malum agit. Ideo necessitate subditi estote non solum 6 propter iram, sed etiam propter conscientiam. Ideo enim et tributa præstatis: ministri enim Dei sunt, in 7 hoc ipsum servientes. Reddite ergo omnibus debita: cui tributum, tributum: cui vectigal, vectigal: cui 8 timorem, timorem: cui honorem, honorem. Nemini quidquam debeatis, nisi ut invicem diligatis: qui 9 enim diligit proximum, legem implevit. Nam; Non

divided the measure of faith. ⁴ For as in one body we have many members, but all the members have not one action: ⁵ so we being many, are one body in Christ, and each one another's members. ⁶ And having gifts, according to the grace that is given us, differeth, either prophecy according to the rule of faith, ⁷ or ministry in ministering, or he that teacheth in doctrine, ⁸ he that exhorteth in exhorting, he that giveth in simplicity, he that ruleth in carefulness, he that sheweth mercy in cheerfulness. ⁹ Love without simulation. Hating evil, cleaving to good. ¹⁰ Loving the charity of the brotherhood one toward another. With honour preventing one another. ¹¹ In carefulness not slothful. In spirit fervent. Serving our Lord. ¹² Rejoicing in hope. Patient in tribulation. Instant in prayer. ¹³ Communicating to the necessities of the saints. Pursuing hospitality. ¹⁴ Bless them that persecute you: bless, and curse not. ¹⁵ To rejoice with them that rejoice, to weep with them that weep. ¹⁶ Being of one mind one toward another. Not minding high things, but consenting to the humble. Be not wise in your own conceit. ¹⁷ To no man rendering evil for evil. Providing good things not only before God, but also before all men. ¹⁸ If it may be, as much as is in you, having peace with all men. ¹⁹ Not revenging yourselves my dearest, but give place unto wrath, for it is written: *Revenge to me: I will reward*, saith our Lord. ²⁰ But if thine enemy hunger, give him meat: if he thirst, give him drink: for, doing this, thou shalt heap coals of fire upon his head. ²¹ Be not overcome of evil, but overcome in good the evil.

Let every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordained. ² Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation; ³ for princes are no fear to the good work, but to the evil. But wilt thou not fear the power? Do good; and thou shalt have praise of the same; ⁴ for he is god's minister unto thee for good. But if thou do evil, fear; for he beareth not the sword without cause. For he is God's minister: a revenger unto wrath, to him that doeth evil. ⁵ Therefore be subject of necessity, not only for wrath, but also for conscience sake. ⁶ For therefore you give tributes also: for they are the ministers of God, serving unto this purpose. ⁷ Render therefore to all men their due: to whom tribute, tribute: to whom custom, custom: to whom fear, fear: to whom honour, honour. ⁸ Owe no man anything: but, that you love one another. For he that loveth his neighbour, hath fulfilled the law. ⁹ For, Thou

shall not commit adultery. Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet, and if there be any other commandment: it is comprised in this word, Thou shall love thy neighbour as thyself. ¹⁰ The love of thy neighbour, worketh no evil. Love therefore is the fulness of the law. ¹¹ And that knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. ¹² The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and do on the armour of light. ¹³ As in the day let us walk honestly: not in banquetings and drunkenness, not in chamberings and impudicities, not in contention and emulation: ¹⁴ but do ye on our Lord Jesus Christ, and make not provision for the flesh in concupiscences.

And him that is weak in faith, take unto you: not in disputations of cogitations. ² For one believeth that he may eat all things: but he that is weak, let him eat herbs. ³ Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth; for God hath taken him to him. ⁴ Who art thou that judgest another man's servant? To his own Lord he standeth or falleth: and he shall stand; for God is able to make him stand. ⁵ For one judgeth between day and day: and another judgeth every day: let every one abound in his own sense. ⁶ He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. ⁷ For none of us liveth to himself: and no man dieth to himself. ⁸ For whether we live, we live to our Lord: or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lord's. ⁹ For to this end Christ died and rose again: that he may have dominion both of the dead and of the living. ¹⁰ But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ. ¹¹ For it is written, *Lire I*, saith our Lord, *that every knee shall bow to me: and every tongue shall confess to God.* ¹² Therefore every one of us for himself shall render account to God. ¹³ Let us therefore no more judge one another; but this judge ye rather, that you put not a stumbling-block or a scandal to your brother. ¹⁴ I know and am persuaded in our Lord Jesus Christ, that nothing is common of itself, but to him that supposeth, anything to be common, to him it is common. ¹⁵ For if because of meat thy brother be grieved: now thou walkest not according to charity. Do not with thy meat destroy him for whom Christ died. ¹⁶ Let not then our good be blasphemed. ¹⁷ For the kingdom of God is not meat and drink: but justice, and peace, and joy in the holy Ghost; ¹⁸ for he that in this serveth Christ,

adulterabis: Non occides: Non suraberis: Non falsum testimonium dices: Non concupisces: et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut te ipsum. Dilectio proximi ¹⁰ malum non operatur. Plenitudo ergo legis est dilectio. Et hoc, scientes tempus: quia hora est jam nos de ¹¹ somno surgere. Nunc enim proprior est nostra salus, quam cum credidimus. Nox praecessit, dies autem ¹² appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comedationibus, et ebrietatibus, non in cubilibus, et impudicitiis, non in contentione, et ¹³ emulatione: sed induimini Dominum Iesum Christum, ¹⁴ et carnis curam ne feceritis in desideriis.

Infirmum autem in fide assumite, non in disceptationibus cogitationum. Alius enim credit se manducare omnia: qui autem infirmus est, olus manducet. Is, qui manducat, non manducantem non spernat: et ³ qui non manducat, manducantem non judicet: Deus enim illum assumpsit. Tu quis es, qui judicas alienum ⁴ servum? Domino suo stat aut eadit: stabit autem; potens est enim Deus statnere illum. Nam alius ⁵ judicat diem inter diem, alius autem judicat omnem diem: unusquisque in suo sensu abundet. Qui sapit ⁶ diem, Domino sapit: et qui manducat, Domino manducat: gratias enim agit Deo. Et qui non manducat, Domino non manducat, et gratias agit Deo. Nemo ⁷ enim nostrum sibi vivit, et nemo sibi moritur. Sive ⁸ enim vivimus, Domino vivimus: sive morimur, Domino morimur. Sive ergo vivimus, sive morimur, Domini sumus. In hoc enim Christus mortuus est, et resur- ⁹ rexit: ut et mortuorum et vivorum dominetur. Tu ¹⁰ autem quid judicas fratrem tuum? aut tu quare spernis fratrem tuum? Omnes enim stabimus ante tribunal Christi. Scriptum est enim: Vivo ego, dicit ¹¹ Dominus, quoniam mihi sicutetur omne genu: et omnis lingua confitebitur Deo. Itaque unusquisque ¹² nostrum pro se rationem reddet Deo. Non ergo ¹³ amplius invicem judicemus: sed hoc judicate magis, ne ponatis offendiculum fratri, vel scandalum. Scio, ¹⁴ et confido in Domino Jesu, quia nihil commune per ipsum, nisi ei qui existimat quid commune esse, illi commune est. Si enim propter cibum frater tuus ¹⁵ contristatur: jam non secundum charitatem ambulas. Noli cibo tuo illum perdere, pro quo Christus mortuus est. Non ergo blasphemetur bonum nostrum. ¹⁶ Non est enim regnum Dei esca, et potus; sed justitia, ¹⁷ et pax, et gaudium in Spiritu sancto: qui enim in hoc ¹⁸

servit Christo, placet Deo, et probatus est hominibus.
 19 Itaque quæ pacis sunt, sectemur: et quæ ædificationis
 20 sunt, in invicem custodiamus. Noli propter escam
 destruere opus Dei: omnia quidem sunt munda: sed
 malum est homini, qui per offendiculum manducat.
 21 Bonum est non manducare carnem, et non bibere
 vinum, neque in quo frater tuus offenditur, aut scan-
 22 dalizatur, aut infirmatur. Tu fidem habes? penes
 temetipsum habe coram Deo: Beatus, qui non judicat
 23 semetipsum in eo, quod probat. Qui autem discernit,
 si manducaverit, damnatus est: quia non ex fide.
 Omne autem, quod non est ex fide, peccatum est.

15 Debemus autem nos firmiores imbecillitates infirm-
 2 orum sustinere, et non nobis placere. Unusquisque
 vestrum proximo suo placeat in bonum, ad ædifica-
 3 tionem. Etenim Christus non sibi placuit, sed sicut
 scriptum est: Improperia improperantium tibi ceci-
 4 derunt super me. Quæcumque enim scripta sunt, ad
 nostram doctrinam scripta sunt: ut per patientiam, et
 5 consolationem Scripturarum, spem habeamus. Deus
 autem patientiae et solatii det vobis id ipsum sapere in
 6 alterutrum secundum Jesum Christum: ut unanimes,
 uno ore honorificetis Deum et patrem Domini nostri
 7 Iesu Christi. Propter quod suscipe invicem, sicut et
 8 Christus suscepit vos in honorem Dei. Dico enim
 Christum Jesum ministrum fuisse circumcisionis propter
 veritatem Dei, ad confirmandas promissiones patrum:
 9 gentes autem super misericordia honorare Deum, sicut
 scriptum est: Propterea confitebor tibi in Gentibus,
 10 Domine, et nomini tuo cantabo. Et iterum dicit:
 11 Lætamini, Gentes, cum plebe ejus. Et iterum: Lau-
 date, omnes Gentes, Dominum: et magnificate eum,
 12 omnes populi: et rursus Isaias ait: Erit radix Jesse,
 et qui exsurget regere Gentes, in eum Gentes spera-
 13 bunt. Deus autem spei repleat vos omni gaudio et
 pace in credendo: ut abundetis in spe, et virtute Spir-
 itus sancti.

14 Certus sum autem, fratres mei, et ego ipse de vobis,
 quoniam et ipsi pleni estis dilectione, repleti omni
 15 scientia, ita ut possitis alterutrum monere. Audacius
 autem scripsi vobis, fratres, ex parte, tamquam in
 memoriam vos reducens: propter gratiam quæ data
 16 est mihi a Deo. Ut sim minister Christi Iesu in
 Gentibus: sanctificans Evangelium Dei, ut fiat oblatio
 17 Gentium accepta, et sanctificata in Spiritu sancto. Habeo
 18 igitur gloriam in Christo Iesu ad Deum. Non enim
 audeo aliquid loqui coram, quæ per me non efficit
 19 Christus in obedientiam Gentium, verbo et factis: in

pleaseth God, and is acceptable to men.
 19 Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep.
 20 Destroy not the work of God for meat. All things indeed are cleau: but it is ill for the man that eateth by giving offence. 21 It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened. 22 Hast thou faith? have it with thyself before God. Blessed is he that judgeth not himself in that which he approveth. 23 But he that discerneth, if he eat, is damned: because not of faith: for all that is not of faith, is sin.

And we that are the stronger, must sustain the infirmities of the weak, and not please ourselves. 2 Let every one of you please his neighbour unto good, to edification. 3 For Christ did not please himself, but as it is written, *The reproaches of them that reproached thee, fell upon me.* 4 For what things soever have been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may have hope. 5 And the God of patience and of comfort give you to be of one mind one toward another according to Jesus Christ: 6 that of one mind, with one mouth you may glorify God and the Father of our Lord Jesus Christ. 7 For the which cause receive one another: as Christ also hath received you unto the honour of God. 8 For I say Christ Jesus to have been minister of the circumcision for the verity of God to confirm the promises of the fathers. 9 But the Gentiles to honour God for his mercy, as it is written: *Therefore will I confess to thee in the Gentiles, O Lord, and will sing to thy name.* 10 And again he saith, *Rejoice ye Gentiles with his people.* 11 And again, *Praise all ye Gentiles our Lord: and magnify him all ye peoples.* 12 And again Esiae saith, *There shall be the root of Jesse: and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.* 13 And the God of hope replenish you with all joy and peace in believing: that you may abound in hope, and in the virtue of the holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. 15 But I have written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is given me of God, 16 to be the minister of Christ Jesus in the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the holy Ghost. 17 I have therefore glory in Christ Jesus toward God. 18 For I dare not speak any of those things which Christ worketh not by me for the obedience of the Gentiles, by word and deeds, 19 in the virtue of signs

and wonders, in the virtuo of the holy Ghost: so that from Jerusalem round about unto Illyricum I have replenished the Gospel of Christ. ²⁰ And I have so preached this Gospel, not where Christ was named, lest I should build upon another man's foundation: ²¹ but as it is written, *They to whom it hath not been preached of him shall see: and they that have not heard, shall understand.* ²² For the which cause also I was hindered very much from coming unto you. ²³ But now having no longer place in these countries, and having a desire to come unto you these many years now passed; ²⁴ when I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought thither of you, if first in part I shall have enjoyed you. ²⁵ Now therefore I will go unto Jerusalem to minister to the saints. ²⁶ For Macedonia and Achaia have liked well to make some contribution upon the poor saints that are in Jerusalem. ²⁷ For it hath pleased them: and they are their debtors. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to minister unto them. ²⁸ This therefore when I shall have accomplished, and signed them this fruit, I will go by you into Spain. ²⁹ And I know that coming to you, I shall come in abundance of the blessing of Christ. ³⁰ I beseech you therefore brethren by our Lord Jesus Christ, and by the charity of the holy Ghost, that you help me in your prayers for me to God, ³¹ that I may be delivered from the infidels that are in Jewry, and the oblation of my service may become acceptable in Jerusalem to the saints, ³² that I may come to you in joy by the will of God, that I may be refreshed with you. ³³ And the God of peace be with you all. Amen.

And I commend to you Phœbe our sister, who is in the ministry of the Church that is in Cenchræ: ² that you receive her in our Lord as it is worthy for saints: and that you assist her in whatsoever business she shall need you; for she also hath assisted many and myself.

³ Salute Prisca and Aquila my helpers in Christ Jesus, (⁴ who for my life bavo laid down their necks: to whom not I only give thanks, but also all the Churches of the Gentiles) ⁵ and their domestical Church. Saluto Epænetus my beloved: who is the firstfruit of Asia in Christ. ⁶ Salute Marie who hath laboured much about us. ⁷ Salute Andronicus and Julia my cousins and fellow-captives: who are noble among the Apostles, who also before me were in Christ. ⁸ Salute Ampliatus my best beloved in our Lord. ⁹ Salute Urbanus our helper in Christ Jesus, and Stachys my beloved. ¹⁰ Salute Apelles

virtute signorum, et prodigiorum, in virtute Spiritus sancti: ita ut ab Jerusalem per circuitum usque ad Illyricum repleverim Evangelium Christi. Sic autem ²⁰ prædicavi Evangelium hoc, non ubi nominatus est Christus, ne super alienum fundamentum ædificarem; sed sicut scriptum est: quibus non est annunciatum ²¹ de eo, videbunt: et qui non audierunt, intelligent. Propter quod et impeditabar plurimum venire ad vos, ²² et prohibitus sum usque adhuc. Nunc vero ulterius ²³ locum non habens in his regionibus, cupiditatem autem habens veniendi ad vos ex multis jam præcedentibus annis: cum in Hispaniam proficisci cœpero, spero ²⁴ quod præteriens videam vos, et a vobis deducar illuc, si vobis primum ex parte frutus fuero. Nunc igitur ²⁵ proficiscar in Jerusalem ministrare sanctis. Probaverunt enim Macedonia et Achaia collationem aliquam facere in pauperes sanctorum, qui sunt in Jerusalem. Placuit enim eis: et debitores sunt eorum. Nam si ²⁷ spiritualium eorum participes facti sunt Gentiles: debent et in carnalibus ministrare illis. Hoc igitur cum ²⁸ consummavero, et assignavero eis fructum hunc: per vos proficiscar in Hispaniam. Scio autem quoniam ²⁹ veniens ad vos, in abundantia benedictionis Evangelii Christi veniam. Obsecro ergo vos, fratres, per Dominum nostrum Jesum Christum, et per charitatem sancti Spiritus, ut adjuvetis me in orationibus vestris pro me ad Deum, ut liberer ab infidelibus, qui sunt in ³¹ Judæa, et obsequi mei oblatio accepta fiat in Jerusalem sanctis, ut veniam ad vos in gaudio per voluntatem Dei, et refrigerer vobis. Deus autem pacis sit ³³ cum omnibus vobis. Amen.

Commendo autem vobis Phœben sororem nostram, ¹⁶ quæ est in ministerio Ecclesiæ, quæ est in Cenchræ: ut eam suscipiatis in Domino digne sanctis, et assistatis ei in quocumque negotio vestri indignerit; etenim ipsa quoque astitit multis, et mihi ipsi.

Salutate Priscam et Aquilam adjutores meos in ³ Christo Jesu: (qui pro anima mea suas cervices sup- ⁴ posuerunt: quibus non solus ego gratias ago, sed et cunctæ ecclesiæ Gentium) et domesticam Ecclesiam ⁵ eorum. Salutate Epænetum dilectum mihi, qui est primitivus Asiæ in Christo. Salutate Mariam, quæ ⁶ inultum laboravit in vobis. Salutate Andronicum et ⁷ Juniam cognatos, et conceptivos meos: qui sunt nobiles in Apostolis, qui et ante me fuerunt in Christo. Salu- ⁸ tate Ampliatum dilectissimum mihi in Domino. Salu- ⁹ tate Urbanum adjutorem nostrum in Christo Jesu, et Stachyn dilectum meum. Salutate Apellen probum ¹⁰

11 in Christo. Salutate eos, qui sunt ex Aristobuli domo. Salutate Herodionem cognatum meum. Salutate eos, qui sunt ex Narcissi domo, qui sunt in Domino. 12 Salutate Tryphænam, et Tryphosam: quæ laborant in Domino. Salutate Persidem charissimam, quæ multum laboravit in Domino. Salutate Rufum electum in Domino, et matrem ejus, et meam. Salutate Asyncritum, Phlegontem, Hermam, Patrobam, Hermen: et, qui cum eis sunt, fratres. Salutate Philologum, et Julianam, Nereum, et sororem ejus, et Olympiam dem, et omnes, qui cum eis sunt, sanctos. Salutate invicem in osculo sancto. Salutant vos omnes Ecclesiæ Christi.

17 Rogo autem vos, fratres, ut observetis eos, qui dissensiones, et offendicula præter doctrinam, quam vos didicistis, faciunt, et declinate ab illis. Hujuscemodi enim Christo Domino nostro non serviunt, sed suo ventri: et per dulces sermones, et benedictiones, sed ducunt corda innocentium. Vestra enim obedientia in omnem locum divulgata est. Gaudeo igitur in vobis. Sed volo vos sapientes esse in bono, et simplices in malo. Deus autem pacis conterat Satanam sub pedibus vestris velociter. Gratia Domini nostri Jesu Christi vobiscum.

21 Salutat vos Timotheus adjutor meus, et Lucius, et Jason, et Sosipater cognati mei. Saluto vos ego 23 Tertius, qui scripsi epistolam, in Domino. Salutat vos Caius hospes meus, et universa Ecclesia. Salutat 24 vos Erastus arcarius civitatis, et Quartus, frater. Gratia Domini nostri Jesu Christi cum omnibus vobis. Amen.

25 Ei autem, qui potens est vos confirmare juxta Evangelium meum, et prædicationem Jesu Christi, secundum revelationem mysterii temporibus æternis taciti, 26 (quod nunc patefactum est per Scripturas Prophetarum secundum præceptum æterni Dei, ad obediendum fidei) in cunctis Gentibus cogniti, soli sapienti Deo, per Jesum Christum, cui honor, et gloria in sæcula sæculorum. Amen.

approved in Christ. Salute them that are of Aristobulus' house. ¹¹ Salute Herodion my kinsman. Salute them that are of Narcissus' house, that are in our Lord. ¹² Salute Tryphæna and Tryphosa: who labour in our Lord. Salute Persis the beloved, who hath much laboured in our Lord. ¹³ Salute Rufus the elect in our Lord and his mother and mine. ¹⁴ Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them. ¹⁵ Salute Philologus and Julia, Nereus, and his sister Olympias: and all the saints that are with them. ¹⁶ Salute one another in a holy kiss. All the churches of Christ salute you.

¹⁷ And I desire you, brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them. ¹⁸ For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents. ¹⁹ For your obedience is published into every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. ²⁰ And the God of peace crush Satan under your feet quickly. The grace of our Lord Jesus Christ be with you.

²¹ Timothee my coadjutor saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen. ²² I Tertius salute you, that wrote the epistle, in our Lord. ²³ Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the city saluteth you, and Quartus, a brother. ²⁴ The grace of our Lord Jesus Christ be with all you, Amen.

²⁵ And to him that is able to confirm you according to my Gospel and preaching of Jesus Christ, according to the revelation of the mystery from eternal times kept secret, ²⁶ which now is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith known in all Gentiles, ²⁷ to God the only wise through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

EPISTOLA PAULI
AD
CORINTHIOS PRIMA.

PAUL called to be an Apostle of Jesus Christ, by the will of God, and Sosthenes a brother, to the Church of God that is at Corinth, to the sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours. ³ Graee to you and peace from God our father and our Lord Jesus Christ.

⁴ I give thanks to my God always for you for the grace of God that is given you in Christ Jesus, ⁵ that in all things you be made rich in him, in all utterance, and in all knowledge, ⁽⁶⁾ as the testimony of Christ is confirmed in you,) ⁷ so that nothing is wanting to you in any grace, expecting the revelation of our Lord Jesus Christ, ⁸ who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ. ⁹ God is faithful: by whom you are called into the society of his son Jesus Christ our Lord.

¹⁰ And I beseech you brethren by the name of our Lord Jesus Christ, that you all say one thing, and that there be no schisms among you: but that you be perfect in one sense, and in one knowledge. ¹¹ For it is signified unto me (my brethren) of you, by them that are of Chloe, that there be contentions among you. ¹² And I mean this, for that every one of you saith, I certes am Paul's, and I Apollo's, but I Cephas', and I Christ's. ¹³ Is Christ divided? Why, was Paul crucified for you? or in the name of Paul were you baptized? ¹⁴ I give God thanks, that I baptized none of you, but Crispus and Caius: ¹⁵ lest any man say that in my name you were baptized. ¹⁶ And I baptized also the house of Stephanus. But I know not if I have baptized any other.

¹⁷ For Christ sent me not to baptize, but to

PAULUS vocatus Apostolus Jesu Christi per voluntatem Dei, et Sosthenes frater, ecclesiae Dei, quae est Corinthi, sanctificatis in Christo Jesu, vocatis sanctis, cum omnibus, qui invocant nomen Domini nostri Jesu Christi, in omni loco, ipsorum, et nostro, gratia vobis et pax a Deo Patre nostro, et Domino Jesu Christo.

Gratias ago Deo meo semper pro vobis in gratia Dei, quae data est vobis in Christo Jesu: quod in omnibus divites facti estis in illo, in omni verbo, et in omni scientia: sicut testimonium Christi confirmatum est in vobis: ita ut nihil vobis desit in ulla gratia, expectantibus revelationem Domini nostri Jesu Christi. Qui et confirmabit vos usque in finem sine crimine, in die adventus Domini nostri Jesu Christi. Fidelis Deus: per quem vocati estis in societatem filii ejus Jesu Christi Domini nostri.

Obsecro autem vos fratres per nomen Domini nostri Jesu Christi: ut idipsum dicatis omnes, et non sint in vobis sehisimata: sitis autem perfecti in eodem sensu, et in eadem sententia. Significatum est enim mihi de vobis fratres mei ab iis, qui sunt Chloes, quia contentiones sunt inter vos. Hoc autem dico, quod unusquisque vestrum dicit: Ego quidem sum Pauli: ego autem Apollo: ego vero Cephæ: ego autem Christi. Divisus est Christus? Numquid Paulus crucifixus est pro vobis? aut in nomine Pauli baptizati estis? Gratias ago Deo, quod neminen vestrum baptizavi, nisi Crispum, et Caium: nequis dicat quod in nomine meo baptizati estis. Baptizavi autem et Stephanæ domum: ceterum nescio si quem alium baptizaverim.

Non enim misit me Christus baptizare, sed evange-

17

lizare: non in sapientia verbi, ut non evacuetur crux
 18 Christi. Verbum enim crucis pereuntibus quidem
 stultitia est: iis autem, qui salvi fiunt, id est nobis,
 19 Dei virtus est. Scriptum est enim: Perdam sapien-
 tiam sapientium, et prudentiam prudentium reprobabo.
 20 Ubi sapiens? ubi scriba? ubi conqueritor hujus sæculi?
 Nonne stultam fecit Deus sapientiam hujus mundi?
 21 Nam quia in Dei sapientia non cognovit mundus per
 sapientiam Deum: placuit Deo per stultitiam prædica-
 22 tionis salvos facere credentes. Quoniam et Judæi
 23 signa petunt, et Græci sapientiam querunt: nos autem
 prædicamus Christum crucifixum: Judæis quidem
 24 scandalum, Gentibus autem stultitiam: ipsis autem
 vocatis, Judæis atque Græcis, Christum Dei virtutem,
 25 et Dei sapientiam: quia quod stultum est Dei, sapi-
 entius est hominibus: et quod infirmum est Dei,
 26 fortius est hominibus. Videte enim vocationem ves-
 tram, fratres, quia non multi sapientes secundum
 27 carnem, non multi potentes, non multi nobiles: sed
 quæ stulta sunt mundi elegit Deus, ut confundat
 sapientes: et infirma mundi elegit Deus, ut confundat
 28 fortia: et ignobilia mundi, et contemptibilia elegit
 Deus, et ea, quæ non sunt, ut ea quæ sunt destrueret:
 29 ut non gloriatur omnis caro in conspectu ejus.
 30 Ex ipso autem vos estis in Christo Jesu, qui factus est
 nobis sapientia a Deo, et justitia, et sanctificatio, et
 31 redemptio: ut quemadmodum scriptum est: Qui
 gloriatur, in Domino gloriatur.

2 Et ego, cum venissem ad vos, fratres, veni non in
 sublimitate sermonis, aut sapientiæ, annuncians vobis
 2 testimonium Christi. Non enim judicavi me scire
 aliquid inter vos, nisi Jesum Christum, et hunc cruci-
 3 fixum. Et ego in infirmitate, et timore, et tremore
 4 multo fui apud vos: et sermo meus, et prædicatio
 mea non in persuasibus humanæ sapientiæ verbis,
 5 sed in ostentione spiritus, et virtutis: ut fides vestra
 non sit in sapientia hominum, sed in virtute Dei.
 6 Sapientiam autem loquimur inter perfectos: sapien-
 tiam vero non hujus sæculi, neque principum hujus
 7 sæculi qui destruuntur: sed loquimur Dei sapientiam
 in mysterio, quæ abscondita est, quam prædestinavit
 8 Deus ante sæcula in gloriam nostram. Quam nemo
 principum hujus sæculi cognovit: si enim cognovissent,
 9 numquam Dominum gloriae crucifixissent. Sed sicut
 scriptum est: Quod oculus non vidit, nec auris
 audivit, nec in cor hominis ascendit, quæ preparavit
 10 Deus iis, qui diligunt illum: nobis autem revelavit
 Deus per spiritum suum: Spiritus enim omnia scruta-

evangelize: not in wisdom of speech, that the cross of Christ be not made void.¹⁸ For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God.
 19 For it is written, *I will destroy the wisdom of the wise: and the prudence of the prudent I will reject.*¹⁹ Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolish?²⁰ For because in the wisdom of God the world did not by wisdom know God: it pleased God by the foolishness of the preaching to save them that believe.²¹ For both the Jews ask signs, and the Greeks seek wisdom:²² but we preach Christ crucified, to the Jews certes a scandal, and to the Gentiles, foolishness:²³ but to the called Jews and Greeks, Christ the power of God and the wisdom of God.²⁴ For that which is the foolish of God, is wiser than men: and that which is the infirm of God, is stronger than men.²⁵ For see your vocation, brethren, that not many wise according to the flesh, not many mighty, not many noble:²⁶ but the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong:²⁷ and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are:²⁸ that no flesh may glory in his sight.²⁹ And of him you are in Christ Jesus, who is made unto us wisdom from God, and justice, and sanctification, and redemption:³⁰ that as it is written, *He that doth glory, may glory in our Lord.*

And I (brethren) when I came to you, I came not in loftiness of speech or of wisdom, preaching to you the testimony of Christ.² For I judged not myself to know anything among you but Jesus Christ, and him crucified.³ And I was with you in infirmity, and fear and much trembling:⁴ and my speech and my preaching was not in the persuasible words of human wisdom, but in shewing of spirit and power:⁵ that your faith might not be in the wisdom of men, but in the power of God.

But we speak wisdom among the perfect;⁶ but the wisdom not of this world, neither of the princes of this world, that come to naught:⁷ but we speak the wisdom of God in a mystery, which is hid, which God did predestinate before the worlds, unto our glory:⁸ which none of the princes of this world did know: for if they had known, they would never have crucified the Lord of glory.⁹ But as it is written, *That which eye hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them that love him;*¹⁰ but to us God hath revealed by his Spirit. For the Spirit searcheth all things, yea tho-

profoundities of God. ¹¹ For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

¹² And we have received not the spirit of this world, but the spirit that is of God: that we may know the things that of God are given to us: ¹³ which also we speak not in learned words of human wisdom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. ¹⁴ But the sensual man perceiveth not those things that are of the spirit of God: for it is foolishness to him, and he cannot understand: because he is spiritually examined. ¹⁵ But the spiritual man judgeth all things: and himself is judged of no man. ¹⁶ For who hath known the sense of our Lord that may instruct him? But we have the sense of Christ.

And I, brethren, could not speak to you ns to spiritual, but as to carnal. As it were to little ones in Christ, ²I gave you milk to drink, not meat: for you could not as yet; but neither can you now verily, for yet you are carnal. ³ For whereas there is among you emulation and contention, are you not carnal, and walk according to man? ⁴ For when one saith, I certes am Paul's, and another, I Apollo's: are you not men? What is Apollo, then? and what is Paul? ⁵ The ministers of him whom you have believed, and to every one as our Lord hath given. ⁶ I planted, Apollo watered: but God gave the increase. ⁷ Therefore neither he that planteth is anything, nor he that watereth: but he that giveth the increase, God. ⁸ And he that planteth and he that watereth are one. And every one shall receive his own reward according to his own labour. ⁹ For we are God's coadjutors: you are God's husbandry, you are God's building. ¹⁰ According to the grace that is given me, as a wise workmaster have I laid the foundation: and another buildeth thereupon; but let every one look how he buildeth thereon. ¹¹ For other foundation no man can lay, beside that which is laid: which is Christ Jesus. ¹² And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, ¹³ the work of every one shall be manifest: for the day of our Lord will declare, because it shall be revealed in fire: and the work of every one of what kind it is, the fire shall try. ¹⁴ If any man's work abide, which he built thereupon; he shall receive reward. ¹⁵ If any man's work burn, he shall suffer detriment: but himself shall be saved: yet so as by fire. ¹⁶ Know you not that, you are the temple of God: and the Spirit of God dwelleth in you? ¹⁷ But if any violate the temple of God, God will destroy him. For the temple of God is holy: which

tatur, etiam profunda Dei. Quis enim hominum ¹¹ scit quae sunt hominis, nisi spiritus hominis, qui in ipso est? ita et quae Dei sunt, nemo cognovit, nisi Spiritus Dei.

Nos autem non spiritum hujus mundi accepimus, ¹² sed Spiritum, qui ex Deo est, ut sciamus quae a Deo donata sunt nobis: quae et loquimur non in doctis ¹³ humanae sapientiae verbis, sed in doctrina Spiritus, spiritualibus spiritualia comparantes. Animalis autem ¹⁴ homo non percipit ea, quae sunt Spiritus Dei: stultitia enim est illi, et non potest intelligere: quia spiritualiter examinatur. Spiritualis autem judicat omnia: et ipse ¹⁵ a nemine judicatur. Quis enim cognovit sensum ¹⁶ Domini, qui instruat cum? Nos autem sensum Christi habemus.

Et ego, fratres, non potui vobis loqui quasi spiritu- ³ alibus, sed quasi carnalibus. Tamquam parvulis in Christo, lac vobis potum dedi, non escam: nondum ² enim poteratis: sed nec nunc quidem potestis: adhuc enim carnales estis. Cum enim sit inter vos zelus, et ³ contentio, nonne carnales estis, et secundum hominem ambulatis? Cum enim quis dicat: Ego quidem sum ⁴ Pauli. Alius autem: Ego Apollo: nonne homines estis. Quid igitur est Apollo? quid vero Paulus? Ministri ejus, cui credidistis, et unicuique sicut ⁵ Dominus dedit. Ego plantavi, Apollo rigavit: sed ⁶ Deus incrementum dedit. Itaque neque qui plantat ⁷ est aliquid, neque qui rigat: sed, qui incrementum dat, Deus. Qui autem plantat, et qui rigat, unum ⁸ sunt. Unusquisque autem propriam mereedem accipiet secundum suum laborem. Dei enim sumus adjutores; ⁹ Dei agricultura estis, Dei ædificatio estis. Secundum ¹⁰ gratiam Dei, quæ data est mihi, ut sapiens architectus fundamentum posui: alias autem superædificat. Unusquisque autem videat quomodo superædificet. Fundamentum enim aliud nemo potest ponere præter ¹¹ id, quod positum est, quod est Christus Jesus. Si ¹² quis autem superædificat super fundamentum hoc, aurum, argentum, lapides pretiosos, ligna, fœnum, stipulam, uniuscujusque opus manifestum erit: Dics ¹³ enim Domini declarabit, quia in igne revelabitur: et uniuscujusque opus quale sit, ignis probabit. Si ¹⁴ cuius opus manserit quod superædificavit, mereedem accipiet. Si enijs opus arserit, detrimentum patietur: ¹⁵ ipse autem salvus erit: sic tamen quasi per ignem. Nescitis quia templum Dei estis, et Spiritus Dei ¹⁶ habitat in vobis? Si quis autem templum Dei viola- ¹⁷ verit, disperdet illum Deus. Templum enim Dei

18 sanctum est, quod estis vos. Nemo se seducat: si quis videtur inter vos sapiens esse in hoc sæculo, 19 stultus fiat ut sit sapiens. Sapientia enim hujus mundi, stultitia est apud Deum. Scriptum est enim: 20 Comprehendam sapientes in astutia eorum. Et iterum: Dominus novit cogitationes sapientium quoniam vanæ sunt. Nemo itaque glorietur in hominibus. 22 Omnia enim vestra sunt, sive Paulus, sive Apollo, sive Cephas, sive mundus, sive vita, sive mors, sive præsentia, sive futura: omnia enim vestra sunt: vos autem Christi: Christus autem Dei.

4 Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quæritur inter dispensatores, ut fidelis quis inveniatur. Mihi autem pro minimo est ut a vobis judicer, aut ab humano die: sed neque meipsum judico. Nihil enim mihi conscient sum: sed non in hoc justificatus sum: qui 5 autem judicat me, Dominus est. Itaque nolite ante tempus judicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

6 Hæc autem, fratres, transfiguravi in me et Apollo, propter vos: ut in nobis discatis, ne supra quam scriptum est, unus adversus alterum infletetur pro alio. 7 Quis enim te discernit? Quid autem habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis? Jam saturati estis, jam divites facti estis: sine nobis regnatis: et utinam regnetis, ut et 9 nos vobiscum regnemus. Puto enim quod Deus nos Apostolos novissimos ostendit, tamquam morti destinatos: quia spectaculum facti sumus mundo, et 10 Angelis, et hominibus. Nos stulti propter Christum, vos autem prudentes in Christo: nos infirmi, vos 11 autem fortes: vos nobiles, nos autem ignobiles. Usque in hanc horam et esurimus, et siti mus, et nudi sumus, 12 et colaphis cædimur, et instabiles sumus, et laborainus operantes manibus nostris: malediciuntur, et bencidimus: persecutionem patimur, et sustinemus: blasphemarnur, et obseeramus: tamquam purgamenta hujus mundi facti sumus, omnium peripsema usque 14 adhuc. Non ut confundam vos, hæc scribo, sed ut 15 filios meos charissimos moneo. Nam si deceam millia pedagogorum habecatis in Christo, sed non multos patres. Nam in Christo Jesu per Evangelium ego 16 vos genui. Rogo ergo vos, imitatores mei estote, 17 sicut et ego Christi. Ideo misi ad vos Timotheum, qui est filius meus charissimus, et fidelis in Domino:

you are. ¹⁸ Let no man seduce himself: if any man seem to be wise among you in this world, let him become a fool that he may be wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written, *I will compass the wise in their subtlety.* ²⁰ And again, *Our Lord knoweth the cogitations of the wise that they be vain.* ²¹ Let no man therefore glory in men. For all things are your's: ²² whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, for all are your's: ²³ and you are Christ's, and Christ is God's.

So let a man esteem us as the ministers of Christ, and the dispensers of the mysteries of God. ² Here now is required among the dispensers that a man be found faithful. ³ But to me it is a thing of least account, to be judged of you, or of man's day: but I judge not myself neither. ⁴ For I am not guilty in conscience of anything; but I am not justified herein: but he that judgeth me, is our Lord. ⁵ Therefore judge not before the time: until our Lord do come, who also will lighten the hidden things of darkness, and will manifest the counsels of the hearts; and then the praise shall be to every man of God.

⁶ But these things, brethren, I have transfigured into myself and Apollo, for you: that in us you may learn, one not to be puffed up against another, above that is written. ⁷ For who discerneth thee? Or what hast thou that thou hast not received? And if thou hast received, what dost thou glory as though thou hast not received? ⁸ Now you are filled, now are you become rich; without us you reign: and I would to God you did reign, that we also might reign with you. ⁹ For I think that God hath shewed us Apostles the last, as it were deputed to death: because we are made a spectacle to the world, and to Angels and men. ¹⁰ We are fools for Christ, but you wise in Christ; we weak, but you strong; you noble, but we base. ¹¹ Until this hour we do both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, ¹² and labour working with our own hands: we are cursed, and do bless; we are persecuted, and sustain it; ¹³ we are blasphemed, and we beseech; we are made the refuse of this world, the dross of all even until now. ¹⁴ Not to confound you, do I write these things: but as my dearest children, I admonish you. ¹⁵ For if you have ten thousand pedagogues in Christ: yet not many fathers. For in Christ Jesus by the Gospel I begat you. ¹⁶ I beseech you therefore be followers of me. ¹⁷ Therefore have I sent to you Timothee, who is my dearest son and faithful in our Lord: who

will put you in mind of my ways that are in Christ Jesus, as everywhere in every Church I teach. ¹⁸ As though I would not come to you, so certain are puffed up. ¹⁹ But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed up, but the power. ²⁰ For the kingdom of God is not in words, but in power. ²¹ What will you? in rod that I come to you: or in charity, and the spirit of mildness?

There is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his father's wife. ² And you are puffed up: and have not mourned rather, that he might be taken away from among you, that hath done this deed. ³ I indeed absent in body, but present in spirit, have already judged, as present, him that hath so done, ⁴ in the name of our Lord Jesus Christ, you being gathered together and my spirit, with the virtue of our Lord Jesus ⁵ to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. ⁶ Your glorying is not good. Know you not that a little leaven corrupteth the whole paste? ⁷ Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated. ⁸ Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the azymes of sincerity and verily.

⁹ I wrote to you in an epistle, Not to keep company with fornicators. ¹⁰ I mean not the fornicators of this world, or the covetous, or the extortioners, or servers of Idols: otherwise you should have gone out of this world. ¹¹ But now I wrote to you, not to keep company, if he that is named a brother, be a fornicator, or a covetous person, or a server of Idols, or a rafter, or a drunkard, or an extortioner: with such an one not so much as to take meat. ¹² For what is it to me to judge of them that are without? Do not you judge of them that are within? ¹³ for them that are without, God will judge. Take away the evil-one from among yourselves.

Dare any of you having a matter against another, to be judged before the unjust, and not before the saints? ² Or know you not that the saints shall judge of the world? And if the world shall be judged by you: are you unworthy to judge of the least things? ³ Know you not that we shall judge Angels? how much more secular things? ⁴ If therefore you have secular judgments: the contemptible that are in the Church, set them to judge. ⁵ I speak to your shame. So is there not among you any wise man, that can judge between his brother? ⁶ but brother with brother contendeth in judgment: and that before infidels? ⁷ Now certes there is plaiuly a fault in you, that you have judg-

qui vos commonefaciet vias meas, quæ sunt in Christo Jesu, sicut ubique in omni Ecclesia doceo. Tamquam ¹⁸ non venturus sim ad vos, sic inflati sunt quidam. Veniam autem ad vos cito, si Dominus voluerit: et ¹⁹ cognoscam non sermonem eorum, qui inflati sunt, sed virtutem. Non enim in sermone est regnum Dei, sed ²⁰ in virtute. Quid vultis? in virga veniam ad vos, an ²¹ in charitate, et spiritu mansuetudinis?

Omnino auditur inter vos fornicatio, et talis fornicatio, qualis nec inter Gentes, ita ut uxorem patris sui aliquis habeat. Et vos inflati estis: et non magis ² luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit. Ego quidem absens corpore, praesens ³ autem spiritu, jam judicavi ut praesens, eum, qui sic operatus est, in nomine Domini nostri Jesu Christi, ⁴ congregatis vobis et meo spiritu, cum virtute Domini nostri Jesu, tradere hujusmodi satanæ in interitum ⁵ carnis, ut spiritus salvus sit in die Domini nostri Jesu Christi. Non est bona gloriatio vestra. Nescitis quia ⁶ modicum fermentum totam massam corrumpit? Ex-⁷ purgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum immolatus est Christus. Itaque epulemur: non in fermento ⁸ veteri, neque in fermento malitiæ et nequitiae: sed in azymis sinceritatis, et veritatis.

Scrispsi vobis in epistola: Ne commisceamini fornicariis. Non utique fornicariis hujus mundi, aut avaris, ⁹ aut rapacibus, aut idolis servientibus: alioquin debueratis de hoc mundo exiisse. Nunc autem scrispsi vobis ¹⁰ non commisceri: si is, qui frater nominatur, est fornicator, aut avarus, aut idolis serviens, aut maledicus, aut ebriosus, aut rapax: cum ejusmodi nec cibum sumere. Quid enim mihi de iis, qui foris sunt, judicare? Nonne de iis, qui intus sunt, vos judicatis? Nam eos, qui foris sunt, Deus judicabit. Auferte ¹³ malum ex vobisipsis.

Audet aliquis vestrum habens negotium adversus ⁶ alterum, judicari apud iniquos, et non apud sanctos? An nescitis quoniam sancti de hoc mundo judicabunt? ² Et si in vobis judicabitur mundus, indigni estis qui de minimis judicetis? Nescitis quoniam angelos judicabimus? quanto magis saecularia? Saecularia igitur ³ judicia si habueritis: contemptibiles, qui sunt in Ecclesia, illos constituite ad judicandum. Ad vere-⁵ cundiam vestram dico. Sic non est inter vos sapiens quisquam, qui possit judicare inter fratrem suum? Sed frater cum fratre judicio contendit: et hoc apud ⁶ insideles? Jam quidem omnino delictum est in vobis, ⁷

quod judicia habetis inter vos. Quare non magis injuriam accipitis? quare non magis fraudem patimini?

8 Sed vos injuriām facitis, et fraudatis: et hoc fratribus.

9 An nescitis quia iniqui regnum Dei non possidebunt?

Nolite errare: Neque fornicarii, neque idolis servientes,
10 neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidente bunt. Et hæc quidam fuistis: sed abluti estis, sed sanctificati estis, sed justificati estis in nomine Domini nostri Jesu Christi, et in Spiritu Dei nostri.

12 Omnia mihi licent, sed non omnia expedient: omnia mihi licent, sed ego sub nullius redigar potestate.

13 Esca ventri, et venter escis: Deus autem et hunc et has destruet: corpus autem non fornicationi, sed

14 Domino: et Dominus corpori. Deus vero et Dominum suscitavit: et nos suscitabit per virtutem suam. Nescitis

quoniam corpora vestra membra sunt Christi. Tollens ergo membra Christi, faciam membra meretricis?

16 Absit. An nescitis quoniam qui adhæret meretrici, unum corpus efficitur? Erunt enim (inquit) duo in

17 carne una. Qui autem adhæret Domino, unus spiritus est. Fugite fornicationem. Omne peccatum, quod-

cumque fecerit homo, extra corpus est: qui autem

19 fornicatur, in corpus suum peccat. An nescitis quo- niam membra vestra templum sunt Spiritus sancti,

qui in vobis est, quem habetis a Deo, et non estis

20 vestri? Empti enim estis pretio magno. Glorificate, et portate Deum in corpore vestro.

7 De quibus autem scripsistis mihi: Bonum est homini

2 mulierem non tangere: propter fornicationem autem unusquisque suam uxorem habeat, et unaquæque suum

3 virum habeat. Uxori vir debitum reddat: similiter

4 autem et uxor viro. Mulier sui corporis potestatem non habet, sed vir. Similiter autem et vir sui corporis

5 potestatem non habet, sed mulier. Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis

6 orationi: et iterum revertimini in idipsum, ne tentet vos Satanas propter incontinentiam vestram. Hoc autem dico secundum indulgentiam, non secundum

7 imperium. Volo enim omnes vos esse sicut me ipsum:

sed unusquisque proprium donum habet ex Deo: alius

quidem sic, alius vero sic.

8 Dico autem non nuptis, et viduis: bonum est illis si

9 sic permaneant, sicut et ego. Quod si non se con-

tinent, nubant. Melius est enim nubere, quam uri.

10 Iis autem, qui matrimonio juncti sunt, principio

non ego, sed Dominus, uxorem a viro non discedere:

ments among you. Why do you not rather take wrong? why do you not rather suffer fraud? ⁸But yourselves do wrong and defraud: and that to the brethren. ⁹Know you not that the unjust shall not possess the kingdom of God? Do not err, Neither fornicators, nor servers of Idols, nor adulterers, nor the effeminate, nor the liars with mankind, ¹⁰nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. ¹¹And these things certes you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

¹²All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought under the power of none. ¹³The meat to the belly, and the belly to the meats: but God will destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. ¹⁴But God both hath raised up our Lord, and will raise up us also by his power. ¹⁵Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlot? God forbid.

¹⁶Or know you not, that he which cleaveth to an harlot, is made one body? *For they shall be, saith he, two in one flesh.* ¹⁷But he that cleaveth to our Lord, is one spirit.

¹⁸Flee fornication. Every sin whatsoever a man doeth, is without the body: but he that doth fornicate, sinneth against his own body.

¹⁹Or know you not that your members are the temple of the holy Ghost which is in you, whom you have of God, and you are not your own? ²⁰For you are bought with a great price. Glorify and bear God in your body.

And concerning the things whereof you wrote to me: It is good for a man not to touch a woman. ²But because of fornication let every man have his own wife, and let every woman have her own husband. ³Let the husband render his debt to the wife: and the wife also in like manner to her husband. ⁴The woman hath not power of her own body: but her husband. And in like manner the man also hath not power of his own body: but the woman. ⁵Defraud not one another, except perhaps by consent for a time, that you may give yourself to prayer: and return again together, lest Satan tempt you for your incontinency. ⁶But I say this by indulgence, not by commandment. ⁷For I would all men to be as myself: but every one hath a proper gift of God: one so, and another so.

⁸But I say to the unmarried and to widows: it is good for them if they so abide even as I also. ⁹But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

¹⁰But to them that be joined in matrimony, not I give commandment, but our Lord, that the wife depart not from her husband:

¹¹and if she depart, to remain unmarried, or to be reconciled to her husband. And let not the husband put away his wife.

¹²For to the rest, I say, not our Lord, If any brother have a wife an infidel, and she consent to dwell with him: let him not put her away. ¹³And if any woman have a husband an infidel, and he consent to dwell with her: let her not put away her husband. ¹⁴For the man an infidel is sanctified by the faithful woman: and the woman an infidel is sanctified by the faithful husband: otherwise your children should be unclean: but now they are holy. ¹⁵But if the infidel depart, let him depart; for the brother or sister is not subject to servitude in such; but in peace had God called us. ¹⁶For how knowest thou woman, if thou shalt save thy husband? or how knowest thou man, if thou shalt save the woman? ¹⁷But to every one as our Lord hath divided, as God hath called every one, so let him walk, and as in all Churches I teach. ¹⁸Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. ¹⁹Circumcision is nothing, and prepuce is nothing: but the observation of the commandments of God. ²⁰Every one in the vocation that he was called, in it let him abide. ²¹Wast thou called being a bondman? care not for it: but and if thou canst be made free, use it rather. ²²For he that in our Lord is called, being a bondman, is the franchised of our Lord; likewise he that is called, being free, is the bondman of Christ. ²³You were bought with price, be not made the bondmen of men. ²⁴Every brother wherein he was called, in that let him abide before God.

²⁵And as concerning virgins, a commandment of our Lord I have not: but counsel I give, as having obtained mercy of our Lord to be faithful. ²⁶I think therefore that this is good for the present necessity, because it is good for a man so to be. ²⁷Art thou tied to a wife? seek not to be loosed. Art thou loose from a wife? seek not a wife. ²⁸But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned; nevertheless tribulation of the flesh shall such have; but I spare you. ²⁹This therefore I say brethren, the time is short: it remaineth, that they also which have wives, be as though they had not: ³⁰and they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not: ³¹and they that use this world, as though they used it not; for the figure of this world passeth away. ³²But I would have you to be without carefulness. He that is without a wife, is careful for the things that pertain to our Lord, how he may please God. ³³But he that is with a wife, is careful for the things that pertain to the world, how he may please his wife: and he is divided. ³⁴And the woman unmarried and the virgin, thinketh on the things that pertain to our Lord: that she may be holy both in body and in spirit. But

Quod si discesserit, manere innuptam, aut viro suo ¹¹reconciliari. Et vir uxorem non dimittat.

Nam ceteris ego dico, non Dominus. Si quis frater ¹²uxorem habet infidelem, et haec consentit habitare cum illo, non dimittat illam. Et si qua mulier fidelis habet ¹³virum infidelem, et hic consentit habitare cum illa, non dimittat virum: sanctificatus est enim vir infidelis ¹⁴per mulierem fidelem, et sanctificata est mulier infidelis per virum fidelem: alioquin filii vestri immundi essent, nunc autem sancti sunt. Quod si infidelis discedit, ¹⁵discedat: non enim servituti subjectus est frater, aut soror in hujusmodi: in pace autem vocavit nos Deus. Unde enim scis, mulier, si virum salvum facies? aut ¹⁶unde scis, vir, si mulierem salvam facies? Nisi ¹⁷unicuique sicut divisit Dominus, unumquemque sicut vocavit Deus, ita ambulet, et sicut in omnibus Ecclesiis doceo. Circumcisus aliquis vocatus est? non adducat ¹⁸præputium. In præputio aliquis vocatus est? non circumcidatur. Circumcisio nihil est, et præputium ¹⁹nihil est: sed observatio mandatorum Dei. Unus- ²⁰quisque in qua vocatione vocatus est, in ea permaneat. Servus vocatus es? non sit tibi curæ: sed et si potes ²¹fieri liber, magis utere. Qui enim in Domino vocatus ²²est servus, libertus est Domini: similiter qui liber ²³vocatus est, servus est Christi. Pretio empti estis, ²⁴nolite fieri servi hominum. Unusquisque in quo ²⁴vocatus est, fratres, in hoc permaneat apud Deum.

De virginibus autem præceptum Domini non habeo: ²⁵consilium autem do, tamquam misericordiam consecutus a Domino, ut sim fidelis. Existimo ergo hoc ²⁶bonum esse propter instantem necessitatem, quoniam bonum est homini sic esse. Alligatus es uxori? noli ²⁷quærere solutionem. Solutus es ab uxore? noli ²⁸quærere uxorem. Si autem acceperis uxorem? non peccasti. Et si nupserit virgo, non peccavit: tribulationem tamen carnis habebunt hujusmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve ²⁹est: reliquum est, ut et qui habent uxores, tamquam non habentes sint: et qui flent, tamquam non flentes: ³⁰et qui gaudent, tamquam non gaudentes: et qui emunt, tamquam non possidentes: et qui utuntur hoc mundo, ³¹tamquam non utantur: præterit enim figura hujus mundi. Volo autem vos sine sollicitudine esse. Qui ³²sine uxore est, solicitus est quæ Domini sunt, quomodo placeat Deo. Qui autem cum uxore est, solicitus ³³est quæ sunt mundi, quomodo placeat uxori, et divisus est. Et mulier innupta, et virgo, cogitat quæ Domini ³⁴sunt, ut sit sancta corpore et spiritu. Quæ autem

nupta est, cogitat quæ sunt mundi, quomodo placeat
 35 viro. Porro hoc ad utilitatem vestram dico: non ut
 laqueum vobis injiciam, sed ad id, quod honestum est,
 et quod facultatem præbeat sine impedimento Domi-
 36 num obsecrandi. Si quis autem turpem se videri
 existimat super virgine sua, quod sit superadulta, et
 ita oportet fieri: quod vult faciat: non peccat, si
 37 nubat. Nam qui statuit in corde suo firmus, non
 habens necessitatem, potestatem autem habens suæ
 voluntatis, et hoc judicavit in corde suo, servare
 38 virginem suam, bene facit. Igitur et qui matrimonio
 jungit virginem suam, bene facit: et qui non jungit,
 melius facit.

39 Mulier alligata est legi quanto tempore vir ejus
 vivit: quod si dormierit vir ejus, liberata est: cui vult
 40 nubat: tantum in Domino. Beator autem erit si sic
 permanserit secundum meum consilium: puto autem
 quod et ego Spiritum Dei habeam.

8 De iis autem, quæ idolis sacrificantur, scimus quia
 omnes scientiam habemus. Scientia inflat, charitas
 2 vero ædificat. Si quis autem se existimat scire aliquid,
 nondum cognovit quemadmodum oporteat eum scire.
 3 Si quis autem diligit Deum, hic cognitus est ab eo.
 4 De escis autem, quæ idolis immolantur, scimus quia
 nihil est idolum in mundo, et quod nullus est Deus,
 5 nisi unus. Nam etsi sunt qui dicantur dii sive in
 cœlo, sive in terra (siquidem sunt dii multi, et domini
 6 multi): nobis tamen unus Deus, Pater, ex quo omnia,
 et nos in illum: et unus Dominus Jesus Christus, per
 7 quem omnia, et nos per ipsum. Sed non in omnibus
 est scientia. Quidam autem cum conscientia usque
 nunc idoli, quasi idolothytum manducant: et con-
 8 scientia ipsorum cum sit infirma, polluitur. Esca
 autem nos non commendat Deo. Neque enim si
 mandueaverimus, abundabimus: neque si non mandu-
 9 caverimus, deficiemus. Videte autem ne forte haec
 10 licentia vestra offendiculum fiat infirmis. Si enim
 quis viderit eum, qui habet scientiam, in idolio recum-
 benter: nonne conscientia ejus, cum sit infirma,
 11 ædificabitur ad manducandum idolothyta? Et peribit
 infirmus in tua scientia frater, propter quem Christus
 12 mortuus est? Sic autem peccantes in fratres, et per-
 cutientes conscientiam eorum infirmam, in Christum
 13 peccatis. Quapropter si esca scandalizat fratrem
 meum: non manducabo carnem in æternum, ne fratrem
 meum scandalizem.

9 Non sum liber? Non sum Apostolus? Nonne
 Christum Iesum Dominum nostrum vidi? Nonne

she that is married, thinketh on the things
 that pertain to the world, how she may please
 her husband. ³⁵ And this I speak to your
 profit: not to cast a snare upon you, but to
 that which is honest, and that may give you
 power without impediment to attend upon
 our Lord. ³⁵ But if any man think that he
 seemeth dishonoured upon his virgin, for that
 she is past age, and if it must so be, let him
 do that he will. He sinneth not if she marry.
³⁷ For he that hath determined in his heart
 being settled, not having necessity, but having
 power of his own will, and hath judged this
 in his heart, to keep his virgin, doeth well.
³⁸ Therefore both he that joineth his virgin
 in matrimony, doeth well: and he that joineth
 not, doeth better.

³⁹ A woman is bound to the law so long
 time as her husband liveth: but if her hus-
 band sleep, she is at liberty: let her marry
 to whom she will: only in our Lord. ⁴⁰ But
 more blessed shall she be, if she so remain,
 according to my counsel; and I think that
 I also have the Spirit of God.

And concerning those things that are
 sacrificed to Idols, we know that we all
 have knowledge. Knowledge puffeth up: but
 charity edifieth. ² And if any man think
 that he knoweth something, he hath not yet
 known, as he ought to know. ³ But if any
 man love God, the same is known of him.
⁴ But as for the meats that are immolated to
 Idols, we know that an Idol is nothing in
 the world, and that there is no God but one.
⁵ For although there be that are called gods,
 either in heaven, or in earth (for there are
 many gods, and many lords), ⁶ yet to us therer
 is one God, the Father, of whom all things,
 and we unto him: and one Lord, Jesus
 Christ, by whom all things, and we by him.
⁷ But there is not knowledge in all. For
 some until this present with a conscience of
 the Idol, eat as a thing sacrificed to Idols:
 and their conscience being weak, is polluted.
⁸ But meat doth not commend us to God.
 For neither if we eat, shall we abound: nor
 if we eat not, shall we lack. ⁹ But take heed
 lest perhaps this your liberty be an offence to
 the weak. ¹⁰ For if a man see him that hath
 knowledge, sit at table in the Idol's temple:
 shall not his conscience, being weak, be edified,
 to eat things sacrificed to Idols? ¹¹ And
 through thy knowledge shall the weak brother
 perish, for whom Christ hath died? ¹² But
 sinning thus against the brethren, and striking
 their weak conscience: you sin against Christ.
¹³ Wherefore if meat scandalize my brother:
 I will never eat flesh, lest I scandalize my
 brother.

Am I not free? Am I not an Apostle?
 Have I not seen Christ Jesus our Lord?

Are not you my work in our Lord? ² And if to others I be not an Apostle, but yet to you I am: for you are the seal of my Apostleship in our Lord. ³ My defence to them that examine me is this: ⁴ Have we not power to eat and drink? ⁵ Have we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lord's brethren, and Cephas? ⁶ Or I only and Barnabas have not we power to do this? ⁷ Whoever playeth the soldier at his own charges? Who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? ⁸ Speak I these things according to man? Or doth not the Law also say these things? ⁹ For it is written in the Law of Moyses, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Why, hath God care of oxen? ¹⁰ Or for us certes doth he say it? For they are written for us; because he that caret, ought to ear in hope: and he that treadeth, in hope to receive fruit. ¹¹ If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? ¹² If other be partakers of your power: why not we rather? Howbeit, we have not used this power: but we bear all things, lest we should give any offence to the Gospel of Christ. ¹³ Know you not that they which work in the holy place, eat the things that are of the holy place: and they that serve the altar, participate with the altar? ¹⁴ So also our Lord ordained for them that preach the Gospel, to live of the Gospel.

¹⁵ But I have used none of these. Neither have I written these things, that they should be so done in me: for it is good for me to die rather, than that any man should make my glory void. ¹⁶ For and if I evangelize, it is no glory to me: for necessity lieth upon me: for woe is to me if I evangelize not. ¹⁷ For if I do this willingly, I have reward: but if against my will, a charge is committed to me. ¹⁸ What is my reward then? That preaching the Gospel, I yield the Gospel without cost, that I abuse not my power in the Gospel. ¹⁹ For whereas I was free of all, I made myself the servant of all: that I might gain the more. ²⁰ And I became to the Jews as a Jew, that I might gain the Jews; ²¹ to them that are under the Law, as though I were under the Law (whereas myself was not under the Law) that I might gain them that were under the Law; to them that were without the Law, as though I were without the Law (wherens I was not without the law of God, but was in the law of Christ), that I might gain them that were without the Law. ²² To the weak I became weak, that I might gain the weak. To all men I became all things, that I might save all. ²³ And I do all things for the Gospel, that I may be made partaker thereof.

opus meum vos estis in Domino? Et si aliis non sum 2
Apostolus, sed tamen vobis sum: nam signaculum
Apostolatus mei vos estis in Domino. Mea defensio 3
apud eos, qui me interrogant, haec est: numquid non 4
habemus potestatem manducandi, et bibendi? Num- 5
quid non habemus potestatem mulierem sororem
circumducendi sicut et ceteri Apostoli, et fratres
Domini, et Cephas? Aut ego solus, et Barnabas, 6
non habemus potestatem hoc operandi? Quis militat 7
suis stipendiis umquam? Quis plantat vineam, et de
fructu ejus non edit? Quis pascit gregem, et de lacte
gregis non manducat? Numquid secundum hominem 8
haec dico? An et lex haec non dicit? Scriptum est 9
enim in lege Moysi: Non alligabis os bovi trituranti.
Numquid de bobus cura est Deo? An propter nos 10
utique hoc dicit? Nam propter nos scripta sunt:
quoniam debet in spe qui arat, arare: et qui triturat,
in spe fructus percipiendi. Si nos vobis spiritualia 11
seminavimus, magnum est si nos carnalia vestra meta-
mus? Si alii potestatis vestrae participes sunt, quare 12
non potius nos? Sed non usi sumus haec potestate:
sed omnia sustinemus, ne quod offendiculum demus
Evangelio Christi. Nescitis quoniam qui in sacrario 13
operantur, quae de sacrario sunt, edunt: et qui altari
deserviunt, cum altari participant? Ita et Dominus 14
ordinavit iis, qui Evangelium annunciant, de Evan-
gelio vivere.

Ego autem nullo horum usus sum. Nos autem 15
scripsi haec ut ita fiant in me: bonum est enim mihi
magis mori, quam ut gloriam meam quis evacuet.
Nam si evangelizavero, non est mihi gloria: necessitas 16
enim mihi incumbit: vae enim mihi est, si non evan-
gelizavero. Si enim volens hoc ago, mercede me habeo: 17
si autem invitus, dispensatio mihi credita est. Quae 18
est ergo merces mea? Ut Evangelium prædicans,
sine sumptu ponam Evangelium, ut non abutar potes-
tate mea in Evangelio. Nam cum liber essem ex 19
omnibus, omnium me servum feci, ut plures lucri-
facerem. Et factus sum Judæis tamquam Judæus, ut 20
Judæos, lucrarer. Iis qui sub lege sunt, quasi sub 21
lege essem (cum ipse non essem sub lege) ut eos, qui
sub lege erant, lucrifacerem: iis, qui sine lege erant,
tamquam sine lege essem (cum sine lege Dei non
essem, sed in lege essem Christi) ut lucrifacerem eos,
qui sine lege erant. Factus sum infirmis infirmus, ut 22
infirmos lucrifacerem. Omnibus omnia factus sum, ut
omnes facerem salvos. Omnia autem facio propter 23
Evangelium: ut particeps ejus efficiar.

24 Nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite ut comprehendatis. Omnis autem, qui in agone contendit, ab omnibus se abstinet: et illi quidem ut corruptibilem coronam accipient: nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: 27 sic pugno, non quasi aerem verberans: sed castigo corpus meum, et in servitutem redigo: ne forte cum aliis prædicaverim, ipse reprobis efficiar.

10 Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt in nube, et in mari: et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt: (bibeant autem de spiritali, consequente eos, petra: 5 petra autem erat Christus) sed non in pluribus eorum beneplacitum est Deo: nam prostrati sunt in deserto. 6 Hæc autem in figura facta sunt nostri, ut non simus concupiscentes malorum, sicut et illi concupierunt. 7 Neque idololatræ efficiamini, sicut quidam ex ipsis quemadmodum scriptum est: Sedit populus manducare et bibere, et surrexerunt ludere. Neque fornicemur, sicut quidam ex ipsis fornicati sunt, et ceciderunt 9 una die viginti tria millia. Neque tentemus Christum: sicut quidam eorum tentaverunt, et a serpentibus 10 perierunt. Neque murmuraveritis, sicut quidam eorum 11 murmuraverunt, et perierunt ab exterminatore. Hæc autem omnia in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculorum devenerunt. Itaque qui se existimat stare, 13 videat ne cadat. Tentatio vos non apprehendit nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id, quod potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere.

14 Propter quod charissimi mihi, fugite ab idolorum cultura: ut prudentibus loquor, vos ipsi judicete quod dico. Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est: et panis, quem frangimus, nonne participatio corporis Domini est? 17 Quoniam unus panis, unum corpus multi sumus, 18 omnes qui de uno pane participamus. Videte Israel secundum carnem: nonne qui edunt hostias, participes sunt altaris? Quid ergo? dico quod idolis immolatum sit aliquid? aut quod idolum sit aliquid? Sed quæ immolant Gentes, da moniis immolant, et non Deo. Nolo autem vos socios fieri dæmoniorum: non potestis 21 calicem Domini bibere, et calicem dæmoniorum: non potestis mensæ Domini participes esse, et mensæ

²¹ Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. ²² And every one that striveth for the mastery, refraineth himself from all things: and they certes, that they may receive a corruptible crown: but we an incorruptible. ²³ I therefore so run, not as it were at an uncertain thing: so I fight, not as it were beating the air: ²⁴ but I chastise my body, and bring it into servitude, lest perhaps when I have preached to others, myself become reprobate.

For I will not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, ² and all in Moyses were baptized in the cloud and in the sea: ³ and all did eat the same spiritual food, and all drunk the same spiritual drink (and they drunk of the spiritual rock that followed them, and the rock was Christ,) ⁵ but in the more part of them God was not well pleased. For they were overthrown in the desert. ⁶ And these things were done in a figure of us, that we be not coveting evil things, as they also coveted. ⁷ Neither become ye Idolaters, as certain of them: as is written: *The people sat down to eat and drink, and rose up to play.* ⁸ Neither let us fornicate, as certain of them did fornicate, and there fell in one day three and twenty thousand. ⁹ Neither let us tempt Christ: as certain of them tempted, and perished by the serpents. ¹⁰ Neither do you murmur: as certain of them murmured, and perished by the destroyer. ¹¹ And all these things chanced to them in figure: but they are written to our correption, upon whom the ends of the world are come. ¹² Therefore he that thinketh himself to stand, let him take heed lest he fall. ¹³ Let not temptation apprehend you, but human: and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to sustain.

¹⁴ For the which cause, my dearest, flee from the serving of Idols. ¹⁵ I speak as to wise men: yourselves judge what I say. ¹⁶ The chalice of benediction which we do bless: is it not the communication of the blood of Christ? and the bread which we break, is it not the participation of the body of our Lord? ¹⁷ For being many, we are one bread, one body, all that participate of one bread. ¹⁸ Behold Israel according to the flesh: they that eat the hosts, are they not partakers of the altar? ¹⁹ What then? do I say that that which is immolated to Idols, is anything? or that the Idol is anything? ²⁰ But the things that the heathen do immolate to devils they do immolate, and not to God. And I will not have you become fellows of devils. ²¹ You cannot drink the chalice of our Lord, and the chalice of devils: you cannot be partakers of the table of our

Lord, and of the table of devils. ²² Or do we emulate our Lord? Why, are we stronger than he?

All things are lawful for me, but all things are not expedient. ²³ All things are lawful for me, but all things do not edify. ²⁴ Let no man seek his own, but another man's. ²⁵ All that is sold in the shambles, eat: asking no question for conscience. ²⁶ The earth is our Lord's, and the fulness thereof. ²⁷ If any invite you of the infidels, and you will go: eat of all that is set before you, asking no question for conscience. ²⁸ But if any man say, This is immolated to Idols: do not eat for his sake that shewed it, and for conscience: ²⁹ conscience, I say, not thine but the other's. For why is my liberty judged of another man's conscience? ³⁰ If I participate with thanks: why am I blasphemed for that which I give thanks for? ³¹ Therefore whether you eat or drink, or do any other thing, do all things unto the glory of God. ³² Be without offence to the Jews and to the Gentiles, and to the Church of God: ³³ as I also in all things do please all men, not seeking that which is profitable to myself, but which is to many: that they may be saved.

Be ye followers of me, as I also of Christ. ² And I praise you, brethren, that in all things you be mindful of me: and as I have delivered unto you, you keep my precepts.

³ And I will have you know, that the head of every man is Christ: and the head of the woman, is the man: and the head of Christ, is God. ⁴ Every man praying or prophesying with his head covered: dishonesteth his head. ⁵ But every woman praying or prophesying with her head not covered: dishonesteth her head: for it is all one as if she were made bald. ⁶ For if a woman be not covered, let her be polled; but if it be a foul thing for a woman to be polled or made bald: let her cover her head. ⁷ The man truly ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man. ⁸ For the man is not of the woman, but the woman of the man. ⁹ For the man was not created for the woman, but the woman for the man. (¹⁰ Therefore ought the woman to have power upon her head for the Angels.) ¹¹ But yet neither the man without the woman: nor the woman without the man, in our Lord. ¹² For as the woman is of the man, so also the man by the woman: but all things of God. ¹³ Yourselves judge: doth it become a woman not covered to pray unto God? ¹⁴ Neither doth nature itself teach you, that a man indeed if he nourish his hair, it is an ignominy for him: ¹⁵ but if a woman nourish her hair, it is a glory for her, because hair is given her for a veil? ¹⁶ But if any man seem to be contentious, we have no such custom, nor the Church of God.

dæmoniorum. An æmulamur Dominum? Numquid fortiores illo sumus?

Omnia mihi licent, sed non omnia expediant. Omnia mihi licent, sed non omnia ædificant. ²³ Nemo quod suum est querat, sed quod alterius. ²⁴ Omne, quod in macello venit, manducate, nihil interrogantes propter conscientiam. Domini est terra, et plenitudo ejus. Si quis vocat vos infidelium, et vultis ire: omne, quod vobis apponitur, manducate, nihil interrogantes propter conscientiam. Si quis autem dixerit: Hoc immolatum est idolis: nolite manducare propter illum, qui indicavit, et propter conscientiam: conscientiam autem dico non tuam, sed alterius. Ut quid enim libertas mea judicatur ab aliena conscientia? Si ego cum gratia participo, quid blasphemor pro eo quod gratias ago? Sive ergo manducatis, sive bibitis, sive aliud quid facitis: omnia in gloriam Dei facite. Sine offensione estote Judaeis, et Gentibus, et Ecclesiæ Dei: sicut et ego per omnia omnibus placebo, non querens quod mihi utile est, sed quod multis: ut salviant.

Imitatores mei estote, sicut et ego Christo. ¹¹ Laudo autem vos, fratres, quod per omnia mei memoris estis: et sicut tradidi vobis, præcepta mea tenetis.

Volo autem vos scire quod omnis viri caput, Christus est: caput autem mulieris, vir: caput vero Christo, Deus. Omnis vir orans aut prophetans velato capite deturpat caput suum. Omnis autem mulier orans aut prophetans non velato capite, deturpat caput suum, unum enim est ac si decalvetur. Nam si non velatur mulier, tondeatur. Si vero turpe est mulieri tonderi aut decalvari, velet caput suum. Vir quidem non debet velare caput suum: quoniam imago et gloria Dei est, mulier autem gloria viri est. Non enim vir ex muliere est, sed mulier ex viro. Etenim non est creatus vir propter mulierem, sed mulier propter virum. Ideo debet mulier potestatem habere supra caput propter Angelos. Verumtamen neque vir sine muliere: neque mulier sine viro in Domino. Nam sicut mulier de viro, ita et vir per mulierem: omnia autem ex Deo. Vos ipsi judicate: decet mulierem non velatam orare Deum? Nec ipsa natura docet vos, quod vir quidem si comam nutriat, ignominia est illi: mulier vero si comam nutriat, gloria est illi: quoniam capilli pro velamine ei dati sunt. Si quis autem videtur contentiosus esse: nos talem consuetudinem non habemus, neque Ecclesia Dei.

17 Hoc autem præcipio: non laudans quod non in
18 melius, sed in deterius convenitis. Primum quidem
convenientibus vobis in Ecclesiam, audio scissuras esse
19 inter vos, et ex parte credo. Nam oportet et hæreses
esse, ut et qui probati sunt, manifesti fiant in vobis.
20 Convenientibus ergo vobis in unum, jam non est
21 Dominicam cœnam manducare. Unusquisque enim
suam cœnam presumit ad manducandum. Et alius
22 quidem esurit: alius autem ebrius est. Numquid
domos non habetis ad manducandum et bibendum? or
aut Ecclesiam Dei contemnitis, et confunditis eos, qui
non habent? Quid dicam vobis: Laudo vos? in hoc
non laudo.

23 Ego enim accepi a Domino quod et tradidi vobis,
quoniam Dominus Jesus in qua nocte tradebatur,
24 accepit panem, et gratias agens fregit, et dixit:
Accipite, et manducate: hoc est corpus meum, quod
pro vobis traditur: hoc facite in meam commemora-
25 tionem. Similiter et calicem, postquam cœnavit,
dicens: Hic calix novum testamentum est in meo
sanguine: hoc facite quotiescumque bibetis, in meam
26 commemorationem. Quotiescumque enim manduca-
bitis panem hunc, et calicem bibetis: mortein Domino
27 annunciabitis donec veniat. Itaque quicumque man-
ducaverit panem hunc, vel biberit calicem Domini
28 indigne, reus erit corporis et sanguinis Domini. Probet
autem seipsum homo: et sic de pane illo edat, et de
29 calice bibat. Qui enim manducat et bibit indigne,
judicium sibi manducat et bibit: non dijudicans corpus
30 Domini. Ideo inter vos multi infirmi et imbecilles, et
31 dormiunt multi. Quod si nosmetipsos dijudicaremus,
32 non utique judicaremur. Dum judicamus autem, a
Domino corripimur, ut non cum hoc mundo damnemur.
33 Itaque, fratres mei, cum convenitis ad manducandum,
34 invicem expectate. Si quis esurit, domi manducet: ut
non in judicium conveniatis. Cetera autem, cum
venero, disponam.

12 De spiritualibus autem, nolo vos ignorare, fratres.
2 Scitis quoniam cum Gentes essetis, ad simulachra muta-
3 prout ducebamini cuntes. Ideo notum vobis facio,
quod nemo in Spiritu Dei loquens, dicit anathema
Jesu. Et nemo potest dicere, Dominus Jesus, nisi in
Spiritu sancto.

4 Divisiones vero gratiarum sunt, idem autem Spiritus:
5 et divisiones ministracionum sunt, idem nutein Dominus:
6 et divisiones operationum sunt, idem vero Deus, qui
7 operatur omnium in omnibus. Unicuique autem datur
8 manifestatio Spiritus ad utilitatem. Alii quidem per-

¹⁷ And this I command: not praising it
that you come together not to better, but to
worse. ¹⁸ First indeed when you come to-
gether into the Church, I hear that there are
schisms among you, and in part I believe it.
¹⁹ For there must be heresies also: that they
also which are approved, may be made mani-
fest among you. ²⁰ When you come there-
fore together in one, is it not now to eat our
Lord's supper. ²¹ For every one taketh his
own supper before to eat. And one certes is
an hungred, and another is drunk. ²² Why,
have you not houses to eat and drink in? or
contemn ye the Church of God: and con-
found them that have not? What shall I
say to you? praise I you in this? I do not
praise you.

²³ For I received of our Lord that which
also I have delivered unto you, that our Lord
Jesus in the night that he was betrayed,
took bread: ²⁴ and, giving thanks, brake, and
said: Take ye and eat, THIS IS MY BODY
WHICH SHALL BE DELIVERED FOR YOU:
this do ye for the commemoration of me.
²⁵ In like manner also the chalice after he
had supped, saying, THIS CHALICE IS THE
NEW TESTAMENT IN MY BLOOD: this do ye,
as often as you shall drink, for the com-
memoration of me. ²⁶ For as often as you
shall eat this bread, and drink the chalice,
you shall shew the death of our Lord, until
he come. ²⁷ Therefore whosoever shall eat
this bread, or drink the chalice of our Lord
unworthily, he shall be guilty of the body
and of the blood of our Lord. ²⁸ But let a
man prove himself: and so, let him eat of
that bread, and drink of the chalice. ²⁹ For
he that eateth and drinketh unworthily,
eateth and drinketh judgment to himself,
not discerning the body of our Lord. ³⁰ There-
fore are there among you many weak and
feeble, and many sleep. ³¹ But if we did
judge ourselves, we should not be judged.
³² But whilst we are judged, of our Lord we
are chastised: that with this world we be not
damned. ³³ Therefore my brethren, when
you come together to eat, expect one another.
³⁴ If any man be an hungred, let him eat at
home: that you come not together unto
judgment. And the rest I will dispose when
I come.

And concerning spiritual things, I will not
have you ignorant, brethren. ² You know
that when you were heathen, you went to
dumb Idols recording as you were led.
³ Therefore I do you to understand that no
man speaking in the Spirit of God, saith
anathema to Jesus. And no man can say,
Our Lord Jesus: but in the holy Ghost.

⁴ And there are divisions of graces, but
one Spirit. ⁵ And there are divisions of
ministrations: but one Lord. ⁶ And there
are divisions of operations, but one God,
which worketh all in all. ⁷ And the mani-
festation of the Spirit is given unto every
one to profit. ⁸ To one certes by the Spirit is

given the word of wisdom: and to another, the word of knowledge according to the same Spirit: ⁹ to another, faith in the same Spirit: to another, the grace of doing cures in one Spirit: ¹⁰ to another, the working of miracles: to another, propheey: to another, discerning of spirits: to another, kinds of tongues: to another, interpretation of languages. ¹¹ And all these things worketh one and the same Spirit, dividing to every one according as he will.

¹² For as the body is one, and hath many members, and all the members of the body, whereas they be many, yet are one body: so also Christ. ¹³ For in one Spirit were we all baptized into one, whether Jews or Gentiles, or bondmen or free: and in one Spirit we were all made to drink. ¹⁴ For the body also is not one member, but many. ¹⁵ If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body? ¹⁶ And if the ear should say, because I am not the eye, I am not of the body: is he therefore not of the body? ¹⁷ If the whole body were the eye, where is the hearing? If the whole were the hearing: where is the smelling? ¹⁸ But now God hath set the members, every one of them in the body as he would. ¹⁹ And if all were one member, where were the body? ²⁰ But now there are many members indeed, yet one body. And the eye cannot say to the hand, I need not thy help; or again the head to the feet, You are not necessary for me. ²¹ But much more those that seem to be the more weak members of the body, are more necessary: ²² and such as we think to be the baser members of the body, upon them we put more abundant honour: and those that are our dishonest parts, have more abundant honesty. ²³ And our honest parts need nothing: but God hath tempered the body, giving to it that wanted the more abundant honour, ²⁴ that there might be no schism in the body, but the members together might be careful one for another. ²⁵ And if one member suffer anything, all the members suffer with it; or if one member do glory, all the members rejoice with it. ²⁶ And you are the body of Christ, and members of member.

²⁷ And some verily God hath set in the Church, first Apostles, secondly prophets, thirdly doctors, next miracles, then the graces of doing cures, helps, governments, kinds of tongues. ²⁸ Are all Apostles? are all prophets? are all doctors? ²⁹ are all miracles? have all the grace of doing cures? do all speak with tongues? do all interpret? ³⁰ But pursue the better gifts. And yet I shew you a more excellent way.

Spiritum datur sermo sapientiae; alii autem sermo scientiae secundum eundem Spiritum: alteri fides in ⁹ eodem Spiritu: alii gratia sanitatum in uno Spiritu: alii operatio virtutum, alii prophetia, alii discretio ¹⁰ spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus atque ¹¹ idem Spiritus, dividens singulis prout vult.

Sicut enim corpus unum est, et membra habet ¹² multa, omnia autem membra corporis cum sint multa, unum tamen corpus sunt: ita et Christus. Etenim in ¹³ uno Spiritu omnes nos in unum corpus baptizati sumus, sive Judæi, sive Gentiles, sive servi, sive liberi: et omnes in uno Spiritu potati sumus. Nam et corpus ¹⁴ non est unum membrum, sed multa. Si dixerit pes: ¹⁵ Quoniam non sum manus, non sum de corpore: num ideo non est de corpore? Et si dixerit auris: Quoniam ¹⁶ non sum oculis, non sum de corpore: num ideo non est de corpore? Si totum corpus oculus, ubi auditus? ¹⁷ Si totum auditus, ubi odoratus? Nunc autem posuit ¹⁸ Deus membra, unumquodque eorum in corpore sicut voluit. Quod si essent omnia unum membrum, ubi ¹⁹ corpus? Nunc autem multa quidem membra, unum ²⁰ autem corpus. Non potest autem oculus dicere manui: ²¹ Opera tua non indigo: aut iterum caput pedibus: Non estis mihi necessarii. Sed multo magis quæ ²² videntur membra corporis infirmiora esse, necessaria sunt: et quæ putamus ignobiliora membra esse cor- ²³ poris, his honorem abundantiorem circumdamus: et quæ inhonestata sunt nostra, abundantiorem honestatem habent. Honesta autem nostra nullius egent: sed ²⁴ Deus temperavit corpus, ei, cui deerat, abundantiorem tribuendo honorem, ut non sit schisma in corpore, sed ²⁵ id ipsum pro invicem solicita sint membra. Et si quid ²⁶ patitur unum membrum, compatiuntur omnia membra: sive gloriatur unum membrum, congaudent omnia membra. Vos autem estis corpus Christi, et membra ²⁷ de membro.

Et quosdam quidem posuit Deus in Ecclesia pri- ²⁸ mum Apostolos, secundo Prophetas, tertio Doctores, deinde virtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarum, interpreta- ²⁹ tiones sermonum. Numquid omnes Apostoli? num- ³⁰ quid omnes Prophetæ? numquid omnes Doctores? Numquid omnes virtutes? numquid omnes gratiam habent curationum? numquid omnes linguis loquuntur? numquid omnes interpretantur? Aemulamini ³¹ autem charismata meliora. Et adhuc excellentiorem viam vobis demonstro.

13 Si linguis hominum loquar, et angelorum, charitatem autem non habeam, factus sum velut æs sonans, aut 2 cymbalum tinniens. Et si habuero prophetiam, et 3 noverim mysteria omnia, et omnem scientiam: et si habuero omnem fidem ita ut montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest.

4 Charitas patiens est, benigna est: Charitas non 5 æmulatur, non agit perperam, non inflatur, non est ambitiosa, non quærit quæ sua sunt, non irritatur, non 6 cogitat malum, non gaudet super iniquitate, congaudet 7 autem veritati: omnia suffert, omnia credit, omnia 8 sperat, omnia sustinet. Charitas numquam excidit: sive prophetæ evacuabuntur, sive linguæ cessabunt, 9 sive scientia destruetur; ex parte enim cognoscimus, 10 et ex parte prophetamus; cum autem venerit quod 11 perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem 12 factus sum vir, evacuavi quæ erant parvuli. Videmus nunc per speculum in ænigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cogno- 13 noscam sicut et cognitus sum. Nunc autem manent, fides, spes, charitas: tria hæc; major autem horum est charitas.

14 Sectamini charitatem, æmulamini spiritalia: magis 2 autem ut prophetetis. Qui enim loquitur lingua, non hominibus loquitur, sed Deo: nemo enim audit. 3 Spiritu autem loquitur mysteria. Nam qui prophetat, hominibus loquitur ad ædificationem, et exhortationem, 4 et consolationem. Qui loquitur lingua, semetipsum ædificat: qui autem prophetat, Ecclesiam Dei ædificat. 5 Volo autem omnes vos loqui linguis: magis autem prophetare. Nam major est qui prophetat, quam qui loquitur linguis: nisi forte interpretetur ut Ecclesia 6 ædificationem accipiat. Nunc autem, fratres, si venero ad vos linguis loquens: quid vobis prodero, nisi vobis loquar aut in revelatione, aut in scientia, aut in 7 prophetia, aut in doctrina? Tamen quæ sine anima sunt vocem dantia, sive tibia, sive cithara: nisi distinctionem sonitum dederint, quomodo scietur id, 8 quod canitur, aut quod citharizatur? Etenim si incer- 9 tam vocem det tuba, quis parabit se ad bellum? Ita et vos per linguam nisi manifestum sermonem dederitis; quomodo scietur id, quod dicitur? eritis enim in aera 10 loquentes? Tam multa, ut puta, genera linguarum

If I speak with the tongues of men and of Angels, and have not charity: I am become as sounding brass, or a tinkling cymbal. ² And if I should have prophecy, and knew all mysteries, and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. ³ And if I should distribute all my goods to be meat for the poor, and if I should deliver my body so that I burn, and have not charity, it doth profit me nothing.

⁴ Charity is patient, is benign: Charity envieth not, dealeth not perversely: is not puffed up, ⁵ is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil: ⁶ rejoiceth not upon iniquity, but rejoiceth with the truth: ⁷ suffereth all things, believeth all things, hopeth all things, beareth all things. ⁸ Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. ⁹ For in part we know, and in part we prophesy. ¹⁰ But when that shall come that is perfect, that shall be made void that is in part. ¹¹ When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one. ¹² We see now by a glass in a dark sort: but then face to face. Now I know in part: but then I shall know as also I am known. ¹³ And now there remain, faith, hope, charity, these three; but the greater of these is charity.

Follow Charity, earnestly pursue spiritual things: but rather that you may prophesy. ² For he that speaketh with tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. ³ For he that prophesieth, speaketh to men unto edification, and exhortation, and consolation. ⁴ He that speaketh with tongues, edifieth himself: but he that prophesieth, edifieth the Church. ⁵ And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the Church may take edification. ⁶ But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? ⁷ Yet the things without life that give a sound, be it pipe or harp, unless they give a distinction of sounds, how shall that be known which is piped, or which is harped? ⁸ For if the trumpet give an uncertain voice, who shall prepare himself to battle? ⁹ So you also by a tongue unless you utter manifest speech, how shall that be known that is said? for you shall be speaking into the air. ¹⁰ There are (for example) so many kinds of tongues in this world, and

none is without voice. ¹¹ If then I know not the virtue of the voice, I shall be to him to whom I speak, barbarous; and he that speaketh, barbarous to me. ¹² So you also, because you be emulators of spirits: seek to abound unto the edifying of the Church. ¹³ And therefore he that speaketh with the tongue, let him pray that he may interpret. ¹⁴ For if I pray with the tongue, my spirit prayeth, but my understanding is without fruit.

¹⁵ What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing in the spirit, I will sing also in the understanding. ¹⁶ But if thou bless in the spirit: he that supplieth the place of the vulgar how shall he say, Amen, upon thy blessing? because he knoweth not what thou sayest. ¹⁷ For thou indeed givest thanks well: but the other is not edified. ¹⁸ I give my God thanks, that I speak with the tongue of you all. ¹⁹ But in the Church I will speak five words with my understanding that I may instruct others also: rather than ten thousand words in a tongue. ²⁰ Brethren, be not made children in sense, but in malice be children: and in sense be perfect. ²¹ In the Law it is written, *That in other tongues and other lips I will speak to this people: and neither so will they hear me, saith our Lord.* ²² Therefore languages are for a sign not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. ²³ If therefore the whole Church come together in one, and all speak with tongues, and there enter in vulgar persons or infidels, will they not say that you be mad? ²⁴ But if all prophesy, and there enter in any infidel or vulgar person, he is convinced of all, he is judged of all; ²⁵ the secrets of his heart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you indeed.

²⁶ What is it then, brethren? when you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification. ²⁷ Whether a man speak with tongue, by two, or at the most by three, and in course, and let one interpret. ²⁸ But if there be not an interpreter, let him hold his peace in the Church, and speak to himself and to God. ²⁹ And let prophets speak two or three, and let the rest judge. ³⁰ But if it be revealed to another sitting, let the first hold his peace. ³¹ For you may all prophesy one by one: that all may learn, and all may be exhorted, ³² and the spirits of prophets are subject to prophets. ³³ For God is not the God of dissension, but of peace: as also in all the Churches of the saints I teach.

³⁴ Let women hold their peace in the Churches: for it is not permitted them to speak, but to be subject, as also the Law saith. ³⁵ But if they learn anything, let them ask their own husbands at home. For it is a foul thing for a woman to speak in the Church. ³⁶ Or did the word of God proceed

sunt in hoc mundo: et nihil sine voce est. Si ergo ¹¹ nesciero virtutem vocis, ero ei, cui loquor, barbarus: et qui loquitur, mihi barbarus. Sic et vos, quoniam ¹² æmulatorum estis spirituum, ad ædificationem Ecclesie quærите ut abundetis. Et ideo qui loquitur lingua: ¹³ oret ut interpretetur. Nam si orem lingua, spiritus ¹⁴ meus orat, mens autem mea sine fructu est.

Quid ergo est? Orabo spiritu, orabo et mente: ¹⁵ psallam spiritu, psallam et mente. Ceterum si bene- ¹⁶ dixeris spiritu, qui supplet locum idiotæ, quomodo dicet, Amen, super tuam benedictionem? quoniam ¹⁷ quid dicas, nescit. Nam tu quidem bene gratias agis: ¹⁸ sed alter non ædificatur. Gratias ago Deo meo, quod ¹⁹ omnium vestrum lingua loquor. Sed in Ecclesia volo ²⁰ quinque verba sensu meo loqui, ut et alios instruam: quam decem millia verborum in lingua. Fratres, ²¹ nolite pueri effici sensibus, sed malitia parvuli estote: sensibus autem perfecti estote. In lege scriptum est: ²² Quoniam in aliis linguis et labiis aliis loquar populo huic: et nec sic exaudient me, dicit Dominus. Itaque ²³ linguae in signum sunt non fidelibus, sed infidelibus: prophetiae autem non infidelibus, sed fidelibus. Si ²⁴ ergo conveniat universa Ecclesia in unum, et omnes linguis loquantur, intrent autem idiotæ, aut infideles, nonne dicent quod insanitis? Si autem omnes ²⁵ prophetent, intret autem quis infidelis, vel idiota, convincitur ab omnibus, dijudicatur ab omnibus: occulta cordis ejus manifesta fiunt, et ita cadens in faciem adorabit Deum, pronuncians quod vere Deus in vobis sit.

Quid ergo est, fratres? cum convenitis, unusquisque ²⁶ vestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet: omnia ad ædificationem fiant. Sive lingua quis loquitur, ²⁷ secundum duos, aut ut multum tres, et per partes, et unus interpretetur. Si autem non fuerit interpres, ²⁸ taceat in Ecclesia, sibi autem loquatur, et Deo. Prophetæ autem duo aut tres dicant, et ceteri dijudi- ²⁹ cent. Quod si alii revelatum fuerit sedenti, prior ³⁰ taceat. Potestis enim omnes per singulos prophetare: ³¹ ut omnes discant, et omnes exhortentur: et spiritus ³² prophetarum prophetis subjecti sunt. Non enim est ³³ dissensionis Deus, sed pacis: sicut et in omnibus Ecclesiis sanctorum doceo.

Mulieres in Ecclesiis taceant, non enim permittitur ³⁴ eis loqui, sed subditas esse, sicut et lex dicit. Si quid ³⁵ autem volunt discere, domini viros suos interrogent. Turpe est enim mulieri loqui in Ecclesia. An a vobis ³⁶

37 verbum Dei processit? aut in vos solos pervenit? Si quis videtur propheta esse, aut spiritualis, cognoscat 38 quae scribo vobis, quia Domini sunt mandata. Si quis 39 autem ignorat, ignorabitur. Itaque, fratres, æmulamini 40 prophetare: et loqui linguis nolite prohibere. Omnia autem honeste, et secundum ordinem siant.

15 Notum autem vobis facio, fratres, Evangelium, quod prædicavi vobis, quod et accepistis, in quo et statis, 2 per quod et salvamini: qua ratione prædicaverim vobis, 3 si tenetis, nisi frustra credidistis. Tradidi enim vobis in primis, quod et accepi: quoniam Christus mortuus 4 est pro peccatis nostris secundum Scripturas: et quia sepultus est, et quia resurrexit tertio die secundum 5 Scripturas: et quia visus est Cephæ, et post hoc 6 undecim: deinde visus est plus quam quingentis fratribus simul: ex quibus multi manent usque adhuc, 7 quidam autem dormierunt: deinde visus est Jacobo, 8 deinde Apostolis omnibus: novissime autem omnium, 9 tamquam abortivo, visus est et mihi. Ego enim sum minimus Apostolorum, qui non sum dignus vocari Apostolus, quoniam persecutus sum Ecclesiam Dei. 10 Gratia autem Dei sum id, quod sum, et gratia ejus in me vacua non fuit, sed abundantius illis omnibus laboravi: non ego autem sed gratia Dei mecum: 11 sive enim ego, sive illi: sic prædicamus, et sic credidistis.

12 Si autem Christus prædicatur quod resurrexit a mortuis, quomodo quidam dicunt in vobis, quoniam 13 resurrectio mortuorum non est? Si autem resurrectio 14 mortuorum non est: neque Christus resurrexit. Si autem Christus non resurrexit, inanis est ergo prædicatione nostra, inanis est et fides vestra: invenimur autem 15 et falsi testes Dei: quoniam testimonium diximus adversus Deum, quod suscitaverit Christum, quem non 16 suscitavit, si mortui non resurgunt. Nam si mortui 17 non resurgunt, neque Christus resurrexit. Quod si Christus non resurrexit, vana est fides vestra, adhuc 18 enim estis in peccatis vestris. Ergo et qui dormierunt 19 in Christo, perierunt. Si in hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus.

20 Nunc autem Christus resurrexit a mortuis primitiæ 21 dormientium, quoniam quidem per hominem mors, et 22 per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur. Unusquisque autem in suo ordine, primitiæ Christus: deinde hi, qui sunt Christi, qui in adventu 24 ejus crediderunt. Deinde finis: cum tradiderit regnum

from you? came it unto you only? 37 If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of our Lord, 38 But if any man know not, he shall not be known. 39 Therefore, brethren, be earnest to prophesy: and to speak with tongues prohibit not. 40 But let all things be done honestly and according to order among you.

And I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand, 2 by the which also you are saved, after what manner I preached unto you if you keep it, unless you have believed in vain. 3 For I delivered unto you first of all which I also received: that Christ died for our sins according to the Scriptures: 4 and that he was buried, and that he rose again the third day, according to the scriptures: 5 and that he was seen of Cephas: and after that of the eleven. 6 Then was he seen of more than five hundred brethren together: of which many remain until this present, and some are asleep. 7 Moreover he was seen of James, then of all the Apostles. 8 And last of all, as it were of an abortive, he was seen also of me. 9 For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10 But by the grace of God I am that which I am: and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me. 11 For whether I, or they, so we preach, and so you have believed.

12 But if Christ be preached that he is risen again from the dead, how do certain among you say, that there is no resurrection of the dead? 13 And if there be no resurrection of the dead, neither is Christ risen again. 14 And if Christ be not risen again, then vain is our preaching, vain also is your faith: 15 and we are found also false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again. 16 For if the dead rise not again, neither is Christ risen again. 17 And if Christ be not risen again, vain is your faith, for yet you are in your sins. 18 Then they also that are asleep in Christ, are perished. 19 If in this life only we be hoping in Christ, we are more miserable than all men.

20 But now Christ is risen again from the dead, the first fruits of them that sleep: 21 for by a man death: and by a man the resurrection of the dead. 22 And as in Adam all die, so also in Christ all shall be made alive. 23 But every one in his own order: the first fruits Christ, then they that are of Christ, that believed in his coming. 24 Then the end, when he shall have delivered the

kingdom to God and the Father, when he shall have abolished all principality and authority and power. ²⁵ And he must reign, Until he put all his enemies under his feet. ²⁶ And the enemy death shall be destroyed last. For he hath subdued all things under his feet. And whereas he saith, ²⁷ All things are subdued to him: Undoubtedly, except him that subdued all things unto him. ²⁸ And when all things shall be subdued to him: then the Son also himself shall be subject to him that subdued all things unto him, that God may be all in all.

²⁹ Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? ³⁰ Why also are they baptized for them? why also are we in danger every hour? ³¹ I die daily by your glory, brethren, which I have in Christ Jesus our Lord. ³² If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. ³³ Be not seduced, Evil communications corrupt good manners. ³⁴ Awake ye just, and sin not; for some have not the knowledge of God, I speak to your shame.

³⁵ But some man saith, How do the dead rise again? and with what manner of body shall they come? ³⁶ Fool, that which thou sowest is not quickened, unless it die first. ³⁷ And that which thou sowest, not the body that shall be, dost thou sow: but bare grain, to wit, of wheat, or of some of the rest. ³⁸ And God giveth it a body as he will: and to every seed his proper body. ³⁹ Not all flesh, is the same flesh: but one of men, another of beasts, another of birds, another of fishes. ⁴⁰ And bodies celestial, and bodies terrestrial: but one glory of the celestial, and another of the terrestrial. ⁴¹ One glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory: ⁴² so also the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. ⁴³ It is sown in dis honour, it shall rise in glory. It is sown in infirmity, it shall rise in power. ⁴⁴ It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual, ⁴⁵ as it is written, The first man Adam was made into a living soul: the last Adam into a quickening spirit. ⁴⁶ Yet that is not first which is spiritual, but that which is natural; afterward that which is spiritual. ⁴⁷ The first man of earth, earthly: the second man from heaven, heavenly. ⁴⁸ Such as is the earthly, such also are the earthly; and such as the heavenly, such also are the heavenly. ⁴⁹ Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. ⁵⁰ This I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

Deo et Patri, cum evacuaverit omnem principatum, et potestatem, et virtutem. Oportet autem illum regnare 25 donec ponat omnes inimicos sub pedibus ejus. Novis- 26 sima autem inimica destructur mors: Omnia enim subjecit sub pedibus ejus. Cum autem dicat: Omnia 27 subjecta sunt ei, sine dubio praeter eum, qui subjecit sibi omnia. Cum autem subjecta fuerint illi omnia: 28 tunc et ipse Filius subjectus erit ei, qui subjecit sibi omnia, ut sit Deus omnia in omnibus.

Alioquin quid facient qui baptizantur pro mortuis, 29 si omnino mortui non resurgunt? ut quid et baptizantur pro illis? Ut quid et nos periclitamur omni hora? 30 Quotidie morior per vestram gloriam, fratres, quam 31 habeo in Christo Jesu Domino nostro. Si (secundum 32 hominem) ad bestias pugnavi Ephesi, quid mihi prodest, si mortui non resurgunt? manduceamus et bibamus, eras enim moriemur. Nolite seduci: Corrumpt 33 mores bonos colloquia mala. Evigilate justi, et nolite 34 peccare: ignorantiam enim Dei quidam habent, ad reverentiam vobis loquor.

Sed dicit aliquis: Quomodo resurgunt mortui? 35 qualive corpore venient? Insipiens, tu quod seminas 36 non vivificatur, nisi prius moriatur. Et quod seminas, 37 non corpus, quod futurum est, seminas, sed nudum granum, ut puta tritici, aut alicujus ceterorum. Deus 38 autem dat illi corpus sicut vult: et unicuique seminum proprium corpus. Non omnis caro, eadem caro: sed 39 alia quidem hominum, alia vero pecorum, alia volu- crum, alia autem piscium. Et corpora cœlestia, et 40 corpora terrestria; sed alia quidem cœlestium gloria, alia autem terrestrium: alia claritas solis, alia claritas 41 lunæ, et alia claritas stellarum. Stella enim a stella differt in claritate: sic et resurrectio mortuorum. 42 Seminatur in corruptione, surget in incorruptione. Seminatur in ignobilitate, surget in gloria: Seminatur 43 in infirmitate, surget in virtute: Seminatur corpus 44 animale, surget corpus spiritale. Si est corpus animale, est et spiritale, sicut scriptum est: Factus est primus 45 homo Adam in animam viventem, novissimus Adam in spiritum vivificantem. Sed non prius quod spiritale 46 est, sed quod animale: deinde quod spiritale. Primus 47 homo de terra, terrenus: secundus homo de cœlo, cœlestis. Qualis terrenus, tales et terreni: et qualis 48 cœlestis, tales et cœlestes. Igitur, sicut portavimus 49 imaginem terreni, portemus et imaginem cœlestis. Hoc autem dico, fratres: quia caro et sanguis regnum 50 Dei possidere non possunt: neque corruptio incorrup telam possidebit.

51 Ecce mysterium vobis dico: Omnes quidem resurserimus, sed non omnes immutabimur: in momento, in ictu oculi, in novissima tuba: canet enim tuba, et mortui resurgent incorrupti: et nos immutabimur. 52 Oportet enim corruptibile hoc induere incorruptionem: 53 et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo, 54 qui scriptus est: Absorpta est mors in victoria. Ubi est, mors, victoria tua? ubi est, mors, stimulus tuus? 55 Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum. 56 Itaque, fratres mei dilecti, stabiles estote, et immobiles: abundantes in opere Domini semper, scientes quod labor vester non est inanis in Domino.

16 De collectis autem, quae fiunt in sanctos, sicut 2 ordinavi Ecclesiis Galatiæ, ita et vos facite. Per unam sabbati unusquisque vestrum apud se seponat, recondens quod ei bene placuerit: ut non, cum venero, tunc 3 collectæ fiant. Cum autem præsens fuero: quos probaveritis per epistolas, hos mittam perferre gratiam 4 vestram in Jerusalem. Quod si dignum fuerit ut et ego eam, mecum ibunt.

5 Veniam autem ad vos, cum Macedoniam pertransiro: nam Macedoniam pertransibo. Apud vos autem forsitan manebo, vel etiam hincmabo: ut vos me deducatis quocumque iero. Nolo enim vos modo in transitu videre, spero enim me aliquantulum temporis manere 8 apud vos, si Dominus permiserit. Permanebo autem 9 Ephesi usque ad Pentecosten. Ostium enim mihi apertum est magnum, et evidens: et adversarii multi.

10 Si autem venerit Timotheus, videte ut sine timore sit apud vos: opus enim Domini operatur, sicut et ego. 11 Ne quis ergo illum spernat: deducite autem illum in pace, ut veniat ad me: expecto enim illum cum fratribus.

12 De Apollo autem fratre vobis notum facio, quoniam multum rogavi eum ut veniret ad vos cum fratribus: et utique non fuit voluntas ut nunc veniret: veniet autem, cum ei vacuum fuerit.

13 Vigilate, state in fide, viriliter agite, et confortamini. 14, 15 Omnia vestra in charitate fiant. Obsecro autem vos, fratres, nostis domum Stephanæ, et Fortunati, et Achaici: quoniam sunt primitiae Achaiae, et in ministerium sanctorum ordinaverunt se ipsos: ut et vos subditi sitis ejusmodi, et omni cooperanti, et laboranti. 16 Gaudeo autem in praesentia Stephanæ, et Fortunati, et Achaici: quoniam id, quod vobis debeat, ipsi supple-

⁵¹ Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. ⁵² In a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound), and the dead shall rise again incorruptible: and we shall be changed. ⁵³ For this corruptible must do on incorruption: and this mortal do on immortality. ⁵⁴ And when this mortal hath done on immortality, then shall come to pass the saying that is written, *Death is swallowed up in victory.* ⁵⁵ Death, where is thy victory? Death, where is thy sting? ⁵⁶ And the sting of death is sin: and the power of sin is the Law. ⁵⁷ But thanks be to God that hath given us the victory by our Lord Jesus Christ. ⁵⁸ Therefore my beloved brethren, be stable and unmoveable: abounding in the work of our Lord always, knowing that your labour is not vain in our Lord.

And concerning the collections that are made for the saints, as I have ordained to the Churches of Galatia, so do ye also. ² In the first of the Sabbath let every one of you put apart with himself, laying up what shall well like him: that not when I come, then collections be made. ³ And when I shall be present: whom you shall approve by letters, them will I send to carry your grace into Jerusalem. ⁴ And if it be worthy that I also go, they shall go with me.

⁵ And I will come to you, when I shall have passed through Macedonia; for I will pass through Macedonia. ⁶ And with you perhaps I will abide, or will winter also: that you may bring me on my way whithersoever I go. ⁷ For I will not now see you by the way, for I hope that I shall abide with you some little time, if our Lord will permit. ⁸ But I will tarry at Ephesus until Pentecost. ⁹ For a great door and evident is opened unto me: and many adversaries.

¹⁰ And if Timothee come, see that he bo without fear, with you, for he worketh the work of our Lord, as also I. ¹¹ Let no man therefore despise him, but conduct ye him in peace: that he may come to me: for I expect him with the brethren.

¹² And of brother Apollo I do you to understand, that I much intreated him, to come unto you with the brethren: and at ali it was not his mind to come now; but he will come when he shall have leisure.

¹³ Watch ye, stand in the faith, do mansfully, and be strengthened. ¹⁴ Let all your things be done in charity. ¹⁵ And I beseech you, brethren, you know the house of Stephanæ, and of Fortunatus, that they are the first fruits of Achæa, and have ordained themselves to the ministry of the saints; ¹⁶ that you also be subject to such, and to every one that helpeth and laboureth with us. ¹⁷ And I rejoice in the presence of Stephanæ and Fortunatus and Achæus, because that

which you wanted, they have supplied.¹⁹ For they have refreshed both my spirit and your's. Know them therefore that are such.

¹⁹ The churches of Asia salute you. Aquila and Priscilla with their domestical church salute you much in our Lord. ²⁰ All the brethren salute you. Salute one another in a holy kiss. ²¹ The salutation with mine own hand, Paul's. ²² If any man love not our Lord Jesus Christ, be he *anathema, Maranatha.* ²³ The gracie of our Lord Jesus Christ be with yon. ²⁴ My charity be with you all in Christ Jesus. Amen.

verunt: resecerunt enim et meum spiritum, et vestrum. 18
Cognoscite ergo qui hujusmodi sunt.

Salutant vos Ecclesiae Asiæ. Salutant vos in Domino 19
multum Aquila et Priscilla, cum domestica sua ecclesia:
apud quos et hospitor. Salutant vos omnes fratres. 20
Salutate invicem in osculo sancto. Salutatio mea manu 21
Pauli. Si quis non amat Dominum nostrum Jesum 22
Christum, sit anathema, Maran Atha. Gratia Domini 23
nostrí Jesu Christi vobiscum. Charitas mea cum 24
omnibus vobis in Christo Jesu. Amen.

EPISTOLA PAULI

AD

CORINTHIOS SECUNDA.

PAUL an Apostle of Jesus Christ by the will of God, and Timothee our brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia. ² Grace unto you and peace from God our father, and from our Lord Jesus Christ.

³ Blessed be the God and father of our Lord Jesus Christ, the father of mercies, and God of all comfort, ⁴ who comforteth us in all our tribulation: that we also may be able to comfort them that are in all distress, by the exhortation wherewith we also are exhorted of God. ⁵ For as the passions of Christ abound in us: so also by Christ doth our comfort abound. ⁶ And whether we be in tribulation, for your exhortation and salvation: whether we be exhorted, for your exhortation and salvation, which worketh the toleration of the same passions which we also do suffer: ⁷ and our hope is firm for you: knowing that as you are partakers of the passions, so shall you be of the consolation also.

⁸ For we will not have you ignorant, brethren, concerning our tribulation, which happened in Asia, that we were pressed above measure above our power, so that it was tedious unto us even to live. ⁹ But we in

PAULUS Apostolus Jesu Christi per voluntatem Dei, 1
et Timotheus frater, Ecclesiae Dei, quæ est Corinthi
cum omnibus sanctis, qui sunt in universa Achaia.
Gratia vobis, et pax a Deo Patre nostro, et Domino 2
Jesu Christo.

Benedictus Dens et Pater Domini nostri Jesu Christi, 3
Pater misericordiarum, et Deus totius consolationis:
qui consolatur nos in omni tribulatione nostra: ut 4
possimus et ipsi consolari eos, qui in omni pressura
sunt, per exhortationem, qua exhortamur et ipsi a Deo.
Quoniam sicut abundant passiones Christi in nobis: ita 5
et per Christum abundat consolatio nostra. Sive autem 6
tribulamur pro vestra exhortatione et salute, sive con-
solamur pro vestra consolatione, sive exhortamur pro
vestra exhortatione et salute, quæ operatur tolerantiam
earundem passionum, quas et nos patiunur: ut spes 7
nostra firma sit pro vobis: scientes quod sicut socii
passionum estis, sic critis et consolationis.

Non enim volumus ignorare vos fratres de tribula- 8
tione nostra, quæ facta est in Asia, quoniam supra
modum gravati sumus supra virtutem, ita ut tæderet
nos etiam vivere. Sed ipsi in nobismetipsis responsum 9

mortis habuimus, ut non simus fidentes in nobis, sed
 10 in Deo, qui suscitat mortuos: qui de tantis periculis
 nos eripuit, et eruit: in quem speramus quoniam et
 11 adhuc eripiet, adjuvantibus et vobis in oratione pro
 nobis: ut ex multorum personis, ejus quæ in nobis est
 12 donationis, per multos gratiæ agantur pro nobis. Nam
 gloria nostra hæc est, testimonium conscientiæ nostræ,
 quod in simplicitate cordis et sinceritate Dei: et non
 in sapientia carnali, sed in gratia Dei conversati sumus
 13 in hoc mundo: abundantius autem ad vos. Non enim
 alia scribimus vobis, quam quæ legistis, et cognovistis.
 14 Spero autem quod usque in finem cognoscetis, sicut et
 cognovistis nos ex parte, quod gloria vestra sumus,
 sicut et vos nostra, in die Domini nostri Jesu Christi.
 15 Et hac confidentia volui prius venire ad vos, ut secun-
 16 dam gratiam haberetis: et per vos transire in Mace-
 doniam, et iterum a Macedonia venire ad vos, et a
 vobis deduci in Judæam.

17 Cum ergo hoc voluisse, numquid levitate usus
 sum? Aut quæ cogito, secundum carnem cogito, ut
 18 sit apud me EST, et NON? Fidelis autem Deus,
 quia sermo noster, qui fuit apud vos, non est in illo
 19 EST, et NON. Dei enim filius Jesus Christus, qui in
 vobis per nos prædicatus est, per me, et Silvanum, et
 Timotheum, non fuit EST et NON, sed EST in illo
 20 fuit. Quotquot enim promissiones Dei sunt, in illo
 EST: ideo et per ipsum Amen Deo ad gloriam
 21 nostram. Qui autem confirmat nos vobiscum in
 22 Christo, et qui unxit nos, Deus: qui et signavit nos, et
 23 dedit pignus Spiritus in cordibus nostris. Ego autem
 testem Deum invoco in animam meam, quod parcens
 vobis, non veni ultra Corinthum: non quia dominamur
 fidei vestræ, sed adjutores sumus gaudii vestri: nam
 fidei statis.

2 Statui autem hoc ipsum apud me, ne iterum in
 2 tristitia venirem ad vos. Si enim ego contristo vos:
 et quis est, qui me lætificet, nisi qui contristatur ex
 3 me? Et hoc ipsum scripsi vobis, ut non cum venero,
 tristitiam super tristitiam habeam, de quibus oportuerat
 me gaudere: confidens in omnibus vobis, quia meum
 4 gaudium, omnium vestrum est. Nam ex multa tribu-
 latione, et angustia cordis scripsi vobis per multas
 lacrymas: non ut contristemini: sed ut sciatis, quam
 5 charitatem habeam abundantius in vobis. Si quis
 autem contristavit, non me contristavit: sed ex parte,
 6 ut non onerem omnes vos. Sufficit illi, qui ejusmodi
 7 est, objurgatio hæc, quæ sit a pluribus: ita ut econ-
 trario magis donetis, et consolemini, ne forte abun-

ourselves had the answer of death, that we be
 not trusting in ourselves, but in God who
 raiseth up the dead, ¹⁰ who hath delivered
 and doth deliver us out of so great dangers:
 in whom we hope that he will yet also
 deliver us, ¹¹ you helping withal in prayer for
 us, that by many men's persons, thanks for
 that gift which is in us, may be given by
 many in our behalf. ¹² For our glory is this,
 the testimony of our conscience, that in sim-
 plicity and sincerity of God, and not in carnal
 wisdom, but in the grace of God, we have
 conversed in this world: and more abund-
 antly towards you. ¹³ For we write no
 other things to you, than that you have read
 and know. And I hope that you shall know
 unto the end: ¹⁴ as also you have known us
 in part, that we are your glory, as you also
 our's in the day of our Lord Jesus Christ.
¹⁵ And in this confidence I would first have
 come to you, that you might have a second
 grace: ¹⁶ and by you pass into Macedonia,
 and again from Macedonia come to you, and
 of you be brought on my way into Jewry.

¹⁷ Whereas, then, I was thus minded, did I
 use lightness? Or the things that I mind, do
 I mind according to the flesh, that there be
 with me, *It is*, and *It is not?* ¹⁸ But God is
 faithful, because our preaching which was to
 you, there is not in it, *It is*, and, *It is not.*
¹⁹ For the Son of God, Jesus Christ, who by
 us was preached among you, by me and
 Sylvanus and Timothee, was not, *It is*, and,
It is not, but, *It is*, was in him. ²⁰ For all
 the promises of God that are, in him *It is*:
 therefore also by him, Amen to God, unto
 our glory. ²¹ And he that confirmeth us with
 you in Christ, and that hath anointed us,
 God: ²² who also hath sealed us, and given
 the pledge of the Spirit in our hearts. ²³ And
 I call God to witness upon my soul, that
 sparing you, I came not any more to Corinth,
²⁴ not because we overrule your faith: but,
 we are helpers of your joy; for in the faith
 you stand.

And I have determined with myself this
 same thing, not to come to you again in
 sorrow. ² For if I make you sorry: and who
 is it that can make me glad, but he that is
 made sorry by me? ³ And this same I wrote
 to you: that I may not, when I come, have
 sorrow upon sorrow, of the which I ought to
 rejoice: trusting in you all, that my joy is
 the joy of you all. ⁴ For of much tribulation
 and anguish of heart I wrote to you by many
 tears: not that you should be made sorry:
 but that you may know what charity I have
 more abundantly toward you. ⁵ And if any
 man hath made sorrowful, not me hath he
 made sorrowful, but in part, that I burden
 not all you. ⁶ To him that is such a one,
 this rebuke sufficeth that is given of many:
⁷ so that contrariwise you should rather
 pardon and comfort him, lest perhaps such

an one be swallowed up with over great sorrow. ⁸ For the which cause I beseech you that you confirm charity toward him. ⁹ For therefore also have I written that I may know the experiment of you, whether in all things you be obedient. ¹⁰ And whom you have pardoned anything, I also. For, myself also that which I pardoned, if I pardoned anything, for you in the person of Christ, ¹¹ that we be not circumvented of Satan; for we are not ignorant of his cogitations.

¹² And when I was come to Troas for the Gospel of Christ, and a door was opened unto me in our Lord, ¹³ I had no rest in my spirit, for that I found not Titus my brother, but bidding them farewell, I went forth into Macedonia. ¹⁴ And thanks be to God, who always triumpheth us in Christ Jesus, and manifesteth the odour of his knowledge by us in every place. ¹⁵ For we are the good odour of Christ unto God in them that are saved, and in them that perish. ¹⁶ To some indeed the odour of death unto death: but to others the odour of life unto life. And to these things who is so sufficient? ¹⁷ For we are not as very many, adulterating the word of God, but of sincerity, and as of God, before God, in Christ we speak.

Begin we again to commend ourselves? or do we need (as certain) epistles of commendation to you, or from you? ² Our epistle you are, written in our hearts, which is known and read of all men: ³ being manifested that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in the tables carnal of the heart. ⁴ And such confidence we have by Christ to God: ⁵ not that we be sufficient to think anything of ourselves, as of ourselves: but our sufficiency is of God. ⁶ Who also hath made us meet ministers of the new testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. ⁷ And if the ministration of death, with letters figured in stones, was in glory, so that the children of Israel could not behold the face of Moyses, for the glory of his countenance, that is made void: ⁸ how shall not the ministration of the Spirit be more in glory? ⁹ For if the ministration of damnation be in glory: much more the ministry of justice abounding in glory. ¹⁰ For neither was it glorified, which in this part was glorious, by reason of the excelling glory. ¹¹ For if that which is made void, is by glory: much more that which abideth, is in glory.

¹² Having therefore such hope, we use much confidence: ¹³ and not as Moyses put a veil upon his face, that the children of Israel might not behold his face, which is made void, ¹⁴ but their senses were dulled. For

dantiori tristitia absorbeatur qui ejusmodi est. Propter ⁸ quod obsecro vos, ut confirnetis in illum charitatem. Ideo enim et scripsi, ut cognoscam experimentum ⁹ vestrum, an in omnibus obedientes sitis. Cui autem ¹⁰ aliquid donastis, et ego: nam et ego quod donavi, si quid donavi, propter vos in persona Christi, ut non ¹¹ circumveniamur a satana: non enim ignoramus cogitationes ejus.

Cum venissem autem Troadem propter Evangelium ¹² Christi, et ostium mihi apertum esset in Domino, non ¹³ habui requiem spiritui meo, eo quod non invenerim Titum fratrem meum, sed valefaciens eis, prosectorum sum in Macedonia. Deo autem gratias, qui semper ¹⁴ triumphat nos in Christo Jesu, et odorem notitiae sue manifestat per nos in omni loco: quia Christi bonus ¹⁵ odor sumus Deo in iis, qui salvi fiunt, et in iis, qui pereunt: aliis quidem odor mortis in mortem: aliis ¹⁶ autem odor vitae in vitam. Et ad haec quis tam idoneus? Non enim sumus sicut plurimi, adulterantes ¹⁷ verbum Dei, sed ex sinceritate, sed sicut ex Deo, coram Deo, in Christo loquimur.

Incipimus iterum nosmetipsos commendare? aut ³ numquid egemus (sicut quidam) commendatitiis epistolis ad vos, aut ex vobis? Epistola nostra vos estis, ² scripta in cordibus nostris, quae scitur, et legitur ab omnibus hominibus: manifestati quod epistola estis ³ Christi, ministrata a nobis, et scripta non atramento, sed spiritu Dei vivi: non in tabulis lapideis, sed in tabulis cordis carnalibus. Fiduciam autem talem ⁴ habemus per Christum ad Deum: non quod sufficientes ⁵ simus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et idoneos nos fecit ⁶ ministros novi testamenti: non littera, sed Spiritu: littera enim occidit, Spiritus autem vivificat. Quod si ⁷ ministratio mortis litteris deformata in lapidibus, suit in gloria; ita ut non possent intendere filii Israel in faciem Moysi, propter gloriam vultus ejus, quae evacuatur: quomodo non magis ministratio Spiritus ⁸ erit in gloria? Nam si ministratio damnationis gloria ⁹ est: multo magis abundat ministerium justitiae in gloria. Nam nec glorificatum est, quod clarnuit in hac ¹⁰ parte, propter excellentem gloriam. Si enim quod ¹¹ evacuatur, per gloriam est: multo magis quod manet, in gloria est.

Habentes igitur talem spem, multa fiducia utimur: ¹² et non sicut Moyses ponebat velamen super faciem ¹³ suam, ut non intenderent filii Israel in faciem ejus, quod evacuatur, sed obtusi sunt sensus eorum. Usque ¹⁴

in hodiernum enim diem, id ipsum velamen in lectione veteris testamenti manet non revelatum, (quoniam in Christo evanescatur) sed usque in hodiernum diem, cum legitur Moyses, velamen positum est super cor eorum. Cum autem conversus fuerit ad Dominum, auferetur velamen. Dominus autem Spiritus est: ubi autem Spiritus Domini: ibi libertas. Nos vero omnes, revelata facie gloriam Domini speculantes, in eandem imaginem transformamur a claritate in claritatem, tamquam a Domini Spiritu.

Ideo habentes administrationem, juxta quod miseris cordiam consecuti sumus, non deficimus, sed abdicamus occulta dedecoris, non ambulantes in astutia, neque adulterantes verbum Dei, sed in manifestatione veritatis commendantes nosmetipsos ad omnem conscientiam hominum coram Deo. Quod si etiam opertum est Evangelium nostrum: in iis, qui pereunt, est opertum: in quibus Deus hujus saeculi excavavit mentes infiduum, ut non fulgeat illis illuminatio Evangelii gloriae Christi, qui est imago Dei. Non enim nosmetipsos praedicamus, sed Jesum Christum Dominum nostrum: nos autem servos vestros per Jesum: quoniam Deus, qui dixit de tenebris lucem splendescere, ipse illuxit in cordibus nostris ad illuminationem scientiae claritatis Dei, in facie Christi Jesu. Habemus autem thesaurum istum in vasis fictilibus: ut sublimitas sit virtutis Dei, et non ex nobis. In omnibus tribulationem patimur, sed non angustiamur: aporiamur, sed non destituimur: persecutionem patimur, sed non derelinquimur: dejicimur, sed non perimus: semper mortificationem Jesu in corpore nostro circumferentes, ut et vita Jesu manifestetur in corporibus nostris. Semper enim nos, qui vivimus, in mortem tradimur propter Jesum: ut et vita Jesu manifestetur in carne nostra mortali. Ergo mors in nobis operatur, vita autem in vobis. Habentes autem cundem spiritum fiduciæ, sicut scriptum est: Credidi, propter quod locutus sum: et nos credimus, propter quod et loquimur: scientes quoniam qui suscitavit Jesum, et nos cum Jesu suscitabit, et constituet vobiscum. Omnia enim propter vos: ut gratia abundans, per multos in gratiarum actione, abundet in gloriam Dei. Propter quod non deficimus: sed licet quis, qui foris est, noster homo corruptatur: tamen is, qui intus est, renovatur de die in diem. Id enim, quod in præenti est momentaneum et leve tribulationis nostræ, supra modum in sublimitate aeternum gloriam pondus operatur in nobis, non contemplantibus nobis quæ videntur, sed quæ non videntur. Quæ enim

until this present day, the self-same veil in the lecture of the old testament remaineth unrevealed (because in Christ it is made void),¹⁵ but until this present day, when Moses is read, a veil is put upon their heart.¹⁶ But when he shall be converted to our Lord, the veil shall be taken away.¹⁷ And our Lord is a Spirit. And where the Spirit of our Lord is, there is liberty.¹⁸ But we all, beholding the glory of our Lord with face revealed, are transformed into the same image from glory unto glory, as of our Lord's Spirit.

Therefore having this ministration: according as we have obtained mercy, we fail not,² but we renounce the secret things of dishonesty, not walking in craftiness, nor adulterating the word of God, but in manifestation of the truth commanding ourselves to every conscience of men before God.³ And if our Gospel be also hid, in them that perish it is hid,⁴ in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospel of the glory of Christ, who is the image of God, might not shine to them.⁵ For we preach not ourselves, but Jesus Christ our Lord: and us, your servants by Jesus:⁶ because God, that commanded light to shine of darkness, he hath shined in our hearts, to the illumination of the knowledge of the glory of God, in the face of Christ Jesus.⁷ But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us.⁸ In all things⁹ we suffer tribulation, but are not in distress: we want, but are not destitute:⁹ we suffer persecution, but are not forsaken: we are cast down, but we perish not:¹⁰ always bearing about in our body the mortification of Jesus, that the life also of Jesus may be manifested in our bodies.¹¹ For we that live, are always delivered unto death for Jesus: that the life also of Jesus may be manifested in our mortal flesh.¹² Death then worketh in us, but life in you.¹³ And having the same spirit of faith, as it is written, *I believed, for the which cause I have spoken;* we also believe, for the which cause we speak also:¹⁴ knowing that he which raised up Jesus, will raise up us also with Jesus, and set us with you.¹⁵ For all things are for you: that the grace abounding by many in giving of thanks, may abound unto the glory of God.¹⁶ For which cause we fail not: but although that our man which is without, corrupt: yet that which is within, is renewed from day to day.¹⁷ For that our tribulation which presently is momentary and light, worketh above measure exceedingly an eternal weight of glory in us,¹⁸ we not considering the things that are seen, but that are not seen. For the things that

be seen, are temporal: but those that be not seen, are eternal.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in heaven. ² For in this also do we groan, desirous to be overclothed with our habitation that is from heaven: ³ yet so, if we be found clothed, not naked. ⁴ For we also that are in this tabernacle groan, being burdened: because we would not be spoiled, but overclothed, that that which is mortal, might be swallowed up of life. ⁵ And he that maketh us to this same, is God; who hath given us the pledge of the Spirit. ⁶ Being bold therefore always, and knowing that while we are in the body, we are pilgrims from God, (for we walk by faith, and not by sight) ⁷ but we are bold, and have a good will to be pilgrims rather from the body, and to be present with our Lord. ⁸ And therefore we endeavour, whether absent or present, to please him. ⁹ For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil.

¹¹ Knowing therefore the fear of our Lord, we use persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest. ¹² We commend not ourselves again to you, but give you occasion to glory for us: that you may have against them that glory in face, and not in heart. ¹³ For whether we exceed in mind, to God: or whether we be sober, to you. ¹⁴ For the charity of Christ urgeth us: judging this, that if one died for all, then all were dead; ¹⁵ and Christ died for all; that they also which live, may not now live to themselves, but to him that died for them and rose again. ¹⁶ Therefore we from henceforth know no man according to the flesh. And if we have known Christ according to the flesh; but now we know him no more.

¹⁷ If then any be in Christ a new creature: the old are passed, behold all things are made new; ¹⁸ but all of God, who hath reconciled us to himself by Christ: and hath given us the ministry of reconciliation. ¹⁹ For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and hath put in us the word of reconciliation. ²⁰ For Christ therefore we are legates, God as it were exhorting by us. For Christ we beseech you, be reconciled to God. ²¹ Him that knew no sin, for us he made sin: that we might be made the justice of God in him.

And we helping do exhort, that you receive not the grace of God in vain. ²² For he saith, In time accepted have I heard thee:

videntur, temporalia sunt: quæ autem non videntur, æterna sunt.

Scimus enim quoniam si terrestris domus nostra ⁵ hujus habitationis dissolvatur, quod ædificationem ex Deo habemus, domum non manufactam, æternam in cœlis. Nam et in hoc ingemiscimus, habitationem ² nostram, quæ de cœlo est, superindui cupientes: si ³ tamen vestiti, non nudi inveniamur. Nam et qui ⁴ sumus in hoc tabernaculo, ingemiscimus gravati: eo quod nolumus expoliari, sed supervestiri, ut absorbeatur quod mortale est a vita. Qui autem efficit nos in hoc ⁵ ipsum, Deus, qui dedit nobis pignus spiritus. Audentes ⁶ igitur semper, scientes quoniam dum sumus in corpore, peregrinamur a Domino: (per fidem enim ambulamus, ⁷ et non per speciem.) Audemus autem, et bonam ⁸ voluntatem habemus magis peregrinari a corpore, et præsentes esse ad Dominum. Et ideo contendimus ⁹ sive absentes sive præsentes placere illi. Omnes enim ¹⁰ nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum, sive malum.

Scientes ergo timorem Domini hominibus suademos, ¹¹ Deo autem manifesti sumus. Spero autem et in conscientiis vestris manifestos nos esse. Non iterum ¹² commendamus nos vobis, sed occasionem damus vobis gloriandi pro nobis: ut habeatis ad eos, qui in facie gloriantur, et non in corde. Sive enim mente excedimus, Deo: sive sobrii sumus, vobis. Charitas enim ¹⁴ Christi urget nos: aestimantes hoc, quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt: et pro omnibus mortuus est Christus: ut, et qui vivunt, ¹⁵ jam non sibi vivant, sed ei, qui pro ipsis mortuus est et resurrexit. Itaque nos ex hoc neminem novimus ¹⁶ secundum carnem. Et si cognovimus secundum carnem Christum: sed nunc jam non novimus.

Si qua ergo in Christo nova creatura, vetera trans- ¹⁷ ierunt: ecce facta sunt omnia nova. Omnia autem ex ¹⁸ Deo, qui nos reconciliavit sibi per Christum: et dedit nobis ministerium reconciliationis. Quoniam quidem ¹⁹ Deus erat in Christo mundum reconcilians sibi, non reputans illis delicta ipsorum, et posuit in nobis verbum reconciliationis. Pro Christo ergo legatione fungimur, ²⁰ tamquam Deo exhortante per nos. Obsecramus pro Christo, reconciliamini Deo. Eum, qui non noverat ²¹ peccatum, pro nobis peccatum fecit, ut nos efficeremur justitia Dei in ipso.

Adjuvantes autem exhortamur ne in vacuum gratiam ⁶ Dei recipiatis. Ait enim: Tempore accepto exaudivi ²

te, et in die salutis adjuvi te. Ecce nunc tempus
 3 acceptabile, ecce nunc dies salutis. Nemini dantes
 ullam offensionem, ut non vituperetur ministerium
 4 nostrum: sed in omnibus exhibeamus nosmetipsos
 sicut Dei ministros, in multa patientia, in tribula-
 5 tionibus, in necessitatibus, in angustiis, in plagis, in
 carceribus, in seditionibus, in laboribus, in vigiliis, in
 6 jejuniis, in castitate, in scientia, in longanimitate, in
 7 suavitate, in Spiritu sancto, in charitate non facta, in
 verbo veritatis, in virtute Dei, per arma justitiae a
 8 dextris, et a sinistris, per gloriam, et ignobilitem:
 per infamiam, et bonam famam: ut seductores, et
 9 veraces: sicut qui ignoti, et cogniti: quasi morientes,
 10 et ecce vivimus: ut castigati, et non mortificati: quasi
 tristes, semper autem gaudentes: sicut egentes, multos
 autem locupletantes: tamquam nihil habentes, et omnia
 possidentes.

11 Os nostrum patet ad vos, o Corinthii, cor nostrum
 12 dilatum est. Non angustiamini in nobis: angustia-
 13 mini autem in visceribus vestris: eandem autem
 habentes remunerationem, tamquam filiis dico: dilata-
 14 mini et vos. Nolite jugum ducere cum infidelibus.
 Quae enim participatio justitiae cum iniuitate? Aut
 15 quae societas luci ad tenebras? Quae autem conventio
 Christi ad Belial? Aut quae pars fideli cum infideli?
 16 Qui autem consensus templo Dei cum idolis? Vos
 enim estis templum Dei vivi, sicut dicit Deus: Quo-
 niam inhabitabo in illis, et inambulabo inter eos, et ero
 17 illorum Deus, et ipsi erunt mihi populus. Propter
 quod exite de medio eorum, et separamini, dicit
 18 Dominus, et immundum ne tetigeritis: et ego recipiam
 vos: et ero vobis in patrem, et vos eritis mihi in filios
 et filias, dicit Dominus omnipotens.

7 Has ergo habentes promissiones, charissimi, mun-
 demus nos ab omni inquinamento carnis et spiritus,
 2 perficientes sanctificationem in timore Dei. Capite
 nos. Neminem laesimus, neminem corrupimus, nemini-
 3 nem circumvenimus. Non ad condemnationem ves-
 tram dico: praediximus enim quod in cordibus nostris
 4 estis, ad commoriendum, et ad convivendum. Multa
 mihi fiducia est apud vos, multa mihi gloriatio pro
 vobis, repletus sum consolatione, superabundo gaudio
 5 in omni tribulatione nostra. Nam et cum venissemus
 in Macedoniam, nullam requiem habuit caro nostra,
 sed omnem tribulationem passi sumus: foris pugnae,
 6 intus timores. Sed qui consolatur humiles, consolatus
 7 est nos Deus in adventu Titi. Non solum autem in
 adventu ejus, sed etiam in consolatione, qua consolatus

and in the day of salvation have I holpen thee. Behold, now is the time acceptable: behold now the day of salvation;) ³to no man giving any offence, that our ministry be not blamed: ⁴but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulations, in necessities, in distresses, ⁵in stripes, in prisons, in seditions, in labours, in watchings, in fastings, ⁶in chastity, in knowledge, in longanimity, in sweetness, in the holy Ghost, in charity not feigned, ⁷in the word of truth, in the virtue of God, by the armour of justice on the right hand and on the left, ⁸by honour and dis-
 honour, by infamy and good fame: as se-
 ducers, and true: as they that are unknown,
 and known: ⁹as dying, and beheld we live:
 as chastened, and not killed: ¹⁰as sorrowful,
 but always rejoicing: as needy, but enriching
 many: as having nothing, and possessing all
 things.

¹¹ Our mouth is open to you, O Corinthians, our heart is dilated. ¹² You are not straitened in us: but in your own bowels you are straitened. ¹³ But having the same reward (I speak as to my children), be you also dilated. ¹⁴ Bear not the yoke with infidels. For what participation hath justice with iniquity? or what society is there between light and darkness? ¹⁵ And what agreement with Christ and Belial? or what part hath the faithful with the infidel? ¹⁶ And what agreement hath the temple of God with Idols? For you are the temple of the living God; as God saith, *That I will dwell, and walk in them, and will be their God: and they shall be my people.* ¹⁷ For the which cause, *Go out of the midst of them, and separate yourselves, saith our Lord, and touch not the unclean: and I will receive you;* ¹⁸ and I will be a father to you: and you shall be my sons and daughters, saith our Lord omnipotent.

Having therefore these promises, my dearest, let us cleanse ourselves from all inquisition of the flesh and spirit, perfecting sanctification in the fear of God. ² Receive us. We have hurt no man, we have corrupted no man, we have circumvented no man. ³ I spake not to your condemnation; for I said before that you are in our hearts to die together and to live together. ⁴ Much is my confidence with you, much is my glorying for you: I am replenished with consolation: I do exceedingly abound in joy in all our tribulation. ⁵ For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: without, combats: within, fears. ⁶ But God that comforteth the humble, did comfort us, in the coming of Titus. ⁷ And not only in his coming, but also in the consolation, wherewith he was comforted

among you, reporting to us your desire, your weeping, your emulation for me, so that I rejoiced the more. ⁸ For although I made you sorry in an epistle, it repented me not: albeit it repented me, seeing that the same epistle, (althongh but for a time) did make you sorry. ⁹ Now I am glad: not because you were made sorry, but because you were made sorry to penance. For you were made sorry according to God, that in nothing you should suffer detriment by us. ¹⁰ For the sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow of the world worketh death. ¹¹ For behold this very thing, that you were made sorry according to God, how great carefulness it worketh in you: yea defence, yea indignation, yea fear, yea desire, yea emulation, yea revenge; in all things you have shewed yourselves to be undefiled in the matter. ¹² Therefore although I wrote to you, not for him that did the injury, nor for him that suffered: but to manifest our carefulness that we have for you before God, ¹³ therefore we are comforted; but in our consolation, we did the more abundantly rejoice upon the joy of Titus, because his spirit was refreshed of all you. ¹⁴ And if to him I gloried anything of you, I am not confounded: but as we spake all things to you in truth, so also our glorying that was to Titus, is made a truth, ¹⁵ and his bowels are more abundantly toward you: remembering the obedience of you all, how with fear and trembling you received him. ¹⁶ I rejoice that in all things I have confidence in you.

And we do you to understand, brethren, the grace of God, that is given in the churches of Macedonia, ² that in much experience of tribulation they had abundance of joy, and their very deep poverty abounded unto the riches of their simplicity, ³ for according to their power (I give them testimony) and above their power they were willing, ⁴ with much exhortation requesting us the grace and communion of the ministry that is done toward the saints. ⁵ And not as we hoped, but their own selves they gave, first to our Lord, then to us by the will of God: ⁶ insomuch that we desired Titus, that as he began, so also he would perfect in you this grace also. ⁷ But as in all things you abound in faith, and word, and knowledge, and all carefulness, moreover, also in your charity toward us, that in this grace also you may abound. ⁸ I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity. ⁹ For you know the grace of our Lord Jesus Christ, that for you he was made poor, whereas he was rich: that by his poverty you might be

est in vobis, referens nobis vestrum desiderium, vestrum fletum, vestram æmulationem pro me, ita ut magis gauderem. Quoniam etsi contrastavi vos in ⁸ epistola, non me pœnitit: etsi pœniteret, videns quod epistola illa (etsi ad horam) vos contrastavit: nunc ⁹ gaudeo: non quia contrastati estis, sed quia contrastati estis ad pœnitentiam. Contrastati enim estis secundum Deum, ut in nullo detrimentum patiamini ex nobis. Quæ enim secundum Deum tristitia est, pœnitentiam ¹⁰ in salutem stabilem operatur: sæculi autem tristitia mortem operatur. Ecce enim hoc ipsum, secundum ¹¹ Deum contrastari vos, quantum in vobis operatur solicitudinem: sed defensionem, sed indignationem, sed timorem, sed desiderium, sed æmulationem, sed vindictam: in omnibus exhibuitis vos incontaminatos esse negotio. Igitur, etsi scripsi vobis, non propter ¹² eum, qui fecit injuriam, nec propter eum, qui passus est: sed ad manifestandam solicitudinem nostram, quam habemus pro vobis coram Deo: ideo consolati ¹³ sumus. In consolatione autem nostra, abundantius magis gavisi sumus super gaudio Titi, quia refectus est spiritus ejus ab omnibus vobis. Et si quid apud illum ¹⁴ de vobis gloriatus sum, non sum confusus: sed sicut omnia vobis in veritate locuti sumus, ita et gloriatio nostra, quæ fuit ad Titum, veritas facta est, et visera ¹⁵ ejus abundantius in vobis sunt, reminiscentis omnium vestrum obedientiam: quomodo cum timore et tremore exceperitis illum. Gaudeo quod in omnibus confido in ¹⁶ vobis.

Notam autem facimus vobis, fratres, gratiam Dei, ⁸ quæ data est in Ecclesiis Macedoniae: quod in multo ² experimento tribulationis, abundantia gaudii ipsorum fuit; et altissima paupertas eorum abundavit in divitias simplicitatis eorum: quia secundum virtutem testimoniū illis reddo, et supra virtutem voluntarii fuerunt, cum multa exhortatione obsecrantes nos ⁴ gratiam, et communicationem ministerii, quod sit in Sanctos. Et non sicut speravimus, sed semetipsos ⁵ dederunt primum Domino, deinde nobis per voluntatem Dei, ita ut rogaremus Titum: ut quemadmodum ⁶ cœpit, ita et perficiat in vobis etiam gratiam istam. Sed sicut in omnibus abundatis fide, et sermone, et ⁷ scientia, et omni solicitudine, insuper et charitate vestra in nos, ut et in hac gratia abundetis. Non ⁸ quasi imperans dico: sed per aliorum solicitudinem, etiam vestrae charitatis ingenium bonum comprobans. Seitis enim gratiam Domini nostri Jesu Christi, quo ⁹ niam propter vos egenus factus est, cum esset dives, ut

10 illius inopia vos divites essetis. Et consilium in hoc
do: hoc enim vobis utile est, qui non solum facere,
11 sed et velle cœpistis ab anno priore: nunc vero et facto
perficite: ut quemadmodum promptus est animus
voluntatis, ita sit et perficiendi ex eo, quod habetis.
12 Si enim voluntas prompta est, secundum id, quod
habet, accepta est, non secundum id, quod non habet.
13 Non enim ut aliis sit remissio, vobis autem tribulatio,
14 sed ex æqualitate. In præsenti tempore vestra abun-
dantia illorum inopiam suppleat: ut et illorum abun-
dantia vestræ inopiæ sit supplementum, ut fiat æqualitas,
15 sicut scriptum est: Qui multum, non abundavit: et qui
modicum, non minoravit.

16 Gratias autem Deo, qui dedit eandem solicitudinem
17 pro vobis in corde Titi, quoniam exhortationem quidem
suscepit: sed cum solicitior esset, sua voluntate pro-
18 fectus est ad vos. Misimus etiam cum illo fratrem,
19 cuius laus est in Evangelio per omnes Ecclesias: non
solum autem, sed et ordinatus est ab Ecclesiis comes
peregrinationis nostræ, in hanc gratiam, quæ ministratur
a nobis ad Domini gloriam, et destinatam volun-
20 tam nostram: devitantes hoc, ne quis nos vituperet
21 in hac plenitudine, quæ ministratur a nobis. Provi-
demus enim bona non solum coram Deo, sed etiam
22 coram hominibus. Misimus autem cum illis et fratrem
nostrum, quem probavimus in multis sæpe sollicitum
esse: nunc autem multo sollicitorem, confidentia multa
23 in vos, sive pro Tito, qui est socius meus, et in vos
adjutor, sive fratres nostri, Apostoli Ecclesiarum, gloria
24 Christi. Ostensionem ergo, quæ est charitatis vestræ,
et nostræ gloriæ pro vobis, in illos ostendite in faciem
Ecclesiarum.

9 Nam de ministerio, quod fit in sanctos, ex abundanti
2 est mihi scribere vobis. Scio enim promptum animum
vestrum: pro quo de vobis glorior apud Macedones.
Quoniam et Achaia parata est ab anno præterito, et
3 vestra æmulatio provocavit plurimos. Misi autem
fratres: ut ne quod gloriamur de vobis, evacuetur in
4 hac parte, ut (quemadmodum dixi) parati sitis: ne
cui venerint Macedones in eum, et invenerint vos
imparatos, erubescamus nos (ut non dicamus vos) in
5 hac substantia. Necessarium ergo existimavi rogare
fratres, ut præveniant ad vos, et præparent repromissam
benedictionem hanc paratam esse, sic quasi benedic-
6 tionem, non tamquam avaritiam. Hoc autem dico:
Qui parere cœminat, parce et metet: et qui seminat in
7 benedictionibus, de benedictionibus et metet. Unus-
quisque prout destinavit in corde suo, non ex tristitia,

rich. ¹⁰ And in this point I give counsel: for this is profitable for you, which have begun not only to do, but also to be willing, from the year past: ¹¹ but now perform ye it also indeed: that as your mind is prompt to be willing, so it may be also to perform, of that which you have. ¹² For if the will be prompt: it is accepted according to that which it hath, not according to that which it hath not. ¹³ For not that other should have ease, and you tribulation: but by an equality. ¹⁴ Let in this present time your abundance supply their want: that their abundance also may supply your want, that there be an equality, ¹⁵ as it is written: *He that had much, abounded not: and he that had little, wanted not.*

¹⁶ And thanks be to God, that hath given the self-same carefulness for you in the heart of Titus, ¹⁷ for that he admitted indeed exhortation: but being more careful, of his own will he went unto you. ¹⁸ We have sent also with him the brother, whose praise is in the Gospel through all the churches: ¹⁹ and not only that, but also he was ordained of the churches fellow of our peregrination, for this grace which is ministered of us to the glory of our Lord, and our determined will: ²⁰ avoiding this, lest any man might reprehend us in this fulness that is ministered of us. ²¹ For we provide good things, not only before God, but also before men. ²² And we have sent with them our brother also, whom we have proved in many things often to be careful: but now much more careful, for the great confidence in you, ²³ either for Titus which is my fellow and coadjutor toward you, or our brethren Apostles of the churches, the glory of Christ. ²⁴ The declaration therefore which is of your charity and our glorying for you, declaro yc toward them in the face of the churches.

For concerning the ministry that is done toward the saints, it is superfluous for me to write unto you. ² For I know your prompt mind: for the which I glory of you to the Macedonians: that Achaia also is ready from the year past, and your emulation hath provoked very many. ³ But I have sent the brethren, that the thing which we glory of you, be not made void in this behalf, that (as I have said) you may be ready: ⁴ lest when the Macedonians shall come with me, and find you unready, we (that we say not, ye) may be ashamed in this substance. ⁵ Therefore I thought it necessary to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as avarice. ⁶ And thus I say, he that soweth sparingly, sparingly also shall reap: and he that soweth in blessings, of blessings also shall reap. ⁷ Every one as he hath determined in his heart, not of

sadness or of necessity; ⁸for God loveth a cheerful giver. ⁹And God is able to make all grace abound in you: that in all things always having all sufficiency, you may abound unto all good works, as it is written: *He distributed, he gave to the poor: his justice remaineth for ever.* ¹⁰And he that ministereth seed to the sower, will give bread also for to eat: and will multiply your seed, and will augment the increases of the fruits of your justice: ¹¹that being enriched in all things, you may abound unto all simplicity, which worketh by us thanksgiving to God. ¹²Because the ministry of this office cloth not only supply those things that the saints want, but aboundeth also by many thanksgivings in our Lord, ¹³by the proof of this ministry, glorifying God in the obedience of your confession unto the Gospel of Christ, and in the simplicity of communicating unto them, and unto all, ¹⁴and in their praying for you, being desirous of you because of the excellent grace of God in you. ¹⁵Thanks be to God for his unspeakable gift.

And I Paul myself beseech you by the mildness and modesty of Christ, who in presence indeed am humble among you, but absent am bold on you. ²But I beseech you, that being present I need not be bold by that confidence wherewith I am thought to be bold against some: which think us as though we walk according to the flesh. ³For walking in the flesh, we war not according to the flesh. ⁴For the weapons of our warfare are not carnal: but mighty to God unto the destruction of munitions, destroying counsels, ⁵and all loftiness extolling itself against the knowledge of God, and bringing into captivity all understanding unto the obedience of Christ, ⁶and having in a readiness to revenge all disobedience, when your obedience shall be fulfilled. ⁷See the things that are according to appearance. If any man have affiance in himself, that he is Christ's: let him think this again with himself, that as he is Christ's, so we also. ⁸For and if I should glory somewhat more of our power, which our Lord hath given us unto edification, and not to your destruction, I shall not be ashamed. ⁹But that I may not be thought as it were to terrify you by epistles (¹⁰for his epistles indeed, say they, are sore and vehement: but his bodily presence weak, and his speech contemptible) ¹¹let him this think that is such a one, that such as we are in word by epistles, absent: such also we are indeed, present. ¹²For we dare not match or compare ourselves with certain, that commend themselves: but we measure ourselves in ourselves, and compare ourselves to ourselves. ¹³But we will not glory above our measure: but according to the measure

aut ex necessitate: hilarem enim datorem diligit Deus. Potens est autem Deus omnem gratiam abundare facere ⁸in vobis: ut in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonum, sicut scriptum est: Dispersit, dedit pauperibus: justitia ejus manet in saeculum saeculi. Qui autem administrat ¹⁰semen seminanti, et panem ad manducandum praestabit, et multiplicabit semen vestrum, et augebit incrementa frugum justitiae vestrae: ut in omnibus locupletati ¹¹abundetis in omnem simplicitatem, quae operatur per nos gratiarum actionem Deo. Quoniam ministerium ¹²hujus officii non solum supplet ea, quae desunt sanctis, sed etiam abundat per multas gratiarum actiones in Domino, per probationem ministerii hujus, glorificantes ¹³Deum in obedientia confessionis vestrae, in Evangelium Christi, et simplicitate communicationis in illos, et in omnes, et in ipsorum obsecratione pro vobis, ¹⁴desiderantium vos propter eminentem gratiam Dei in vobis. Gratias Deo super inenarrabili dono ejus. ¹⁵

Ipse autem ego Paulus obsecro vos per mansuetudinem et modestiam Christi, qui in facie quidem humilis sum inter vos, absens autem confido in vobis. Rogo ²autem vos ne praesens audeam per eam confidentiam, qua existimor audere in quosdam, qui arbitrantur nos tamquam secundum carnem ambulemus. In carne ³enim ambulantes, non secundum carnem militamus. Nam arma militiae nostrae non carnalia sunt, sed ⁴potentia Deo ad destructionem munitionum, consilia destruentes, et omnem altitudinem extollentem se ad- ⁵versus scientiam Dei, et in captivitatem redigentes omnem intellectum in obsequium Christi, et in ⁶promptu habentes ulcisci omnem inobedientiam, cum impleta fuerit vestra obedientia. Quae secundum ⁷faciem sunt, videte. Si quis considerit sibi Christi se esse, hoc cogitet iterum apud se: quia sicut ipse Christi est, ita et nos. Nam, et si amplius aliquid ⁸gloriatus fuero de potestate nostra, quam dedit nobis Dominus in aedificationem, et non in destructionem vestram: non erubescam. Ut autem non existimer tam- ⁹quam terrere vos per epistolas: quoniam quidem epistolæ, ¹⁰inquiunt, graves sunt et fortes: praesentia autem corporis infirma, et sermo contemptibilis; hoc cogitet qui ejus- ¹¹modi est, quia quales sumus verbo per epistolas absentes, tales et praesentes in facto. Non enim audemus inservire, ¹²aut comparare nos quibusdam, qui seipso commendant: sed ipsi in nobis nosmetipsos metientes, et comparantes nosmetipsos nobis. Nos autem non in immensum ¹³gloriabimur, sed secundum mensuram regulæ, qua-

mensus est nobis Deus, mensuram pertingendi usque
 14 ad vos. Non enim quasi non pertingentes ad vos, super-
 extendimus nos : usque ad vos enim pervenimus in
 15 Evangelio Christi. Non in immensum gloriantes in
 alienis laboribus : spem autem habentes crescentis fidei
 vestræ, in vobis magnificari secundum regulam nos-
 16 tram in abundantiam, etiam in illa, quæ ultra vos
 sunt, evangelizare, non in aliena regula in iis quæ
 17 præparata sunt gloriari. Qui autem gloriatur, in
 18 Domino glorietur. Non enim qui seipsum commen-
 dat, ille probatus est: sed quem Deus commendat.

11 Utinam sustineretis modicum quid insipientiæ meæ,
 2 sed et supportate me: æmulari enim vos Dei amula-
 tione. Despondi enim vos uni viro virginem castam
 3 exhibere Christo. Timeo autem, ne sicut serpens
 Hevam seduxit astutia sua, ita corrumpantur sensus
 vestri, et excidant a simplicitate, quæ est in Christo.
 4 Nam si is, qui venit, alium Christum prædicat, quem
 non prædicavimus, aut aliud spiritum accipitis, quem
 non accepitis, aut aliud Evangelium, quod non re-
 5 cepistis: recte pateremini. Existimo enim nihil me
 6 minus fecisse a magnis apostolis. Nam etsi imperitus
 sermone, sed non scientia, in omnibus autem manifes-
 7 tati sumus vobis. Aut numquid peccatum feci, me
 ipsum humilians, ut vos exaltemini ? quoniam gratis
 8 Evangelium Dei evangelizavi vobis ? Alias Ecclesias
 expoliavi, accipiens stipendum ad ministerium ves-
 9 trum. Et cum essem apud vos, et egerem, nulli
 onerosus fui: nam quod mihi decerat, supplererunt
 fratres, qui venerunt a Macedonia: et in omnibus sine
 10 onere me vobis servavi, et servabo. Est veritas Christi
 in me, quoniam hæc gloriatio non infringetur in me in
 11 regionibus Achaiæ. Quare? quia non diligo vos ?
 12 Deus scit. Quod autem facio, et faciam: ut amputem
 occasionem eorum, qui volunt occasionem, ut in quo
 13 glorianter, inveniantur sicut et nos. Nam ejusmodi
 pseudoapostoli, sunt operarii subdoli, transfigurantes
 14 se in apostolos Christi. Et non mirum: ipse enim
 15 satanas transfigurat se in angelum lucis. Non est
 ergo magnum, si ministri ejus transfigurentur velut
 ministri justitiæ: quorum finis erit secundum opera
 ipsorum.

16 Iterum dico, (ne quis me putet insipientem esse,
 alioquin velut insipientem accipite me, ut et ego
 17 inodiemus quid glorier) quod loquor, non loquor
 secundum Deum, sed quasi in insipientia, in hac sub-
 18 stantia gloriæ. Quoniam multi glorianter secundum
 19 carnem: et ego gloriabor. Libenter enim sussertis

of the rule, which God hath measured to us, a measure to reach even unto you. ¹⁴ For not, as though we reached not unto you, do we extend ourselves beyond. For we are come as far as to you in the Gospel of Christ; ¹⁵ not glorying above measure in other men's labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly, ¹⁶ yea unto those places that are beyond you, to evangelize, not in another man's rule, to glory in those things that are prepared before. ¹⁷ But he that glorieth, let him glory in our Lord. ¹⁸ For not he that commandeth himself, the same is approved: but whom God commendeth.

Would God you could bear some little of my folly: but do ye also support me: ² for I emulate you with the emulation of God. For I have despoused you to one man, to present you a chaste virgin unto Christ. ³ But I fear lest, as the serpent seduced Eve by his subtlety, so your senses may be corrupted, and fall from the simplicity that is in Christ. ⁴ For if he that cometh, preach another Christ whom we have not preached, or you receive another spirit whom you have not received, or another Gospel which you have not received, you might well suffer it. ⁵ For I suppose that I have done nothing less than the great Apostles. ⁶ For although rude in speech, yet not in knowledge; but in all things we are made manifest to you. ⁷ Or did I commit a sin, humbling myself, that you might be exalted? because I evangelized unto you the Gospel of God gratis? ⁸ Other churches I spoiled, taking a stipend, for your ministry. ⁹ And when I was with you, and had need, I was burdensome to none: for that which I wanted, the brethren supplied that came from Macedonia: and in all things I have kept myself without burden to you, and will keep. ¹⁰ The truth of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achæa. ¹¹ Wherefore? because I love you not? God doth know. ¹² But that which I do, I will also do, that I may cut away the occasion of them that desire occasion: that, in that which they glory, they may be found even like us. ¹³ For such false apostles are crafty workers, transfiguring themselves into Apostles of Christ. ¹⁴ And no marvel: for Satan himself transfigureth himself into an Angel of light. ¹⁵ It is no great matter therefore if his ministers be transfigured as the ministers of justice: whose end shall be according to their works.

¹⁶ Again I say, (let no man think me to be foolish: otherwise take me as foolish, that I also may glory a little,) ¹⁷ that which I spenk, I speak not according to God, but as it were in foolishness, in this substance of glorying. ¹⁸ Because many glory according to the flesh, I also will glory. ¹⁹ For you do gladly suffer

the foolish: whereas yourselves are wise.
²⁰ For you suffer if a man bring you into servitude, if a man devour, if a man take, if a man be extolled, if a man strike you on the face. ²¹ I speak according to dishonour, as though we had been weak in this part. Wherein any man dare (I speak foolishly) I dare also. ²² They are Hebrews: and I. They are Israelites: and I. They are the seed of Abraham: and I. ²³ They are the ministers of Christ: and I. (I speak us one scarce wise) more I: in many more labours, in prisons more abundantly, in stripes above measure, in deaths often. ²⁴ Of the Jews five times, did I receive five, saving one. ²⁵ Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, night and day have I been in the depth of the sea, ²⁶ in journeying often, perils of waters, perils of thieves, perils of my nation, perils of Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, ²⁷ in labour and misery, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, ²⁸ beside those things which are outwardly: my daily instance, the carefulness of all churches. ²⁹ Who is weak, and I am not weak? who is scandalized, and I am not burnt? ³⁰ If I must glory: I will glory of the things that concern my infirmity. ³¹ The God and father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. ³² At Damascus the Governor of the nation under Aretas the king, kept the city of the Damascenes, for to apprehend me: ³³ and through a window in a basket was I let down by the wall, and so escaped his hands.

If I must glory (it is not expedient, indeed) but I will come to the visions and revelations of our Lord. ² I know a man in Christ above fourteen years ago (whether in the body, I know not: or out of the body, I know not: God doth know), such a one rapt even to the third heaven. ³ And I know such a man (whether in the body, or out of the body, I know not: God doth know), ⁴ that he was rapt into Paradise, and heard secret words, which it is not lawful for a man to speak. ⁵ For such an one I will glory: but for myself I will glory nothing, saving in my infirmities. ⁶ For and if I will glory, I shall not be foolish: for I shall say truth; but I spare, lest any man should esteem me above that which he seeth in me, or heareth anything of me. ⁷ And lest the greatness of the revelations might extol me, there was given me a prick of my flesh, an angel of Satan, to buffet me. ⁸ For the which thing thrice I besought our Lord, that it might depart from me: ⁹ and he said to me, My grace sufficeth thee, for power is perfected in infirmity. Gladly therefore will I glory in mine infirmity, that the power of Christ may dwell in me. ¹⁰ For the which cause I please myself in

insipientes: cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitatem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cedit. Se- cundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo et ego: Hebrei sunt, et ego: Israelitae sunt, et ego: Semen Abrahæ sunt, et ego: ministri Christi sunt, (ut minus sapiens dico) plus ego: in laboribus plurimis, in carcerebus abundantius, in plagis supra modum, in mortibus frequenter. A Judæis quinques quadra- genas, una minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris sui, in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus: in labore, et ærumnâ, in vigiliis multis, in fame, et siti, in jejuniis multis, in frigore, et nuditate, præter illa, quæ extrinsecus sunt, instantia mea quotidiana, solicitude omnium Ecclesi- arum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Si gloriari oportet: que infirmitatis meæ sunt, gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in sœcula, seit quod non mentior. Damasci præpositus gentis Aretæ regis, custodiebat civitatem Damascorum, ut me comprehenderet: et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus.

Si gloriari oportet (non expedit quidem:) veniam autem ad visiones et revelationes Domini. Scio hominem in Christo ante annos quattuordecim, sive in corpore nescio, sive extra corpus nescio, Deus seit, raptum hujusmodi usque ad tertium cœlum. Et scio hujusmodi hominem, sive in corpore, sive extra corpus, nescio, Deus seit: quoniam raptus est in Paradisum: et audivit arcana verba, quæ non licet homini loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor nisi in infirmitatibus meis. Nam, et si voluero gloriari, non ero insipiens: veritatem enim dicam: parco autem, ne quis me existimet supra id, quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus satanæ, qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me: et dixit mihi: Sufficit tibi gratia mea: nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi. Propter quod placeo

mihi in infirmitatibus meis, in contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo: cum enim infirmor, tunc potens sum.

11 Factus sum insipiens, vos me coegistis. Ego enim a vobis debui commendari: nihil enim minus sui ab iis, qui sunt supra modum Apostoli: tametsi nihil sum: 12 signa tamen Apostolatus mei facta sunt super vos in omni patientia, in signis, et prodigiis, et virtutibus. 13 Quid est enim, quod minus habuistis præ ceteris Ecclesiis, nisi quod ego ipse non gravavi vos? Donate 14 mihi hanc injuriam. Ecce tertio hoc paratus sum venire ad vos: et non ero gravis vobis. Non enim quæro quæ vestra sunt, sed vos. Nec enim debent 15 filii parentibus thesaurizare, sed parentes filiis. Ego autem libentissime impendam, et superimpendar ipse pro animabus vestris: licet plus vos diligens, minus diligar.

16 Sed esto: ego vos non gravavi: sed cum essem astutus, 17 dolo vos cepi. Numquid per aliquem eorum, quos 18 misi ad vos, circumveni vos? Rogavi Titum, et misi cum illo fratrem. Numquid Titus vos circumvenit? nonne eodem spiritu ambulavimus? nonne iisdem 19 vestigiis? Olim putatis quod excusemus nos apud vos? Coram Deo in Christo loquimur: omnia autem, 20 charissimi, propter ædificationem vestram. Timeo enim ne forte cum venero, non quales volo, inveniam vos: et ego inveniar a vobis, qualem non vultis: ne forte contentiones, æmulationes, animositates, dissensiones, detractiones, susurrations, inflationes, se- 21 ditiones sint inter vos: ne iterum cum venero, humiliet me Deus apud vos, et lugeam multos ex iis, qui ante peccaverunt, et non egerunt pœnitentiam super imunditia, et fornicatione, et impudicitia, quam gesserunt.

13 Ecce tertio hoc venio ad vos: In ore duorum vel trium 2 testium stabit omne verbum. Prædixi, et prædico, ut præsens, et nunc absens iis, qui ante peccaverunt, et ceteris omnibus, quoniam si venero iterum, non par- 3 cam. An experimentum queritis ejus, qui in me loquitur Christus, qui in vobis non infirmatur, sed 4 potens est in vobis? Nam etsi crucifixus est ex infirmitate: sed vivit ex virtute Dei. Nam et nos infirmi sumus in illo: sed vivemus cum eo ex virtute 5 Dei in vobis. Vos in ipsis tentate si estis in fide: ipsi vos probate. An non cognoscitis vos in ipsis quia Christus Jesus in vobis est? nisi forte reprobi estis. 6 Spero autem quod cognoscetis, quia nos non sumus 7 reprobi. Oramus autem Deum ut nihil mali faciatis,

infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ; for when I am weak, then am I mighty.

¹¹ I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing less than they that are above measure Apostles: although I am nothing. ¹² Yet the signs of my Apostleship have been done upon you in all patience, in signs and wonders and mighty deeds. ¹³ For what is there that you have had less than the other churches: but that I myself have not burdened you? Pardon methis injury. ¹⁴ Behold, now the third time I am ready to come to you: and I will not be burdensome unto you. For I seek not the things that are your's: but you. For neither ought the children lay up treasures for the parents, but the parents for the children. ¹⁵ But I most gladly will bestow, and will myself moreover be bestowed for your souls: although loving you more, I am loved less.

¹⁶ But be it so: I have not burdened you: but being crafty, I took you by guile. ¹⁷ Have I circumvented you by any of them whom I sent to you? ¹⁸ I requested Titus, and I sent with him a brother. Did Titus circumvent you? walked we not with one spirit? not in the self-same steps? ¹⁹ Of old think you that we excuse ourselves to you? Before God, in Christ we speak: but all things (my dearest) for your edifying. ²⁰ For I fear lest perhaps when I come, I find you not such as I would: and I be found of you, such an one as you would not; lest perhaps contentions, emulations, stomachings, dissensions, detrac- tions, whisperings, swellings, seditions, be among you; ²¹ lest again when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and incontinency that they have committed.

Lo this the third time I come unto you: In the mouth of two or three witnesses shall every word stand. ² I foretold and do foretell as present, and now absent, to them that sinned before, and all the rest, that if I come again, I will not spare. ³ Seek you an experiment of him that speaketh in me, Christ: who in you is not weak, but is mighty in you? ⁴ For although he was crucified of infirmity: yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you. ⁵ Try your own selves if you be in the faith: prove ye yourselves. Know you not yourselves that Christ Jesus is in you, unless perhaps you be reprobates. ⁶ But I hope you know that we are not reprobates. ⁷ And we pray God, that you do no evil, not that

we may appear approved, but that you may do that which is good, and we be as reprobrates. ⁸ For we cannot anything against the truth: but for the truth. ⁹ For we rejoice, for that we are weak, and you are mighty. This also we pray for, your consummation. ¹⁰ Therefore these things I write absent: that being present I may not deal hardly according to the power which our Lord hath given me unto edification, and not unto destruction.

¹¹ For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace and of love shall be with you. ¹² Salute one another in a holy kiss. All the saints salute you. ¹³ The grace of our Lord Jesus Christ, and the charity of God, and the communication of the holy Ghost, be with you all. Amen.

non ut nos probati appareamus, sed ut vos quod bonum est faciatis: nos autem ut reprobi simus. Non enim 8 possumus aliquid adversus veritatem, sed pro veritate. Gaudemus enim, quoniam nos infirmi sumus, vos 9 autem potentes estis. Hoc et oramus, vestram consummationem. Ideo haec absens scribo, ut non 10 praesens durius agam secundum potestatem, quam Dominus dedit mihi in ædificationem, et non in destructionem.

De cetero, fratres, gaudete, perfecti estote, exhort- 11 amini, idem sapite, pacem habete, et Deus pacis et dilectionis erit vobis. Salutate invicem in osculo 12 sancto. Salutant vos omnes sancti. Gratia Domini 13 nostri Jesu Christi, et charitas Dei, et communicatio sancti Spiritus sit cum omnibus vobis. Amen.

EPISTOLA PAULI

AD

GALATAS.

PAUL an Apostle not of men, neither by man, but by Jesus Christ, and God the Father that raised him from the dead, ² and all the brethren that are with me: to the churches of Galatia. ³ Grace to you and peace from God the Father and our Lord Jesus Christ, ⁴ who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of our God and father; ⁵ to whom is glory for ever and ever. Amen.

⁶ I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel: ⁷ which is not another, unless there be some that trouble you, and will invert the Gospel of Christ. ⁸ But although we, or an Angel from heaven, evangelize to you beside that which we have evangelized to you, be he anathema. ⁹ As we have said before, so now I say again, If any evangelize to you, beside that which you have received, be he anathema.

PAULUS Apostolus non ab hominibus, neque per 1 hominem, sed per Jesum Christum, et Deum Patrem, qui suscitavit eum a mortuis: et qui mecum sunt 2 omnes fratres, Ecclesiis Galatiæ. Gratia vobis et pax 3 a Deo Patre, et Domino nostro Jesu Christo, qui dedit 4 semetipsum pro peccatis nostris, ut eriperet nos de præsenti sæculo nequam, secundum voluntatem Dei et Patris nostri, cui est gloria in sæcula sæculorum: 5 Amen.

Miror quod sic tam cito transferimini ab eo, qui 6 vos vocavit in gratiam Christi, in aliud Evangelium: quod non est aliud, nisi sunt aliqui, qui vos conturbant, 7 et volunt convertere Evangelium Christi. Sed licet 8 nos, aut Angelus de cœlo evangelizet vobis præterquam quod evangelizavimus vobis, anathema sit. Sicut præ- 9 diximus, et nunc iterum dico: Si quis vobis evangelizaverit præter id, quod accepistis, anathema sit.

10 Modo enim hominibus suadeo, an Deo? An quæro hominibus placere? Si adhuc hominibus placerem, Christi servus non essem.

11 Notum enim vobis facio, fratres, Evangelium, quod evangelizatum est a me, quia non est secundum hominem: neque enim ego ab homine accepi illud, neque didici, sed per revelationem Jesu Christi.

13 Audistis enim conversationem meam aliquando in Judaismo: quoniam supra modum persequebar Ecclesiam Dei, et expugnabam illam, et proficiebam in Judaismo supra multos coætaneos meos in genere meo, abundantius æmulator existens paternarum mearum traditionum. Cum autem placuit ei, qui me segregavit ex utero matris meæ, et vocavit per gratiam suam, ut revelaret Filium suum in me, ut evangelizarem illum in Gentibus: continuo non acquieci carni et sanguini, neque veni Ierosolymam ad antecessores meos Apostolos: sed abii in Arabiam: et iterum reversus sum Damascum:

18 deinde post annos tres veni Ierosolymam videre Peterum, et mansi apud eum diebus quindecim: alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini. Quæ autem scribo vobis, ecce coram Deo quia non mentior. Deinde veni in partes Syriae et Ciliciae. Eram autem ignotus facie Ecclesiis Judææ, quæ erant in Christo: tantum autem auditum habebant; quoniam qui persecutus nos aliquando, nunc evangelizat fidem, quam aliquando expugnabat: et in me clarificabant Deum.

2 Deinde post annos quattuordecim, iterum ascendi Ierosolymam cum Barnaba, assumpto et Tito. Ascendi autem secundum revelationem: et contuli cum illis Evangelium, quod prædico in Gentibus, seorsum autem iis, qui videbantur aliquid esse: ne sorte in vacum currerem, aut cucurrissem. Sed neque Titus, qui mecum erat, cum esset Gentilis, compulsus est circumcidere: sed propter subintroductos falsos fratres, qui subintroierunt explorare libertatem nostram, quam habemus in Christo Jesu, ut nos in servitutem regerent. Quibus neque ad horam cessimus subjectione, ut veritas Evangelii permaneat apud vos: ab iis autem, qui videbantur esse aliquid, (quales aliquando fuerint, nihil mea interest. Deus personam hominis non accipit) mihi enim qui videbantur esse aliquid, nihil contulerunt. Sed econtra cum vidissent quod creditum est mihi Evangelium præputii, sicut et Petro circumcisionis: (qui enim operatus est Petro in Apostolatum circumcisionis, operatus est et mihi inter Gentes) et cum cognovissent gratiam, quæ data est

¹⁰ For do I now use persuasion to men, or to God? Or do I seek to please men? If I yet did please men, I should not be the servant of Christ.

¹¹ For I do you to understand, brethren, the Gospel that was evangelized of me, that it is not according to man. ¹² For neither did I receive it of man, nor learn it: but by the revelation of Jesus Christ.

¹³ For you have heard my conversation sometime in Judaism, that above measure I persecuted the Church of God, and expugned it, ¹⁴ and profited in Judaism above many of mine equals in my nation, being more abundantly an emulator of the traditions of my fathers. ¹⁵ But when it pleased him that separated me from my mother's womb, and called me by his grace, to reveal his son in me, ¹⁶ that I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood, ¹⁷ neither came I to Jerusalem to the Apostles my antecessors: but I went into Arabia, and again I returned to Damascus. ¹⁸ Then, after three years I came to Jerusalem to see Peter: and tarried with him fifteen days. ¹⁹ But other of the Apostles saw I none: saving James the brother of our Lord. ²⁰ And the things that I write to you: behold before God, that I lie not. ²¹ After that, I came into the parts of Syria and Cilicia. ²² And I was unknown by sight to the churches of Jewry, that were in Christ: ²³ but they had heard only, That he which persecuted us sometime, doth now evangelize the faith which sometime he expunged: ²⁴ and in me they glorified God.

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. ² And I went up according to revelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vain I should run or had run. ³ But neither Titus which was with me, whereas he was a Gentile, was compelled to be circumcised: ⁴ but because of the false brethren craftily brought in, which craftily came in to espy our liberty that we have in Christ Jesus, that they might bring us into servitude. ⁵ To whom we yielded not subjection, no not for an hour, that the truth of the Gospel may remain with you. ⁶ But of them that seemed to be something, (what they were sometime, it is nothing to me. God necepeteth not the person of man) for to me, they that seemed to be something, added nothing. ⁷ But contrariwise when they had seen, that to me was committed the Gospel of the prepuce, as to Peter of the circumcision (⁸ for he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentiles) ⁹ and when they had known the grace that was given me,

James and Cephas and John, which seemed to be pillars, gave to me and Barnabas the right hands of society: that we unto the Gentiles, and they unto the circumcision: ¹⁰ only that we should be mindful of the poor: the which same thing also I was careful to do.

¹¹ And when Cephas was come to Antioche, I resisted him in face, because he was reprehensible. ¹² For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. ¹³ And to his simulation consented the rest of the Jews, so that Barnabas also was led of them into that simulation. ¹⁴ But when I saw that they walked not rightly to the verity of the Gospel, I said to Cephas before them all: If thou being a Jew, livest Gentile-like and not Judaically: how dost thou compel the Gentiles to Judaize.

¹⁵ We are by nature Jews, and not of the Gentiles, sinners. ¹⁶ But knowing that man is not justified by the works of the Law, but by the faith of Jesus Christ: we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the Law: for the which cause, by the works of the Law no flesh shall be justified. ¹⁷ But if seeking to be justified in Christ, ourselves also be found sinners: is Christ then a minister of sin? God forbid. ¹⁸ For if I build the same things again which I have destroyed, I make myself a prevaricator. ¹⁹ For I by the Law, am dead to the Law, that I may live to God: with Christ I am nailed to the cross. ²⁰ And I live, now not I: but Christ liveth in me. And that that I live now in the flesh, I live in the faith of the son of God, who loved me, and delivered himself for me. ²¹ I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

O senseless Galatians, who hath bewitched you, not to obey the truth, before whose eyes Jesus Christ was proscribed, being crucified among you? ² This only I would learn of you, By the works of the Law, did you receive the Spirit, or by the hearing of the faith? ³ Are you so foolish, that whereas you began with the spirit, now you will be consummate with the flesh? ⁴ Have you suffered so great things without cause? if yet without cause. ⁵ He therefore that giveth you the Spirit, and worketh miracles among you: by the works of the Law, or by the hearing of the faith doeth he it? ⁶ As Abraham believed God, and it was reputed to him unto justice.

⁷ Know ye therefore that they that are of faith, the same are the children of Abraham. ⁸ And the Scripture foreseeing that God justifieth the Gentiles by faith, shewed unto Abraham before, *That in thee shall all nations be blessed.* ⁹ Therefore they that are of faith, shall be blessed with the faithful Abraham. ¹⁰ For whosoever are of the works of the Law, are under curse. For it is

mihi, Jacobus, et Cephas, et Joannes, qui videbantur columnæ esse, dextras dederunt mihi et Barnabæ societatis: ut nos in Gentes, ipsi autem in circumcisio nem: tantum ut pauperum memores essemus, quod ¹⁰ etiam solicitus fui hoc ipsum facere.

Cum autem venisset Cephas Antiochiam, in faciem ¹¹ ei restiti, quia reprehensibilis erat. Prius enim quam ¹² venirent quidam a Jacobo, cum Gentibus edebat: cum autem venissent, subtrahebat, et segregabat se, timens eos qui ex circumcisione erant. Et simulationi ejus ¹³ consenserunt ceteri Judæi, ita ut et Barnabas duceretur ab eis in illam simulationem. Sed cum vidisset ¹⁴ quod non recte ambularent ad veritatem Evangelii, dixi Cephæ coram omnibus: Si tu, cum Judæus sis, gentiliter vivis, et non Judaice: quomodo Gentes cogis Judaizare?

Nos natura Judæi, et non ex Gentibus peccatores. ¹⁵ Scientes autem quod non justificatur homo ex operibus ¹⁶ legis, nisi per fidem Jesu Christi: et nos in Christo Jesu credimus, ut justificemur ex fide Christi, et non ex operibus legis: propter quod ex operibus legis non justificabitur omnis caro. Quod si querentes justifi cari in Christo, inventi sumus et ipsi peccatores, num quid Christus peccati minister est? Absit. Si enim ¹⁸ quae destruxi, iterum hæc aedisco: prævaricatorem me constituo. Ego enim per legem, legi mortuus sum, ¹⁹ ut Deo vivam: Christo confixus sum cruci. Vivo ²⁰ autem, jam non ego: vivit vero in me Christus. Quod autem nunc vivo in carne: in fide vivo filii Dei, qui dilexit me, et tradidit semetipsum pro me. Non ab ²¹ jicio gratiam Dei. Si enim per legem justitia, ergo gratis Christus mortuus est.

O insensati Galatæ, quis vos fascinavit non obedi re ³ veritati, ante quorum oculos Jesus Christus præscriptus est, in vobis crucifixus? Hoc solum a vobis volo dis cere: Ex operibus legis Spiritum accepistis, an ex auditu fidei? Sic stulti estis, ut cum spiritu cœperitis, ³ nunc carne consummamini? Tanta passi estis sine ⁴ causa? si tamen sine causa. Qui ergo tribuit vobis ⁵ Spiritum, et operatur virtutes in vobis; ex operibus legis, an ex auditu fidei? Sicut scriptum est: Abra ham eredit Deo, et reputatum est illi ad justitiam.

Cognoscite ergo quia qui ex fide sunt, ii sunt filii ⁷ Abraham. Providens autem Scriptura quia ex fide ⁸ justificat Gentes Deus, prænunciavit Abraham: Quia benedicentur in te omnes Gentes. Igitur qui ex fide ⁹ sunt, benedicentur cum fideli Abraham. Quicumque ¹⁰ enim ex operibus legis sunt, sub maledicto sunt.

Scriptum est enim: Maledictus omnis, qui non permanserit in omnibus, quæ scripta sunt in libro legis, ut faciat ea. Quoniam autem in lege nemo justificatur apud Deum, manifestum est: quia justus ex fide vivit. Lex autem non est ex fide, sed, Qui fecerit ea, vivet in illis. Christus nos redemit de maledicto legis, factus pro nobis maledictum: quia scriptum est: Maledictus omnis qui pendet in ligno: ut in Gentibus benedictio Abrahæ fieret in Christo Jesu, ut pollicitationem Spiritus accipiamus per fidem.

15 Fratres, (secundum hominem dico) tamen hominis confirmatum testamentum nemo spernit, aut superordinat. Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit: Et seminibus, quasi in multis: sed quasi in uno: Et semini tuo, qui est Christus. Hoc autem dico, testamentum confirmatum a Deo, quæ post quadringtones et triginta annos facta est Lex, non irritum facit ad evacuandam promissionem. Nam si ex lege hereditas, jam non ex promissione. Abrahæ autem per repromotionem donavit Deus. Quid igitur lex?

Propter transgressiones posita est donec veniret semen, cui promiserat, ordinata per angelos in manu mediatoris. Mediator autem unius non est: Deus autem unus est. Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset justitia. Sed conclusit scriptura omnia sub peccato, ut promissio ex fide Jesu Christi daretur ercentibus. Prius autem quam veniret fides, sub lege custodiebamus conclusi in eam fidem, quæ revelanda erat. Itaque lex paedagogus noster fuit in Christo, ut ex fide justificemur. At ubi venit fides, jam non sumus sub paedagogo. Omnes enim filii Dei estis per fidem, quæ est in Christo Jesu. Quicumque enim in Christo baptizati estis, Christum induistis. Non est Judæus, neque Græcus: non est servus, neque liber: non est masculus, neque femina. Omnes enim vos unum estis in Christo Jesu. Si autem vos Christi: ergo semen Abrahæ estis, secundum promissionem heredes.

4 Dico autem: Quanto tempore heres parvulus est, 2 nihil differt a servo, cum sit dominus omnium: sed sub tutoribus et actoribus est usque ad præsinitum 3 tempus a patre: ita et nos cum essemus parvuli, sub 4 elementis mundi eramus servientes. At ubi venit plenitudo temporis, inquit Deus Filium suum, factum 5 ex muliere, factum sub lege, ut eos, qui sub lege erant, 6 redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii, inquit Deus Spiritum filii sui in

written, *Cursed be every one that abideth not in all things that be written in the book of the Law, to do them.*¹¹ But that in the Law no man is justified with God, it is manifest, because *The just liveth by faith.*¹² But the Law is not by faith: but, *He that doeth those things shall live in them.*¹³ Christ hath redeemed us from the curse of the Law, being made a curse for us (because it is written, *Cursed is every one that hangeth on a tree),*¹⁴ that on the Gentiles the blessing of Abraham might be made in Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren (I speak according to man) yet a man's testament being confirmed no man despiseth, or further disposeth. ¹⁶ To Abraham were the promises said, and to his seed. He saith not, *And to seeds, as in many: but as in one, And to thy seed, which is Christ.*¹⁷ And this I say, the testament being confirmed of God, the Law which was made after four hundred and thirty years, maketh not void to frustrate the promise. ¹⁸ For if the inheritance be of the Law, now not of promise. But God gave it to Abraham by promise. ¹⁹ Why was the Law then? It was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediator. ²⁰ And a mediator is not of one: but God is one. ²¹ Was the Law then against the promises of God? God forbid. For if there had been a Law given that could justify, undoubtedly justice should be of the Law. ²² But the Scripture hath concluded all things under sin: that the promise by the faith of Jesus Christ might be given to them that believe. ²³ But before the faith came, under the Law we were kept shut up, unto that faith which was to be revealed. ²⁴ Therefore the Law was our Pedagogue in Christ: that we may be justified by faith. ²⁵ But when the faith came, now we are not under a pedagogue. ²⁶ For you are all the children of God by faith in Christ Jesus. ²⁷ For as many of you as are baptized in Christ, have put on Christ. ²⁸ There is not Jew nor Greek, there is not bond nor free, there is not male nor female. For all you are one in Christ Jesus. ²⁹ And if you be Christ's, then are you the seed of Abraham, heirs according to promise.

And I say, as long as the heir is a little one, he differeth nothing from a servant, although he be lord of all,³⁰ but is under tutors and governors until the time limited of the father: ³¹ so we also, when we were little ones, were serving under the elements of the world. ³² But when the fulness of time came, God sent his son, made of a woman, made under the Law: ³³ that he might redeem them that were under the Law, that we might receive the adoption of sons. ³⁴ And because you are sons, God hath sent the Spirit of

his son into your hearts, crying: Abba, Father. ⁷Therefore now he is not a servant, but a son. And if a son, an heir also by God. ⁸But then indeed not knowing God, you served them that by nature are not Gods. ⁹But now when you have known God, or rather are known of God: how turn you again to the weak and poor elements, which you will serve again? ¹⁰You observe days, and months, and times, and years. ¹¹I fear you, lest perhaps I have laboured in vain among you. ¹²Be ye as I, because I also am as you: brethren, I beseech you, you have hurt me nothing. ¹³And you know that by infirmity of the flesh I evangelized to you heretofore: ¹⁴and your temptation in my flesh you despised not, neither rejected, but as an Angel of God you received me, as Christ Jesus. ¹⁵Where is then your blessedness? for I give you testimony that if it could be done, you would have plucked out your eyes, and have given them to me. ¹⁶Am I then become your enemy, telling you the truth? ¹⁷They emulate you not well: but they would exclude you, that you might emulate them. ¹⁸But do you emulate the good in good always: and not only when I am present with you.

¹⁹My little children, whom I travail withal again, until Christ be formed in you. ²⁰And I would be with you now, and change my voice: because I am confounded in you. ²¹Tell me you that will be under the Law, have you not read the Law? ²²For it is written that Abraham had two sons: one of the bond-woman, and one of the free-woman. ²³But he that of the bond-woman, was born according to the flesh: and he that of the free-woman, by the promise; ²⁴which things are said by an allegory. For these are the two testaments. The one from mount Sina, gendering unto bondage: which is Agar, (²⁵for Sina is a mountain in Arabia, which hath affinity to that which now is Jerusalem) and serveth with her children. ²⁶But that Jerusalem which is above, is free: which is our mother. ²⁷For it is written: *Rejoice thou barren, that bearest not: break forth and cry, that travailest not: because many are the children of the desolate, more than of her that hath a husband.* ²⁸But we brethren, according to Isaac, are the children of promise. ²⁹But as then he that was born according to the flesh, persecuted him that was after the spirit: so now also. ³⁰But what saith the Scripture? *Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.* ³¹Therefore, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

Stand, and be not holden in again with the yoke of servitude. ²Behold I Paul tell you that if you be circumcised, Christ shall profit you nothing. ³And I testify again to every

corda vestra clamantem: Abba, Pater. Itaque jam ⁷non est servus, sed filius: Quod si filius: et heres per Deum. Sed tunc quidem ignorantes Deum, iis, qui ⁸natura non sunt dii, serviebatis. Nunc autem cum ⁹cognoveritis Deum, immo cogniti sitis a Deo: quomodo convertimini iterum ad infirma et egena clementa, quibus denuo servire vultis? Dices observatis, et menses, et tempora, et annos. Timeo vos, ne forte sine ¹¹causa laboraverim in vobis. Estote sicut ego, quia et ¹²ego sicut vos: fratres, obsecro vos: Nihil me resistis. Scitis autem quia per infirmitatem carnis evangelizavi ¹³vobis jampridem: et temptationem vestram in carne mea, non sprevistis, neque respuistis: sed sicut ¹⁴Angelum Dei exceptistis me, sicut Christum Jesum. Ubi est ergo beatitudo vestra? Testimonium enim ¹⁵perhibeo vobis, quia, si fieri posset, oculos vestros eruissetis, et dedissetis mihi. Ergo inimicus vobis ¹⁶factus sum, verum dicens vobis? *Emulantur vos* ¹⁷non bene: sed excludere vos volunt, ut illos aemulemini. Bonum autem aemulamini in bono semper: et ¹⁸non tantum cum praesens sum apud vos.

Filioli mei, quos iterum parturio, donec formetur ¹⁹Christus in vobis. Velle autem esse apud vos modo, ²⁰et mutare vocem meam: quoniam confundor in vobis. Dicite mihi qui sub lege vultis esse: legem non ²¹legistis? Scriptum est enim: Quoniam Abraham ²²duos filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus ²³est: qui autem de libera, per reprobationem. Quae ²⁴sunt per allegoriam dicta. Hæc enim sunt duo testamenta. Unum quidem in monte Sina, in servitutem generans: quae est Agar: Sina enim mons est in ²⁵Arabia, qui conjunctus est ei, quae nunc est Jerusalem, et servit cum filiis suis. Illa autem, quae sursum est ²⁶Jerusalem, libera est, quae est mater nostra. Scriptum ²⁷est enim: *Lætare, sterilis, quae non paris: erumpere, et clama, quae non parturis: quia multi filii desertæ, magis quam ejus, quae habet virum.* Nos autem, ²⁸fratres, secundum Isaac promissionis filii sumus. Sed ²⁹quomodo tunc is, qui secundum carnem natus fuerat, persecutus est eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? *Ejice ancillam, et* ³⁰*filium ejus: non enim heres erit filius ancille cum filia liberæ.* Itaque, fratres, non sumus ancillæ filii, sed ³¹liberæ: qua libertate Christus nos liberavit.

State, et nolite iterum jugo servitutis contineri. ⁵Ecce ego Paulus dico vobis: quoniam si circumcidamini, Christus vobis nihil proderit. Testificor autem ³

rursus omni homini circumcidendi se, quoniam debitor
 4 est universæ legis faciendæ. Evacuati estis a Christo,
 5 qui in lege justificamini: a gratia excidistis. Nos
 6 enim spiritu ex fide, spem justitiae expectamus. Nam
 in Christo Jesu neque circumcisione aliquid valet, neque
 præputium: sed fides, quæ per charitatem operatur.
 7 Currebatis bene: quis vos impedivit veritati non obe-
 8 dire? Persuasio hæc non est ex eo, qui vocat vos.
 9, 10 Modicum fermentum totam massam corrumpit. Ego
 confido in vobis in Domino, quod nihil aliud sapietis:
 qui autem conturbat vos, portabit judicium, quicun-
 11 que est ille. Ego autem, fratres, si circumcisionem
 adhuc prædico: quid adhuc persecutionem patior?
 12 Ergo evacuatum est scandalum crucis. Utinam et
 abscondantur qui vos conturbant.

13 Vos enim in libertatem vocati estis, fratres: tantum
 ne libertatem in occasionem detis carnis, sed per
 14 charitatem Spiritus servite invicem. Omnis enim lex
 in uno sermone impletur: Diliges proximum tuum
 15 sicut te ipsum. Quod si invicem mordetis, et comeditis:
 16 videte ne ab invicem consumamini. Dico autem:
 Spiritu ambulate, et desideria carnis non perficietis.
 17 Caro enim concupiscit adversus spiritum: spiritus
 autem adversus carnem: hæc enim sibi invicem adver-
 18 santur: ut non quæcumque vultis, illa faciatis. Quod
 si spiritu ducimini, non estis sub lege.

19 Manifesta sunt autem opera carnis: quæ sunt
 20 fornicatio, immunditia, impudicitia, luxuria, idol-
 orum servitus, veneficia, inimicitiae, contentiones,
 21 æmulationes, iræ, rixæ, dissensiones, sectæ, invidiæ,
 homicidia, ebrietates, comedationes, et his similia, quæ
 prædico vobis, sicut prædixi, quoniam qui talia agunt,
 22 regnum Dei non consequentur. Fructus autem Spiritus
 est: charitas, gaudium, pax, patientia, benignitas, boni-
 23 tas, longanimitas, mansuetudo, fides, modestia, conti-
 24 nentia, castitas. Adversus hujusmodi non est lex. Qui
 autem sunt Christi, carnem suam crucifixerunt cum
 25 vitiis et concupiscentiis. Si spiritu vivimus, spiritu et
 26 ambulemus. Non efficiamur inanis gloriæ cupidi, in-
 vicem provocantes, invicem invidentes.

6 Fratres, et si præoccupatus fuerit homo in aliquo de-
 licto, vos, qui spirituales estis, hujusmodi instruite in
 spiritu lenitatis. considerans te ipsum, ne et tu tenteris.
 2 Alter alterius onera portate, et sic adimplebitis legem
 3 Christi. Nam si quis existimat se aliquid esse, cuin
 4 nihil sit, ipse se seducit. Opus autem suum probet
 unusquisque, et sic in seipso tantum gloriam
 5 habebit, et non in altero. Unusquisque enim onus

man circumcising himself, that he is a debtor
 to do the whole Law. ⁴ You are evacuated
 from Christ, that are justified in the Law: you
 are fallen from grace. ⁵ For we in spirit,
 by faith, expect the hope of justice. ⁶ For in
 Christ Jesus neither circumcision availeth
 aught, nor prepuce: but faith that worketh
 by charity. ⁷ You ran well, who hath hindered
 you not to obey the truth? ⁸ The persuasion
 is not of him that calleth you. ⁹ A little
 leaven corrupteth the whole paste. ¹⁰ I have
 confidence in you in our Lord: that you will
 be of no other mind: but he that troubleth
 you, shall bear the judgment, whosoever he
 be. ¹¹ And as for me, brethren, if as yet I
 preach circumcision, why do I yet suffer
 persecution? then is the scandal of the cross
 evacuated. ¹² I would they were also cut off
 that trouble you.

¹³ For you, brethren, are called unto liberty:
 only make not this liberty an occasion to the
 flesh, but by charity serve one another. ¹⁴ For
 all the Law is fulfilled in one word: *Thou
 shalt love thy neighbour as thyself.* ¹⁵ But
 if you bite and eat one another: take heed
 you be not consumed one of another. ¹⁶ And
 I say, walk in the spirit, and the lusts of the
 flesh shall not accomplish. ¹⁷ For the
 flesh lusteth against the spirit: and the spirit
 against the flesh; for these are adversaries
 one to another: that not what things soever
 you will, these you do. ¹⁸ But if you be led
 by the spirit, you are not under the Law.

¹⁹ And the works of the flesh be manifest,
 which are, fornication, uncleanness, impudicity,
 lechery, ²⁰ serving of Idols, witchcrafts,
 enmities, contentions, emulations, angers,
 brawls, dissensions, sects, ²¹ envies, murders,
 ebrieties, comedations, and such like;
 which I foretel you, as I have foretold you,
 that they which do such things, shall not
 obtain the kingdom of God. ²² But the fruit
 of the Spirit is, Charity, joy, peace, patience,
 benignity, goodness, longanimity, ²³ mildness,
 faith, modesty, continency, chastity. Against
 such there is no law. ²⁴ And they that be
 Christ's, have crucified their flesh with the
 vices and concupiscences. ²⁵ If we live in the
 spirit, in the spirit also let us walk. ²⁶ Let us
 not be made desirous of vain glory, provoking
 one another, envying one another.

Brethren, and if a man be preoccupied
 in any fault, you that are spiritual, instruct
 such an one in the spirit of lenity, considering
 thine own self, lest thou also be tempted.
² Bear ye one another's burdens: and so
 you shall fulfil the law of Christ. ³ For if
 any man esteem himself to be something,
 whereas he is nothing, he seduceth himself.
⁴ But let every one prove his own work, and
 so in himself only shall he have the glory,
 and not in another. ⁵ For every one shall

bear his own burden. ⁶ And let him that is catechized in the word, communicate to him that catechizeth him, in all his goods. ⁷ Be not deceived, God is not mocked. ⁸ For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting. ⁹ And doing good, let us not fail. For in due time we shall reap not failing. ¹⁰ Therefore whiles we have time, let us work good to all, but especially to the domesticals of the faith.

¹¹ See with what manner of letters I have written to you with mine own hand. ¹² Whosoever will please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the cross of Christ. ¹³ For neither they that are circumcised, do keep the Law: but they will have you to be circumcised, that they may glory in your flesh. ¹⁴ But God forbid that I should glory, saving in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. ¹⁵ For in Christ Jesus neither circumcision availeth aught, nor prepuc, but a new creature. ¹⁶ And whosoever shall follow this rule, peace upon them, and mercy, and upon the Israel of God. ¹⁷ From henceforth let no man be troublesome to me; for I bear the marks of our Lord Jesus in my body. ¹⁸ The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

suum portabit. Communicet autem is, qui catechizatur ⁶ verbo, ei qui se catechizat, in omnibus bonis. Nolite ⁷ errare: Deus non irridetur. Quae enim seminaverit ⁸ homo, haec et metet. Quoniam qui seminat in carne sua, de carne et metet corruptionem: qui autem seminat in spiritu, de spiritu metet vitam æternam. Bonum autem facientes, non deficiamus: tempore enim ⁹ enim suo metemus non deficiente. Ergo dum tempus ¹⁰ habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.

Videte qualibus litteris scripsi vobis mea manu. ¹¹ Quicumque enim volunt placere in carne, hi cogunt ¹² vos circumcidi, tantum ut crucis Christi persecutionem non patiantur. Neque enim qui circumciduntur, ¹³ legem custodiunt: sed volunt vos circumcidi, ut in carne vestra glorientur. Mihi autem absit gloriari, ¹⁴ nisi in cruce Domini nostri Jesu Christ: per quem mihi mundus crucifixus est, et ego mundo. In Christo ¹⁵ enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova creatura. Et quicumque hanc ¹⁶ regulam secuti fuerint, pax super illos, et misericordia, et super Israel Dei. De cetero nemo mihi molestus ¹⁷ sit: ego enim stigmata Domini Jesu in corpore meo porto. Gratia Domini nostri Jesu Christi, cum spiritu ¹⁸ vestro, fratres. Amen.

EPISTOLA PAULI AD EPHESIOS.

PATR an Apostle of Jesus Christ by the will of God: to all the saints that are at Ephesus: and to the faithful in Christ Jesus. ² Grace to you and peace from God our father, and our Lord Jesus Christ.

³ Blessed be God and the Father of our Lord Jesus Christ, which hath blessed us in all spiritual blessing, in celestials, in Christ: ⁴ as he chose us in him before the constitution of the world, that we should be holy and immaculate in his sight in charity. ⁵ Who hath predestinated us unto the adoption of sons, by Jesus Christ, unto himself: according to the purpose of his will: ⁶ unto the praise of the glory of his grace, wherein he

PAULUS Apostolus Jesu Christi per voluntatem Dei, ¹ omnibus sanctis, qui sunt Ephesi, et fidelibus in Christo Jesu; gratia vobis, et pax a Deo Patre nostro, et Do- ² mino Jesu Christo.

Benedictus Deus et Pater Domini nostri Jesu Christi, ³ qui benedixit nos in omni benedictione spirituali in coelestibus in Christo, sicut elegit nos in ipso ante ⁴ mundi constitutionem, ut essemus sancti et immaculati in conspectu ejus in charitate. Qui praedestinavit nos ⁵ in adoptionem filiorum per Jesum Christum in ipsum: secundum propositum voluntatis suæ, in laudem gloriae ⁶

gratiæ suæ, in qua gratificavit nos in dilecto filio suo.
 7 In quo habemus redemptionem per sanguinem ejus,
 remissionem peccatorum secundum divitias gratiae ejus,
 8 quæ superabundavit in nobis in omni supientia, et
 9 prudentia: ut notum faceret nobis sacramentum volun-
 tatis suæ, secundum beneplacitum ejus, quod propositum
 10 in eo, in dispensatione plenitudinis temporum, instau-
 rare omnia in Christo, quæ in cœlis, et quæ in terra
 11 sunt, in ipso: in quo etiam et nos sorte vocati sumus
 prædestinati secundum propositum ejus, qui operatur
 12 omnia secundum consilium voluntatis suæ: ut simus
 in laudem gloriæ ejus nos, qui ante speravimus in
 13 Christo: in quo et vos, cum audissetis verbum veri-
 tatis, (Evangelium salutis vestræ) in quo et credentes
 14 signati estis Spiritu promissionis sancto, qui est pignus
 hereditatis nostræ, in redemptionem acquisitionis, in
 laudem gloriæ ipsius.

15 Propterea et ego audiens fidem vestram, quæ est in
 16 Domino Jesu, et dilectionem in omnes sanctos, non
 cessò gratias agens pro vobis, memoriam vestri faciens
 17 in orationibus meis: ut Deus Domini nostri Jesu
 Christi, pater gloriæ, det vobis spiritum sapientiæ et
 18 revelationis, in agnitione ejus: illuminatos oculos cordis
 vestri, ut sciatis quæ sit spes vocationis ejus, et quæ
 19 divitiæ gloriæ hereditatis ejus in sanctis, et quæ sit
 supereminens magnitudo virtutis ejus in nos, qui cre-
 dimus secundum operationem potentiarum virtutis ejus,
 20 quam operatus est in Christo, suscitans illum a mortuis,
 21 et constituens ad dexteram suam in cœlestibus: supra
 omnem principatum et potestatem, in virtutem, et
 dominationem, et omne nomen, quod nominatur non
 22 solum in hoc sæculo, sed etiam in futuro. Et omnia
 subjicit sub pedibus ejus: et ipsum dedit caput supra
 23 omnem Ecclesiam, quæ est corpus ipsius, et plenitudo
 ejus, qui omnia in omnibus adimpletur.

2 Et vos, cum essetis mortui delictis et peccatis vestris,
 2 in quibus aliquando ambulastis secundum sæculum
 mundi hujus, secundum principem potestatis aeris
 hujus, spiritus, qui nunc operatur in filios dissidentiæ,
 3 in quibus et nos omnes aliquando conversati sumus in
 desideriis carnis, nostræ, facientes voluntatem carnis et
 cogitationum, et eramus natura filii iræ, sicut et ceteri:
 4 Deus autem, qui dives est in misericordia, propter
 5 nimiam charitatem suam, qua dilexit nos, et cum
 essemus mortui peccatis, convivisicavit nos in Christo,
 6 (cujus gratia estis salvati) et conresuscitavit, et consi-
 7 dere fecit in cœlestibus in Christo Jesu: ut ostenderet
 in sæculis supervenientibus abundantes divitias gratiae

hath gratified us in his beloved son. ⁷In whom we have redemption by his blood (the remission of sins), according to the riches of his grace. ⁸Which hath superabounded in us in all wisdom and prudence, ⁹that he might make known unto us the sacrament of his will, according to his good pleasure, which he purposed in himself, ¹⁰in the dispensation of the fulness of times, to perfect all things in Christ, that are in heaven and in earth, in him. ¹¹In whom we also are called by lot: predestinate according to the purpose of him that worketh all things, according to the counsel of his will: ¹²that we may be unto the praise of his glory, which before have hoped in Christ; ¹³in whom you also, when you had heard the word of truth (the Gospel of your salvation:) in which also believing you were signed with the holy Spirit of promise, ¹⁴which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory.

¹⁵Therefore I also hearing your faith that is in our Lord Jesus, and love toward all the saints: ¹⁶cease not to give thanks for you, making a memory of you in my prayers, ¹⁷that God of our Lord Jesus Christ, the father of glory, give you the spirit of wisdom and of revelation, in the knowledge of him, ¹⁸the eyes of your heart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glory of his inheritance in the saints, ¹⁹and what is the passing greatness of his power toward us that believe: according to the operation of the might of his power, ²⁰which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celestials, ²¹above all Principality, and Potestate, and Power, and Domination, and every name that is named, not only in this world, but also in that to come. ²²And he hath subdued all things under his feet: and hath made him head over all the Church, ²³which is his body, the fulness of him which is filled all in all.

And you when you were dead by your offences and sins, ²wherein sometime you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of dissidence, ³in whom also we all conversed sometime in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature the children of wrath as also the rest: ⁴but God (which is rich in mercy) for his exceeding charity wherewith he loved us, ⁵even when we were dead by sins, quickened us together in Christ (by whose grace you are saved), ⁶and raised us up with him, and hath made us sit with him in the celestials in Christ Jesus, ⁷that he might shew in the worlds succeeding, the

abundant riches of his grace, in bounty upon us in Christ Jesus. ⁸ For by grace you are saved through faith (and that not of yourselves, for it is the gift of God), ⁹ not of works, that no man glory. ¹⁰ For we are his work, created in Christ Jesus in good works, which God hath prepared that we should walk in them.

¹¹ For the which cause be mindful that sometime you were Gentiles in the flesh, who were called prepucce, of that which is called circumcision in the flesh, made with hand: ¹² who were at that time without Christ, alienated from the conversation of Israel, and strangers of the testaments, having no hope of the promise, and without God in this world. ¹³ But now in Christ Jesus, you that sometime were far off, are made nigh in the blood of Christ. ¹⁴ For he is our peace, who hath made both one, and dissolving the middle wall of the partition, the enmities in his flesh: ¹⁵ evacuating the law of commandments in decrees: that he may create the two in himself into one new man, making peace, ¹⁶ and may reconcile both in one body to God by the cross, killing the enmities in himself.

¹⁷ And coming he evangelized peace to you that were far off, and peace to them that were nigh. ¹⁸ For by him we have access both in one Spirit to the Father. ¹⁹ Now then you are not strangers and foreigners: but you are citizens of the saints, and the domesticals of God, ²⁰ built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the highest corner stone: ²¹ in whom all building framed together, groweth into an holy temple in our Lord; ²² in whom you also are built together into an habitation of God in the holy Ghost.

For this cause, I Paul the prisoner of Jesus Christ, for you Gentiles: ² if yet you have heard the dispensation of the grace of God, which is given me toward you, ³ because according to revelation the sacrament was made known to me, as I have written before in brief: ⁴ according as you reading may understand my wisdom in the mystery of Christ, ⁵ which unto other generations was not known to the sons of men, as now it is revealed to his holy Apostles and Prophets in the Spirit. ⁶ The Gentiles to be coheirs and conecorporate and comparticipant of his promise in Christ Jesus by the Gospel: ⁷ whereof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his power. ⁸ To me the least of all the saints is given this grace among the Gentiles, to evangelize the unsearchable riches of Christ, ⁹ and to illuminate all men what is the dispensation of the sacrament hidden from worlds in God, who created all things: ¹⁰ that the manifold wisdom of God, may be notified to the Princes and Potestates in the celestials by

sue, in bonitate super nos in Christo Jesu. Gratia ⁸ enim estis salvati per fidem, et hoc non ex vobis: Dei enim donum est, non ex operibus, ut ne quis gloriatur. ⁹ Ipsius enim sumus factura, creati in Christo Jesu in ¹⁰ operibus bonis, quae præparabit Deus ut in illis ambulemus.

Propter quod memores estote, quod aliquando vos ¹¹ Gentes in carne, qui dicimini præputium ab ea, quæ dicitur circumcisio in carne, manu facta: quia eratis ¹² illo in tempore sine Christo, alienati a conversatione Israel, et hospites testamentorum, promissionis spem non habentes, et sine Deo, in hoc mundo. Nunc au- ¹³ tem in Christo Jesu vos, qui aliquando eratis longe, facti estis prope in sanguine Christi. Ipse enim est ¹⁴ pax nostra, qui fecit utraque unum, et medium par-¹⁵ tem macciae solvens, inimicitias in carne sua: legem ¹⁶ mandatorum decretis evacuans, ut duos condat in semetipso in unum novum hominem, faciens pacem, et reconciliat ambos in uno corpore Deo per crucem, ¹⁷ interficiens inimicitias in semetipso.

Et veniens evangelizavit pacem vobis, qui longe ¹⁷ fuistis, et pacem iis, qui prope. Quoniam per ipsum ¹⁸ habemus accessum ambo in uno Spiritu ad Patrem. Ergo jam non estis hospites et advenæ, sed estis cives ¹⁹ sanctorum, et domestici Dei: superadificati super ²⁰ fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide Christo Jesu: in quo omnis ²¹ adificatio constructa crescit in templum sanctum in Domino, in quo et vos coædificamini in habitaculum ²² Dei in Spiritu.

Hujus rei gratia, ego Paulus vincitus Christi Jesu, ³ pro vobis Gentibus, si tamen audistis dispensationem ² gratiae Dei, quæ data est mihi in vobis: quoniam ³ secundum revelationem notum mihi factum est sacra-⁴ mentum, sicut supra scripsi in brevi: prout potestis legentes intelligere prudentiam meam in mysterio Christi: quod aliis generationibus non est agnatum ⁵ filiis hominum, sicuti nunc revelatum est sanctis Apostolis ejus et Prophetis in Spiritu, Gentes esse co- ⁶ heredes, et concorporales, et comparticipes promissionis ejus in Christo Jesu per Evangelium: cuius factus ⁷ sum minister secundum donum gratiae Dei, quæ data est mihi secundum operationem virtutis ejus. Mihi ⁸ omnium sanctorum minimo data est gratia haec, In Gentibus evangelizare investigabiles divitias Christi, et illuminare omnes, quæ sit dispensatio sacramenti ⁹ absconditi a sæculis in Deo, qui omnia creavit; ut ¹⁰ innotescat principatibus, et potestatibus in cælestibus,

11 per Ecclesiam, multiformis sapientia Dei, secundum præfinitionem sæculorum, quam fecit in Christo Jesu
 12 Domino nostro: in quo habemus fiduciam, et accessum in confidentia per fidem ejus. Propter quod peto ne deficiatis in tribulationibus meis pro vobis: quæ est gloria vestra.

14 Hujus rei gratia flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in cœlis et in terra nominatur, ut det vobis secundum divitias gloriæ suæ, virtute corroborari per Spiritum ejus in interiorem hominem, Christum habitare per fidem in cordibus vestris: in charitate radicati, et fundati, ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminenter scientiæ charitatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem, qui potens est omnia facere superabundanter quam petimus aut intelligimus, secundum virtutem, quæ operatur in nobis, ipsi gloria in Ecclesia, et in Christo Jesu in omnes generationes sæculi sæculorum. Amen.

4 Obsecro itaque vos ego vincitus in Domino, ut dignem ambuletis vocatione, qua vocati estis, cum omni humilitate, et mansuetudine, cum patientia, supportantes invicem in charitate, solliciti servare unitatem Spiritus in vinculo pacis. Unum corpus, et unus Spiritus, sicut vocati estis in una spe vocationis vestræ. Unus Dominus, una fides, unum baptismus. Unus Deus et Pater omnium, qui est super omnes, et per omnia, et in omnibus nobis. Unicuique autem nostrum data est gratia secundum mensuram donationis Christi. 8 Propter quod dicit: Ascendens in altum captivam duxit captivitatem: dedit dona hominibus. Quod autem ascendit, quid est, nisi quia et descendit primum in inferiores partes terræ? Qui descendit, ipse est et qui ascendit super omnes cœlos, ut impleret omnia. 11 Et ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios autem pastores, et doctores, ad consummationem sanctorum in opus ministerii, in ædificationem corporis Christi: 13 donec occurramus omnes in unitatem fidei, et agnitionis filii Dei, in virum perfectum, in mensuram atatis plenitudinis Christi: ut iam non simus parvuli fluctuantæ, et circumserainur omni vento doctrinæ in nequitia hominum, in astutia ad circuinventionem erroris: 15 veritatem autem facientes in charitate, crescamus in illo per omnia, qui est caput, Christus: ex quo totum corpus compactum, et connexum per oīnnum junctu-

the Church,¹¹ according to the predefinition of worlds, which he made in Christ Jesus our Lord.¹² In whom we have alliance and access in confidence, by the faith of him.¹³ For the which cause I desire that you faint not in my tribulations for you, which is your glory.

¹⁴ For this cause I bow my knees to the Father of our Lord Jesus Christ,¹⁵ of whom all paternity in the heavens and in earth is named,¹⁶ that he give you according to the riches of his glory, power to be fortified by his Spirit in the inner man.¹⁷ Christ to dwell by faith in your hearts, rooted and founded in charity,¹⁸ that you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth,¹⁹ to know also the charity of Christ, surpassing knowledge, that you may be filled unto all the fulness of God.²⁰ And to him that is able to do all things more abundantly than we desire or understand, according to the power that worketh in us:²¹ to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

I therefore, prisoner in our Lord, beseech you, that you walk worthy of the vocation in which you are called,² with all humility and mildness, with patience, supporting one another in charity,³ careful to keep the unity of the spirit in the bond of peace.⁴ One body and one spirit: as you are called in one hope of your vocation.⁵ One Lord, one faith, one baptism.⁶ One God and Father of all, which is over all, and by all, and in all us.⁷ But to every one of us is given grace according to the measure of the donation of Christ.⁸ For the which he saith *Ascending on high, he led captivity captive: he gave gifts to men.*⁹ And that he ascended, what is it, but because he descended also first into the inferior parts of the earth?¹⁰ He that descended, the same is also he that is ascended above all the heavens, that he might fill all things.)¹¹ And he gave, some Apostles, and some Prophets, and othersome Evangelists, and othersome pastors and doctors,¹² to the consummation of the saints, unto the work of the ministry, unto the edifying of the body of Christ:¹³ until we meet all into the unity of faith and knowledge of the son of God, into a perfect man, into the measure of the age of the fulness of Christ:¹⁴ that now we be not children wavering, and carried about with every wind of doctrine in the wickedness of men, in craftiness to the circumvention of error.¹⁵ But doing the truth in charity, let us in all things grow in him, which is the head, Christ:¹⁶ of whom the whole body being compact and knit together by all juncture of subministration, according

to the operation in the measure of every member, maketh the increase of the body unto the edifying of itself in charity.

¹⁷ This therefore I say and testify in our Lord: that now you walk not as also the Gentiles walk in the vanity of their sense, ¹⁸ having their understanding obscured with darkness, alienated from the life of God by the ignorance that is in them, because of the blindness of their heart, ¹⁹ who despairing, have given up themselves to impudicity, unto the operation of all uncleanness, unto avarice. ²⁰ But you have not so learned Christ: ²¹ if yet you have heard him, and have been taught in him (as the truth is in Jesus). ²² Lay you away, according to the old conversation, the old man, which is corrupted according to the desires of error. ²³ And be renewed in the spirit of your mind: ²⁴ and put on the new man, which according to God is created in justice, and holiness of the truth. ²⁵ For the which cause laying away lying, speak yo truth every one with his neighbour, because we are members one of another.

²⁶ Be angry and sin not; let not the sun go down upon your anger. ²⁷ Give not place to the Devil. ²⁸ He that stole, let him now not steal: but rather let him labour in working with his hands that which is good, that he may have whence to give unto him that sufferereth necessity. ²⁹ All naughty speech let it not proceed out of your mouth; but if there be any good to the edifying of the faith, that it may give grace to the hearers. ³⁰ And contristate not the holy Spirit of God: in which you are signed unto the day of redemption. ³¹ Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you with all malice. ³² And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

Be ye therefore followers of God, as most dear children: ² and walk in love, as Christ also loved us, and delivered himself for us an oblation and host to God in an odour of sweetness. ³ But fornication and all uncleanness, or avarice, let it not so much as be named among you, as it becometh saints: ⁴ or filthiness, or foolish talk, or scurrility, being to no purpose: but rather giving of thanks. ⁵ For understanding know you this, that no fornicator, or unclean, or covetous person (which is the service of Idols), hath inheritance in the kingdom of Christ and of God.

⁶ Let no man seduce you with vain words. For, for these things cometh the anger of God upon the children of dissidence. ⁷ Become not therefore partakers with them. ⁸ For you were sometime darkness, but now light in our Lord. Walk as children of the light ⁹ (for the fruit of the light is in all goodness,

ram subminstrationis, secundum operationem in mensuram uniuscujusque membri, augmentum corporis facit in ædificationem sui in charitate.

Hoc igitur dico, et testificor in Domino, ut jam non ¹⁷ ambuletis, sicut et Gentes ambulant in vanitate sensus sui, tenebris obscuratum habentes intellectum, alienati ¹⁸ a vita Dei per ignorantiam, quæ est in illis, propter cæcitatem cordis ipsorum, qui desperantes, semetipsos ¹⁹ tradiderunt impudicitiae, in operationem immunditiae omnis, in avaritiam. Vos autem non ita didicistis ²⁰ Christum, si tamen illum audistis, et in ipso edocti ²¹ estis, sicut est veritas in Jesu. Deponere vos secun- ²² dum pristinam conversationem veterem hominem, qui corruptitur secundum desideria erroris. Renovamini ²³ autem spiritu mentis vestrae, et induite novum homi- ²⁴ nem, qui secundum Deum creatus est in justitia, et sanctitate veritatis. Propter quod deponentes menda- ²⁵ cium, loquimini veritatem unusquisque cum proximo suo: quoniam sumus invicem membra.

Irascimini, et nolite peccare: sol non occidat super ²⁶ iracundiam vestram. Nolite locum dare diabolo: ²⁷ qui furabatur, jam non suretur: magis autem laboret, ²⁸ operando manibus suis quod bonum est, ut habeat unde tribuat necessitatem patienti. Omnis sermo malus ²⁹ ex ore vestro non procedat: sed si quis bonus ad ædificationem fidei ut det gratiam audientibus. Et nolite ³⁰ contristare Spiritum sanctum Dei: in quo signati estis in diem redemptionis. Omnis amaritudo, et ira, ³¹ et indignatio, et clamor, et blasphemia tollatur a vobis cum omni malitia. Estote autem invicem benigni, ³² misericordes, donantes invicem sicut et Deus in Christo donavit vobis.

Estote ergo imitatores Dei, sicut filii charissimi: ⁵ et ambulate in dilectione, sicut et Christus dilexit ² nos, et tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem ³ et omnis immunditia aut avaritia nec nominetur in vobis, sicut decet sanctos: aut turpitudo, aut stulti- ⁴ loquium, aut scurrilitas, quæ ad rem non pertinet: sed magis gratiarum actio. Hoc enim scitote intelligentes: ⁵ quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet hereditatem in regno Christi et Dei.

Nemo vos seducat inanibus verbis: propter hæc ⁶ enim venit ira Dei in filios dissidentiae. Nolite ergo ⁷ esfici participes eorum. Eratis enim aliquando tene- ⁸ brae: nunc autem lux in Domino. Ut filii lucis ambulate: fructus enim lucis est in omni bonitate et ⁹

10 justitia et veritate: probantes quid sit beneplacitum
 11 Deo: et nolite communicare operibus infructuosis
 12 tenebrarum, magis autem redarguite. Quæ enim in
 13 occulto fiunt ab ipsis, turpe est et dicere. Omnia
 14 autem, quæ arguuntur, a lumine manifestantur: omne
 15 enim, quod manifestatur, lumen est. Propter quod
 dicit: Surge qui dormis, et exsurge a mortuis, et illu-
 16 minabit te Christus. Videte itaque, fratres, quomodo
 17 caute ambuletis: non quasi insipientes, sed ut sapientes:
 18 redimentes tempus, quoniam dies mali sunt. Prop-
 19 terea nolite fieri imprudentes: sed intelligentes quæ sit
 20 voluntas Dei. Et nolite inepti vino, in quo est
 21 luxuria: sed implemini Spiritu sancto, loquentes
 22 vobismetipsis in psalmis, et hymnis, et canticis spiritu-
 23 alibus, cantantes et psallentes in cordibus vestris
 24 Domino. Gratias agentes semper pro omnibus, in
 25 nomine Domini nostri Jesu Christi, Deo et Patri.
 26 Subjecti invicem in timore Christi,

27 Mulieres viris suis subditæ sint, sicut Domino:
 28 quoniam vir caput est mulieris: sicut Christus caput
 29 Ecclesiæ: Ipse salvator corporis ejus. Sed sicut
 Ecclesia subjecta est Christo, ita et mulieres viris suis
 30 in omnibus. Viri, diligit uxores vestras, sicut et
 Christus dilexit Ecclesiam, et seipsum tradidit pro ea,
 31 ut illam sanctificaret, mundans lavacro aquæ in verbo
 32 vitæ, ut exhiberet ipse sibi in gloriosam Ecclesiam,
 non habentem maculam, aut rugam, aut aliquid hujus-
 33 modi, sed ut sit sancta et immaculata. Ita et viri
 debent diligere uxores suas ut corpora sua. Qui suam
 34 uxorem diligit, seipsum diligit. Nemo enim umquam
 carnem suam odio habuit: sed nutrit, et fovet eam,
 35 sicut et Christus Ecclesiam: quia membra sumus
 corporis ejus, de carne ejus, et de ossibus ejus. Propter
 hoc relinquet homo patrem et matrem suam, et ad-
 36 hæredit uxori suæ; et erunt duo in carne una. Sacra-
 mentum hoc magnum est, ego autem dico in Christo
 37 et in Ecclesia. Verumtamen et vos singuli, unus-
 quisque uxorem suam sicut seipsum diligit: uxor
 autem timeat virum suum.

6 Filii, obedite parentibus vestris in Domino: hoc
 2 eniun justum est. Honora patrem tuum, et matrem
 3 tuam: quod est mandatum primum in promissione: ut
 4 bene sit tibi, et sis longævus super terram. Et vos,
 patres, nolite ad iracundiam provocare filios vestros:
 sed educate illos in disciplina et correptione Domini.

5 Servi, obedite dominis carnalibus cum timore et
 tremore, in simplicitate cordis vestri, sicut Christo:
 6 non ad oculum servientes, quasi hominibus placentes,

and justice, and verity), ¹⁰ proving what is well pleasing to God: ¹¹ and communicate not with the unfruitful works of darkness, but rather reprove them. ¹² For the things that are done of them in secret, it is shame even to speak. ¹³ But all things that are reproved, are manifested by the light; for all that is manifested, is light; ¹⁴ for the which cause he saith: *Rise thou that sleepest, and arise from the dead: and Christ will illuminate thee.* ¹⁵ See therefore, brethren, how you walk warily; not as unwise, but as wise: ¹⁶ redeeming the time, because the days are evil. ¹⁷ Therefore become not unwise, but understanding what is the will of God. ¹⁸ And be not drunk with wine, wherein is riotousness, but be filled with the Spirit, ¹⁹ speaking to yourselves in psalms and hymns, and spiritual canticles, chanting and singing in your hearts to our Lord: ²⁰ giving thanks always for all things, in the name of our Lord Jesus Christ to God and the Father. ²¹ Subject one to another in the fear of Christ.

²² Let women be subject to their husbands, as to our Lord: ²³ because the man is the head of the woman: as Christ is the head of the Church. Himself the saviour of his body. ²⁴ But as the Church is subject to Christ, so also the women to their husbands in all things. ²⁵ Husbands, love your wives, as Christ also loved the Church, and delivered himself for it: ²⁶ that he might sanctify it, cleansing it by the laver of water in the word, ²⁷ that he might present to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it may be holy and unspotted. ²⁸ So also men ought to love their wives as their own bodies. He that loveth his wife, loveth himself. ²⁹ For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the Church: ³⁰ because we be the members of his body, of his flesh, and of his bones. ³¹ For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh. ³² This is a great sacrament, but I speak in Christ and in the Church. ³³ Nevertheless you also every one, let each love his wife as himself: and let the wife fear her husband.

Children, obey your parents in our Lord; for this is just. ² Honour thy father and thy mother (which is the first commandment in the promise), ³ that it may be well with thee, and thou mayest be long-lived upon the earth. ⁴ And you fathers, provoke not your children to anger: but bring them up in the discipline and correption of our Lord.

⁵ Servants, be obedient to your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: ⁶ not serving to the eye, as it were pleasing men, but as the servants of Christ, doing

the will of God from the heart, ⁷ with a good will serving, as to our Lord, and not to men. ⁸ Knowing that every one what good soever he shall do, that shall he receive of our Lord, whether he be bond, or free. ⁹ And you masters, do the same things to them, remitting threatenings: knowing that both their Lord and your's is in heaven: and accusation of persons is not with him.

¹⁰ Henceforth, brethren, be strengthened in our Lord, and in the might of his power. ¹¹ Put you on the armour of God, that you may stand against the deceits of the Devil. ¹² For our wrestling is not against flesh and blood: but against Princes and Potestates, against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials. ¹³ Therefore take the armour of God, that you may resist in the evil day, and stand in all things perfect. ¹⁴ Stand therefore, having your loins girded in truth, and clothed with the breastplate of justice, ¹⁵ and having your feet shod to the preparation of the Gospel of peace: ¹⁶ in all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one; ¹⁷ and take unto you the helmet of salvation: and the sword of the spirit (which is the word of God), ¹⁸ in all prayer and supplication praying at all time in spirit: and in the same watching in all instance and supplication for all the saints: ¹⁹ and for me, that speech may be given me in the opening of my mouth with confidence, to make known the mystery of the Gospel, ²⁰ for the which I am a legate in this chain, so that in it I may be bold according as I ought, to speak.

²¹ And that you also may know the things about me, what I do: Tychicus, my dearest brother and faithful minister in our Lord, will make you understand all things: ²² whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort your hearts. ²³ Peace to the brethren, and charity with faith from God the Father, and our Lord Jesus Christ. ²⁴ Grace with all that love our Lord Jesus Christ in incorruption. Amen.

sed ut servi Christi, facientes voluntatem Dei ex animo, cum bona voluntate servientes, sicut Domino, et non ⁷ hominibus: scientes quoniam unusquisque quocumque ⁸ fecerit bonum, hoc recipiet a Domino, sive servus, sive liber. Et vos domini eadem facite illis, remittentes ⁹ minas: scientes quia et illorum et vester Dominus est in coelis; et personarum acceptio non est apud eum.

De cetero fratres, confortamini in Domino, et in ¹⁰ potentia virtutis ejus. Induite vos armaturam Dei, ¹¹ ut possitis stare adversus insidias diaboli. Quoniam ¹² non est nobis collectatio adversus carnem et sanguinem: sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in coelestibus. Propterea accipite armaturam Dei, ut ¹³ possitis resistere in die malo, et in omnibus perfecti stare. State ergo succineti lumbos vestros in veritate, ¹⁴ et induti loricae justitiae, et calceati pedes in præparatione Evangelii pacis: in omnibus sumentes scutum ¹⁶ fidei, in quo possitis omnia tela nequissimi ignea extingueret: et galeam salutis assumite; et gladium Spiritus ¹⁷ (quod est verbum Dei): per omnem orationem et ¹⁸ obsecrationem orantes omni tempore in spiritu: et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis: et pro me, ut detur mihi sermo in ¹⁹ apertione oris mei cum fiducia, notum facere mysterium Evangelii: pro quo legatione fungor in catena, ita ut ²⁰ in ipso audeam, prout oportet me, loqui.

Ut autem et vos sciatis quæ circa me sunt, quid ²¹ agam: omnia vobis nota faciet Tychicus, charissimus frater, et fidelis minister in Domino: quem misi ad ²² vos in hoc ipsum, ut cognoscatis quæ circa nos sunt, et consoletur corda vestra. Pax fratribus, et charitas ²³ cum fide a Deo Patre, et Domino Jesu Christo. Gra- ²⁴ tia cum omnibus, qui diligunt Dominum nostrum Jesum Christum in incorruptione. Amen.

EPISTOLA PAULI
AD
PHILIPPIENSIS.

1 PAULUS et Timotheus servi Jesu Christi, omnibus
sanctis in Christo Jesu, qui sunt Philippis, cum epis-
2 copis et diaconibus. Gratia vobis et pax a Deo Patre
nostro, et Domino Jesu Christo.

3 Gratias ago Deo meo in omni memoria vestri,
4 semper in cunctis orationibus meis pro omnibus vobis,
5 cum gaudio deprecationem faciens, super communicatio-
nem vestra in Evangelio Christi a primo die usque
6 nunc. Confidens hoc ipsum, quia qui coepit in vobis
opus bonum, perficiet usque in diem Christi Jesu.
7 Sicut est mihi justum hoc sentire pro omnibus vobis:
eo quod habeam vos in corde, et in vinculis meis, et
in defensione, et confirmatione Evangelii, socios gaudii
8 mei omnes vos esse. Testis enim mihi est Deus, quo-
9 modo cupiam omnes vos in visceribus Jesu Christi. Et
hoc oro ut charitas vestra magis ac magis abundet in
10 scientia, et in omni sensu: ut probetis potiora, ut sitis
11 sinceri et sine offensa in diem Christi, repleti fructu
justitiae per Jesum Christum, in gloriam et laudem
Dei.

12 Scire autem vos volo fratres quia quae circa me sunt,
13 magis ad prosectorum venerunt Evangelii: ita ut vin-
cula mea manifesta fierent in Christo in omni praetorio,
14 et in ceteris omnibus, et plures e fratribus in Domino
confidentes vinculis meis, abundantius anderent sine
15 timore verbum Dei loqui. Quidam quidem et propter
invidiam et contentionem: quidam autem et propter
16 bonam voluntatem Christum praedicant. Quidam ex
charitate: scientes quoniam in defensionem Evangelii
17 positus sum. Quidam autem ex contentione Christum
annunciant non sincere, existimantes pressuram se sus-
18 citare vinculis meis. Quid enim? Dum omni modo
sive per occasionem, sive per veritatem, Christus

PAUL and Timothee the servants of Jesus
Christ: to all the saints in Christ Jesus that
are at Philippi, with the Bishops and
Deacons. ²Grace to you and peace from
God our father, and our Lord Jesus Christ.

³I give thanks to my God in all memory
of you (⁴always in all my prayers for all you,
with joy making petition), ⁵for your com-
municating in the Gospel of Christ from the
first day until now; ⁶trusting this same
thing, that he which hath begun in you a
good work, will perfect it unto the day of
Christ Jesus: ⁷as it is reason for me, this
to think for all you, for that I have you in
heart, and in my bands, and in the defence,
and the confirmation of the Gospel, all you
to be partakers of my joy. ⁸For God is my
witness, how I covet you all in the bowels of
Jesus Christ. ⁹And this I pray, that your
charity may more and more abound in know-
ledge and in all understanding; ¹⁰that you
may approve the better things, that you may
be sincere and without offence unto the
day of Christ, ¹¹replenished with the fruit
of justice by Jesus Christ, unto the glory
and praise of God.

¹² And I will have you know, brethren, that
the things about me are come to the more
furtherance of the Gospel: ¹³so that my
hands were made manifest in Christ in all
the court, and in all the rest; ¹⁴that many of
our brethren in our Lord, having confidence
in my bands, were bold more abundantly
without fear to speak the word of God.
¹⁵ Some indeed even for envy and contention:
but some also for good will preach Christ.
¹⁶ Some of charity: knowing that I am set
unto the defence of the Gospel. ¹⁷ And some
of contention preach Christ not sincerely:
supposing that they raise affliction to my
bands. ¹⁸ But what? So that by all means,
whether by occasion, or by truth, Christ be

preached: in this also I rejoice, yea, and will rejoice. ¹⁹ For I know that this shall fall out to me unto salvation by your prayer and the subministration of the Spirit of Jesus Christ, ²⁰ according to my expectation and hope, because in nothing shall I be confounded, but in all confidence as always, now also shall Christ be magnified in my body, whether it be by life, or by death. ²¹ For unto me, to live is Christ: and to die is gain. ²² And if to live in the flesh, this unto me be the fruit of the work, and what I shall choose I know not. ²³ And I am straitened of the two: having desire to be dissolved and to be with Christ, a thing much more better; but to abide in the flesh, necessary for you. ²⁴ And trusting this, I know that I shall abide and continue with you all, unto your furtherance and joy of the faith: ²⁵ that your gratulation may abound in Christ Jesus in me, by my coming again to you.

²⁶ Only converse ye worthy of the Gospel of Christ: that whether when I come and see you, or else be absent, I may hear of you that you stand in one Spirit, of one mind labouring together to the faith of the Gospel. ²⁷ And in nothing be ye terrified of the adversaries, which to them is cause of perdition: but to you of salvation, and this of God: ²⁸ for to you it is given for Christ, not only that you believe in him, but also that you suffer for him, ²⁹ having the same combat like as you have seen in me, and now have heard of me.

If therefore there be any consolation in Christ, if any solace of charity, if any society of spirit, if any bowels of commiseration: ² fulfil my joy, that you be of one meaning, having the same charity, of one mind, agreeing in one; ³ nothing by contention, neither by vain glory: but in humility, each counting other better than themselves: ⁴ every one not considering the things that are their own, but those that are other men's. ⁵ For this think in yourselves, which also in Christ Jesus, ⁶ who when he was in the form of God, thought it no robbery, himself to be equal to God; ⁷ but he exanimated himself, taking the form of a servant, made into the similitude of men, and in shape found as man. ⁸ He humbled himself, made obedient unto death: even the death of the cross. ⁹ For the which thing God also hath exalted him, and hath given him a name which is above all names: ¹⁰ that in the name of Jesus every knee bow of the celestials, terrestrials, and infernals: ¹¹ and every tongue confess that our Lord Jesus Christ is in the glory of God the Father.

¹² Therefore, my dearest (as you have always obeyed), not as in the presence of me only, but much more now in my absence, with fear and trembling work your salvation. ¹³ For it is God that worketh in you both to will and to accomplish, according to his good will. ¹⁴ And do ye all things without murmurings and staggerings: ¹⁵ that you may be

annuncietur: et in hoc gaudeo, sed et gaudebo. Scio 19 enim quia hoc mihi proveniet ad salutem, per vestram orationem et subministrationem Spiritus Jesu Christi, secundum expectationem, et spem meam, quia in nullo 20 confundar: sed in omni fiducia, sicut semper, et nunc magnificabitur Christus in corpore meo, sive per vitam, sive per mortem. Mihi enim vivere Christus est, et 21 mori lucrum. Quod si vivere in carne, hic mihi fructus 22 operis est, et quid eligam ignoro. Coarctor autem e 23 duobus: desiderium habens dissolvi, et esse cum Christo, multo magis melius: permanere autem in carne, neces- 24 sarium propter vos. Et hoc confidens scio quia manebo, 25 et permanebo omnibus vobis ad profectum vestrum, et gaudium fidei: ut gratulatio vestra abundet in Christo 26 Jesu in me, per meum adventum iterum ad vos.

Tantum digne Evangelio Christi conversamini: ut 27 sive cum venero, et video vos, sive absens audiam de vobis quia statis in uno spiritu unanimes, collaborantes fidei Evangelii: et in nullo terreamini ab adversariis: 28 quae illis est causa perditionis, vobis autem salutis, et hoc a Deo: quia vobis donatum est pro Christo, non 29 solum ut in eum credatis, sed ut etiam pro illo patiamini: idem certamen habentes, quale et vidistis in me, 30 et nunc audistis de me.

Si qua ergo consolatio in Christo, si quod solatium 2 charitatis, si qua societas spiritus, si qua viscera miserationis: implete gaudium meum, ut idem sapiatis, ean- 2 dem charitatem habentes, unanimes, idipsum sentientes, nihil per contentionem, neque per inanem gloriam: 3 sed in humilitate superiores sibi invicem arbitrantes, non quae sua sunt singuli considerantes, sed ea quae 4 aliorum. Hoc enim sentite in vobis, quod et in Christo 5 Jesu: qui cum in forma Dei esset, non rapinam arbi- 6 tratus est esse se aequalem Deo: sed semetipsum ex- 7 inanivit formam servi accipiens, in similitudinem homi- 8 num factus, et habitu inventus ut homo, humiliavit 8 semetipsum factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, 9 et donavit illi nomen, quod est super omne nomen: ut 10 in nomine Jesu omne genu flectatur cœlestium, terres- 11 trium, et infernorum; et omnis lingua confiteatur, quia 11 Dominus Jesu Christus in gloria est Dei Patris.

Itaque charissimi mei, sicut semper obedistis, non ut 12 in præsentia mei tantum, sed multo magis nunc in absentia mea, cum metu et tremore vestram salutem operamini. Deus est enim, qui operatur in vobis et 13 velle et perficere, pro bona voluntate. Omnia autem 14 facite sine murmurationibus et hæsitationibus: ut sitis 15

sine querela, et simplices filii Dei, sine reprehensione, in medio nationis pravæ et perversæ: inter quos lucetis
 16 sicut luminaria in mundo, verbum vitæ continentes ad gloriam meam in die Christi, quia non in vacuum cu-
 17 curri, neque in vacuum laboravi. Sed et si immolor supra sacrificium, et obsequium fidei vestræ, gaudeo, et
 18 congratulor omnibus vobis. Id ipsum autem et vos gaudete, et congratulamini mihi.

19 Spero autem in Domino Jesu, Timotheum me cito mittere ad vos: ut et ego bono animo sim, cognitis quæ circa vos sunt. Neminem enim habeo tam unanimem, 20 qui sincera affectione pro vobis solicitus sit. Omnes enim quæ sua sunt querunt, non quæ sunt Jesu 22 Christi. Experimentum autem ejus cognoscite, quia 23 sicut patri filius, mecum servivit in Evangelio. Hunc igitur spero me mittere ad vos, mox ut video quæ circa me sunt. Confido autem in Domino, quoniam et 25 et ipse veniam ad vos cito. Necessarium autem existimavi Epaphroditum fratrem et cooperatorem et com-militonem meum, vestrum autem apostolum, et minis-trum necessitatis meæ, mittere ad vos: quoniam quidem omnes vos desiderabat: et modestus erat, propterea 27 quod audieratis illum infirmatum. Nam et infirmatus est usque ad mortem: sed Deus misertus est ejus: non solum autem ejus, verum etiam et mei, ne tristitiam 28 super tristitiam haberem. Festinanti ergo misi illum, ut viso eo iterum gaudeatis, et ego sine tristitia sim. 29 Excipite itaque illum cum omni gaudio in Domino, et 30 ejusmodi cum honore habetote. Quoniam propter opus Christi usque ad mortem accessit, tradens animam suam ut impleret id, quod ex vobis deerat erga meum obsequium.

3 De cetero fratres mei gaudete in Domino. Eadem vobis scribere, mihi quidem non pigrum, vobis autem 2 necessarium. Videte canes, videte malos operarios, 3 videte concisionem. Nos enim sumus circumcisio, qui spiritu servimus Deo, et gloria in Christo Jesu, et 4 non in carne fiduciam habentes: quamquam ego habeam confidentiam et in carne. Si quis alius videtur 5 confidere in carne, ego magis, circumcisus octavo die, ex genere Israel, de tribu Benjamin, Hebraeus ex 6 Hebreis, secundum legem Pharisæus, secundum emulacionem persecutus Ecclesiam Dei, secundum justitiam, quæ in lege est, conversatus sine querela: 7 sed quæ mihi fuerunt lucra, hæc arbitratus sum 8 propter Christum detrimenta. Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Jesu Christi Domini mei: propter quem omnia detri-

without blame, and the simple children of God, without reprobation in the midst of a crooked and perverse generation, among whom you shine as lights in the world: containing the word of life to my glory in the day of Christ, because I have not run in vain, nor in vain laboured. ¹⁷ But and if I be immolated, upon the sacrifice and service of your faith, I rejoice and congratulate with you all. ¹⁸ And the selfsame thing do you also rejoice, and congratulate with me.

¹⁹ And I hope in our Lord Jesus, to send Timothee unto you quickly, that I also may be of good comfort, when I know the things pertaining to you. ²⁰ For I have no man so of one mind that with sincere affection is careful for you. ²¹ For all seek the things that are their own: not the things that are Jesus Christ's. ²² And know ye an experiment of him, that as a son the father, so hath he served with me in the Gospel. ²³ This man therefore I hope to send unto you, immediately as I shall see the things that concern me. ²⁴ And I trust in our Lord that myself also shall come to you quickly. ²⁵ But I have thought it necessary to send to you Epaphroditus my brother and conditor and fellow soldier, but your Apostle, and minister of my necessity. ²⁶ Because indeed he had a desire toward you all: and was pensive, for that you had heard that he was sick. ²⁷ For indeed he was sick even to death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow. ²⁸ Therefore I sent him the more speedily: that seeing him, you may rejoice again, and I may be without sorrow. ²⁹ Receive him therefore with all joy in our Lord: and such intreat with honour; ³⁰ because for the work of Christ, he came to the point of death: yielding his life, that he might fulfil that which on your part wanted toward my service.

From henceforth, my brethren, rejoice in our Lord. To write the same things unto you, to me surely it is not tedious, and to you it is necessary. ² See the dogs, see the evil workers, see the concision. ³ For we are the circumcision, which in spirit serve God: and we glory in Christ Jesus, and not having confidence in the flesh: ⁴ albeit I also have confidence in the flesh. ⁵ If any other man seem to have confidence in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews: according to the Law, a Pharisee: ⁶ according to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame. ⁷ But the things that were gains to me, those have I esteemed for Christ, detrimenta. ⁸ Yea, but I esteem all things to be detriment for the passing knowledge of Jesus Christ my Lord: for whom I have made all things as

detriment, and do esteem them as dung, that I may gain Christ: ⁹ and may be found in him, not having my justice which is of the Law, but that which is of the faith of Christ, which is of God justice in faith: ¹⁰ to know him, and the virtue of his resurrection, and the society of his passions, configured to his death, ¹¹ if by any means I may come to the resurrection which is from the dead. ¹² Not that now I have received, or now am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ Jesus. ¹³ Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth myself to those that are before, ¹⁴ I pursue to the mark, to the prize of the supernal vocation of God in Christ Jesus. ¹⁵ Let us therefore, as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. ¹⁶ Nevertheless wherunto we are come, that we be of the same mind, let us continue in the same rule.

¹⁷ Be followers of me, brethren: and observe them that walk so as you have our form. ¹⁸ For many walk whom often I told you of (and now weeping also I tell you), the enemies of the cross of Christ: ¹⁹ whose end is destruction: whose God, is the belly: and their glory in their confusion, which mind worldly things. ²⁰ But our conversation is in heaven? whence also we expect the Saviour, our Lord Jesus Christ, ²¹ who will reform the body of our humility, configured to the body of his glory, according to the operation whereby also he is able to subdue all things to himself.

Therefore, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. ²Euehodia I desire and Syntycho I beseech to be of one mind in our Lord. ³Yea and I beseech thee, my sincere companion, help those women that have laboured with me in the Gospel with Clement, and the rest my coadjutors, whose names are in the book of life. ⁴Rejoice in our Lord always: again I say rejoice. ⁵Let your modesty be known to all men. Our Lord is nigh. ⁶Be nothing careful: but in everything by prayer and supplication with thanksgiving let your petitions be known with God. ⁷ And the peace of God, which passeth all understanding, keep your hearts and intelligences in Christ Jesus.

⁸ For the rest, brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any virtue, if any praise of discipline, these things think upon. ⁹ Which you have both learned, and received, and heard, and seen in me: these

mentum feci, et arbitror ut stercora, ut Christum lucrisfaciam, et inveniar in illo non habens meam ⁹ justitiam, quæ ex lege est, sed illam, quæ ex fide est Christi Jesu: quæ ex Deo est justitia in fide, ad ¹⁰ cognoscendum illum, et virtutem resurrectionis ejus, et societatem passionum illius: configuratus morti ejus: si quomodo occurram ad resurrectionem, quæ est ex ¹¹ mortuis: non quod jam acceperim, aut jam perfectus ¹² sim: sequor autem, si quomodo comprehendam in quo et comprehensus sum a Christo Jesu. Fratres, ego ¹³ me non arbitror comprehendisse. Unum autem, quæ quidem retro sunt obliviseens, ad ea vero, quæ sunt priora, extendens me ipsum, ad destinatum perse- ¹⁴ quor, ad bravium supernæ vocationis Dei in Christo Jesu. Quicumque ergo perfecti sumus, hoc sentiamus: ¹⁵ et siquid aliter sapitis, et hoc vobis Deus revelabit. Verumtamen ad quod pervenimus ut idem sapiamus, ¹⁶ et in eadem permaneamus regula.

Imitatores mei estote, fratres, et observate eos qui ¹⁷ ita ambulant, sicut habetis formam nostram. Multi ¹⁸ enim ambulant, quos sæpe dicebam vobis (nunc autem et flens dico) iniunios crucis Christi: quorum finis ¹⁹ interitus: quorum Deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem ²⁰ conversatio in cœlis est: unde etiam Salvatorem expectamus Dominum nostrum Jesum Christum, qui ²¹ reformat corpus humilitatis nostræ, configuratum corpori claritatis sue, secundum operationem, qua etiam possit subjecere sibi omnia.

Itaque, fratres mei charissimi et desideratissimi, ⁴ gaudium meum, et corona mea, sic state in Domino, charissimi: Euodiam rogo, et Syntychen deprecor ² id ipsum sapere in Domino. Etiam rogo et te, germane ³ compar, adjuva illas, quæ mecum laboraverunt in Evangelio cum Clemente, et ceteris adjutoribus meis, quorum nomina sunt in libro vitae. Gaudete in ⁴ Domino semper: iterum dico gaudete. Modestia vestra ⁵ nota sit omnibus hominibus: Dominus prope est. Nihil ⁶ solliciti sitis: sed in omni oratione et obsecratione, cum gratiarum actione petitiones vestrae innotescant apud Deum. Et pax Dei, quæ exsuperat omnem sensum, ⁷ custodiat corda vestra et intelligentias vestras in Christo Jesu.

De cetero, fratres, quæcumque sunt vera, quæcumque ⁸ pudica, quæcumque justa, quæcumque sancta, quæcumque amabilia, quæcumque bonæ famæ, si qua virtus, si qua laus disciplinæ, hæc cogitate. Quæ et ⁹ didicistis, et accepistis, et audistis, et vidistis in me,

10 hæc agite: et Deus pacis erit vobiscum. Gavisus sum autem in Domino vehementer, quoniam tandem aliquando refloruitis pro me sentire, sicut et sentiebatis: 11 occupati autem eratis. Non quasi propter penuriam 12 dico: ego enim didici, in quibus sum, sufficiens esse. Scio et humiliari, scio et abundare: (ubique et in 13 omnibus institutus sum) et satiari, et esurire, et abundare, et penuriam pati: omnia possum in eo, qui me 14 confortat. Veruntamen bene fecistis, communicantes tribulationi meæ.

15 Scitis autem et vos Philippenses, quod in principio Evangelii, quando profectus sum a Macedonia, nulla mihi Ecclesia communicavit in ratione dati et accepti, 16 nisi vos soli: quia et Thessalonicanam semel et bis in 17 usum mihi misistis. Non quia quæro datum, sed re- 18 quiro fructum abundantem in ratione vestra. Habeo autem omnia, et abundo: repletus sum, acceptis ab Epaphrodito quæ misistis, odorem suavitatis, hostiam 19 acceptam, placentem Deo. Deus autem meus impleat omne desiderium vestrum secundum divitias suas in 20 gloria in Christo Jesu. Deo autem et Patri nostro gloria in sæcula sæculorum: Amen.

21, 22 Salutate omnem sanctum in Christo Jesu. Saluant vos, qui mecum sunt, fratres. Salutant vos omnes 23 sancti, maxime autem qui de Cæsar's domo sunt. Gratia Domini nostri Jesu Christi cum spiritu vestro. Amen.

things do ye, and the God of peace shall be with you. ¹⁰ And I rejoiced in our Lord exceedingly, that once at the length you have relflorished to care for me, as you did also care: but you were occupied. ¹¹ I speak not as it were for penury; for I have learned, to be content with the things that I have. ¹² I know both to be brought low, I know also to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry, both to abound, and to suffer penury. ¹³ I can all things in him that strengtheneth me. ¹⁴ Nevertheless you have done well, communicating to my tribulation.

¹⁵ And you also know, O Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated unto me in the account of gift and receipt, but you only: ¹⁶ for unto Thessalonica also, once and twice you sent to my use. ¹⁷ Not that I seek the gift, but I seek the fruit abounding in your account. ¹⁸ But I have all things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetness, an acceptable host, pleasing God. ¹⁹ And my God supply all your lack, according to his riches in glory, in Christ Jesus. ²⁰ And to God and our father be glory, world without end. Amen.

²¹ Salute ye every saint in Christ Jesus. The brethren that are with me, salute you. All the saints salute you: but especially they that are of Cæsar's house. ²² The grace of our Lord Jesus Christ be with your spirit. Amen.

EPISTOLA PAULI

AD

COLOSSENSES.

1 PAULUS Apostolus Jesu Christi per voluntatem Dei, 2 et Timotheus frater, eis, qui sunt Colossi, sanctis, et 3 fidelibus fratribus in Christo Jesu, gratia vobis, et pax a Deo Patre nostro, et Domino Jesu Christo.

PAUL an Apostle of Jesus Christ by the will of God, and brother Timotheo: ² to them that are at Colossi, saints and faithful brethren in Christ Jesus. ³ Grace to you and peace from God our Father, and our Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ always for you, praying: ⁴ hearing your faith in Christ Jesus, and the love which you have toward all the saints, ⁵ for the hope that is laid up for you in heaven, which you have heard in the word of the truth of the Gospel, ⁶ that is come to you, as also in the whole world it is, and fructifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth, ⁷ as you learned of Epaphras our dearest fellow-servant, who is a faithful minister of Jesus Christ for you, ⁸ who also hath manifested to us your love in spirit. ⁹ Therefore we also, from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: ¹⁰ that you may walk worthy of God, in all things pleasing: fructifying in all good work, and increasing in the knowledge of God: ¹¹ in all power strengthened according to the might of his glory, in all patience and longanimity with joy ¹² giving thanks to God and the Father, who hath made us worthy unto the part of the lot of the saints in the light: ¹³ who hath delivered us from the power of darkness, and hath translated us into the kingdom of the son of his love, ¹⁴ in whom we have redemption, the remission of sins: ¹⁵ who is the image of the invisible God, the first-born of all creature: ¹⁶ because in him were created all things in heaven, and in earth, visible, and invisible, whether Thrones, or Dominations, or Principalities, or Potestates: ¹⁷ all by him, and in him were created: and he is before all, and all consist in him. ¹⁸ And he is the head of the body, the Church, who is the beginning, first-born of the dead: that he may be in all things holding the primacy: ¹⁹ because in him it hath well pleased, all fulness to inhabit: ²⁰ and by him to reconcile all things unto himself, pacifying by the blood of his cross, whether the things in earth, or the things that are in heaven.

²¹ And you, whereas you were sometime alienated and enemies in sense, in evil works: ²² yet now he hath reconciled in the body of his flesh by death, to present you holy and immaculate, and blameless before him: ²³ if yet ye continue in the faith, grounded and stable, and unmoveable from the hope of the Gospel which you have heard, which is preached among all creatures that are under heaven, whereof I Paul am made a minister. ²⁴ Who now rejoice in suffering for you, and do accomplish those things that want of the passions of Christ, in my flesh for his body, which is the Church: ²⁵ whereof I am made a minister according to the dispensation of God, which is given me toward you, that I may fulfil the word of God, ²⁶ the mystery that hath been hidden from worlds and generations, but now is manifested to his

Gratias agimus Deo et Patri Domini nostri Jesu Christi, semper pro vobis orantes: audientes fidem vestram in Christo Jesu, et dilectionem, quam habetis in sanctos omnes, propter spem, quae reposita est vobis in cœlis: quam audistis in verbo veritatis Evangelii: quod pervenit ad vos, sicut et in universo mundo est, ⁶ et fructificat, et crescit, sicut in vobis, ex ea die, qua audistis et cognovistis gratiam Dei in veritate, sicut didicistis ab Epaphra charissimo conservo nostro, qui est fidelis pro vobis minister Christi Jesu, qui etiam manifestavit nobis dilectionem vestram in spiritu: ideo et nos ex qua die audivimus, non cessamus pro vobis orantes, et postulantes ut impleamini agnitione voluntatis ejus, in omni sapientia et intellectu spirituali: ut ambuletis digne Deo per omnia placentes: in omni opere bono fructificantes, et crescentes in scientia Dei: in omni virtute confortati secundum potentiam claritatis ejus in omni patientia, et longanimitate cum gaudio, gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine: qui eripuit nos de potestate tenebrarum, et transtulit in regnum filii dilectionis suæ, in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum: qui est imago Dei invisibilis, primogenitus omnis creaturæ: quoniam in ipso condita sunt universa in cœlis, et in terra, visibilia, et invisibilia, sive throni, sive dominaciones, sive principatus, sive potestates, omnia per ipsum et in ipso creata sunt: et ipse est ante omnes, et omnia in ipso constant. Et ipse est caput corporis Ecclesiæ, qui est principium, primogenitus ex mortuis: ut sit in omnibus ipse primatum tenens. Quia in ipso complacuit, omnem plenitudinem inhabitare: et per eum reconciliare omnia in ipsum, pacificans per sanguinem crucis ejus, sive quæ in terris, sive quæ in cœlis sunt.

Et vos cum essetis aliquando alienati, et inimici sensu in operibus malis: nunc autem reconciliavit in corpore carnis ejus per mortem, exhibere vos sanctos, et immaculatos, et irreprehensibiles coram ipso: si tamen permanetis in fide fundati et stabiles, et immobiles a spe Evangelii, quod audistis, quod prædicatum est in universa creatura, quæ sub cœlo est, cuius factus sum ego Paulus minister. Qui nunc gaudeo in passionibus pro vobis, et adimpleo ea, quæ desunt passionum Christi, in carne mea pro corpore ejus, quod est Ecclesia: cuius factus sum ego minister secundum dispensationem Dei, quæ data est mihi in vos, ut impleam verbum Dei: mysterium, quod absconditum fuit a sæculis et generationibus,

27 nunc autem manifestatum est sanctis ejus, quibus voluit Deus notas facere divitias gloriæ sacramenti hujus in Gentibus, quod est Christus, in vobis spes gloriæ,
 28 quem nos annunciamus, corripientes omnem hominem, et docentes omnem hominem, in omni sapientia, ut exhibeamus omnem hominem perfectum in Christo
 29 Jesu. In quo et labore, certando secundum operationem ejus, quam operatur in me in virtute.

2 Volo enim vos scire qualem sollicitudinem habeam pro vobis, et pro iis, qui sunt Laodiciæ, et quicumque 2 non viderunt faciem meam in carne: ut consolentur corda ipsorum instructi in charitate, et in omnes divitias plenitudinis intellectus, in agnitionem mysterii Dei 3 Patris et Christi Jesu: in quo sunt omnes thesauri 4 sapientiae et scientiae absconditi. Hoc autem dico, ut 5 nemo vos decipiatur in sublimitate sermonum. Nam etsi corpore absens sum, sed spiritu vobiscum sum: gaudens, et videns ordinem vestrum, et firmamentum ejus, quæ 6 in Christo est, fidei vestræ. Sicut ergo accepistis 7 Jesum Christum Dominum, in ipso ambulate, radicati, et superaedificati in ipso, et confirmati fide, sicut et didicistis, abundantes in illo in gratiarum actione:

8 Videte ne quis vos decipiatur per philosophiam, et inanem fallaciam, secundum traditionem hominum, 9 elementa mundi, et non secundum Christum: quia in ipso inhabitat omnis plenitudo divinitatis corporaliter: 10 et estis in illo repleti, qui est caput omnis principatus 11 et potestatis: in quo et circumcisi estis circumcisione non manu facta in expoliatione corporis carnis, sed in 12 circumcisione Christi: conseptuli ei in baptismo, in quo et resurrexisti per fidem operationis Dei, qui 13 suscitavit illum a mortuis. Et vos cum mortui essetis in delictis, et præputio carnis vestræ, conviviscauit 14 cum illo, donans vobis omnia delicta: delens quod adversus nos erat chirographum decreti, quod erat contrarium nobis, et ipsum tulit de medio, affigens 15 illud cruci: et expolians principatus et potestates, traduxit confidenter, palam triumphans illos in semetipso. Nemo ergo vos judicet in cibo, aut in potu, aut in parte diei festi, aut neomeniæ, aut sabbatorum: 17 quæ sunt umbra futurorum: corpus autem Christi.

18 Nemo vos seducat, volens in humilitate, et religione angelorum, quæ non vidit ambulans, frustra inflatus sensu carnis suæ. Et non tenens caput, ex quo totum corpus, per nexus et conjunctiones subministratum et 20 constructum, crescit in augmentum Dei. Si ergo inmortui estis cum Christo ab elecentis hujus mundi: quid adhuc tamquam viventes in mundo decernitis?

saints; ²⁷ to whom God would make known the riches of the glory of this sacrament in the Gentiles, which is Christ, in you the hope of glory; ²⁸ whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. ²⁹ Wherein also I labour, striving according to his operation which he worketh in me in power.

For I will have you know, brethren, what manner of care I have for you and for them that are at Laodicia, and whosoever have not seen my face in the flesh: ² that their hearts may be comforted, instructed in charity, and unto all the riches of the fulness of understanding, unto the knowledge of the mystery of God the Father of Christ Jesus, ³ in whom be all the treasures of wisdom and knowledge hid. ⁴ But this I say, that no man deceive you in loftiness of words. ⁵ For although I be absent in body, yet in spirit I am with you: rejoicing, and seeing your order, and the constancy of that your faith which is in Christ. ⁶ Therefore as you have received Jesus Christ our Lord, walk in him, ⁷ rooted and built in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

⁸ Beware lest any man deceive you by philosophy, and vain fallacy: according to the tradition of men, according to the elements of the world, and not according to Christ. ⁹ For in him dwelleth all the fulness of the Godhead corporally: ¹⁰ and you are in him replenished, who is the head in all Principality and Power: ¹¹ in whom all you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, ¹² buried with him in Baptism: in whom also you are risen again by the faith of the operation of God, who raised him up from the dead. ¹³ And you when you were dead in the offences and the prepucie of your flesh, did he quicken together with him: pardoning you all offences, ¹⁴ wiping out the handwriting of decree that was against us, which was contrary to us; and the same he hath taken out of the way, fastening it to the cross: ¹⁵ and spoiling the Principalities and Potestates, hath led them confidently in open shew, triumphing them in himself. ¹⁶ Let no man therefore judge you in meat or in drink, or in part of a festival day, or of the New moon, or of Sabbaths: ¹⁷ which are a shadow of things to come, but the body Christ's.

¹⁸ Let no man seduce you, willing in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh, ¹⁹ and not holding the head, whereof the whole body by joints and bands being served and compacted, groweth to the increase of God. ²⁰ If then you be dead with Christ, from the elements of this world: why do you yet

deceit as living in the world? ²¹Touch not, taste not, handle not: ²²which things are all unto destruction by the very use, according to the precepts and doctrines of men; ²³which are indeed having a show of wisdom in superstition and humility, and not to spare the body, not in any honour to the filling of the flesh.

Therefore if you be risen with Christ, seek the things that are above: where Christ is sitting on the right hand of God. ²Mind the things that are above, not the things that are upon the earth. ³For you are dead: and your life is hidden with Christ in God. ⁴When Christ shall appear, your life: then you also shall appear with him in glory.

⁵Mortify therefore your members that are upon the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is the service of Idols; ⁶for which things the wrath of God cometh upon the children of incredulity; ⁷in which you also walked sometime, when you lived in them. ⁸But now lay you also all away: anger, indignation, malice, blasphemy, filthy talk out of your mouth. ⁹Lie not one to another: spoiling yourselves of the old man with his acts, ¹⁰and doing on the new, him that is renewed unto knowledge, according to the image of him that created him; ¹¹where there is not Gentile and Jew, circumcision and prepucce, Barbarous and Scythian; bond and free: but all, and in all Christ.

¹²Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience, ¹³supporting one another: and pardoning one another, if any have a quarrel against any man; as also our Lord hath pardoned us: so you also. ¹⁴But above all these things have charity, which is the band of perfection: ¹⁵and let the peace of Christ exult in your hearts, wherein also you are called in one body: and be thankful. ¹⁶Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing your own selves, with psalms, hymns, and spiritual canticles, in grace singing in your hearts to God. ¹⁷All whatsoever you do in word or in work, all things in the name of our Lord Jesus Christ, giving thanks to God and the Father by him.

¹⁸Women, be subject to your husbands, as it behoveth in our Lord. ¹⁹Men, love your wives: and be not bitter toward them. ²⁰Children, obey your parents in all things: for that is well pleasing to our Lord. ²¹Fathers, provoke not your children to indignation: that they become not discouraged. ²²Servants, obey in all things, your masters according to the flesh, not serving to the eye, as pleasing

Ne tetigeritis, neque gustaveritis, neque contrecta- ²¹veritis: quæ sunt omnia in interitum ipso usu, se- ²²cundum præcepta, et doctrinas hominum: quæ sunt ²³rationem quidem habentia sapientiae in superstitione, et humilitate, et non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.

Igitur, si consurrexisti cum Christo: quæ sursum ³sunt quærите, ubi Christus est in dextera Dei sedens: quæ sursum sunt sapite, non quæ super terram. Mortui ^{2,3}enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra: tunc et ⁴vos apparabitis cum ipso in gloria.

Mortificate ergo membra vestra, quæ sunt super ⁵terram: fornicationem, immunditiam, libidinem, concupiscentiam malam, et avaritiam, quæ est simulacrum servitus: propter quæ venit ira Dei super filios ⁶incredulitatis: in quibus et vos ambulastis aliquando, ⁷cum viveretis in illis. Nunc autem deponite et vos ⁸omnia: iram, indignationem, malitiam, blasphemiam, turpem sermonem de ore vestro. Nolite mentiri in- ⁹vicem, exsoliante vos veterem hominem cum actibus suis, et induentes novum cum, qui renovatur in ag- ¹⁰nitionem secundum imaginem ejus, qui creavit illum. Ubi non est Gentilis, et Judæus, circumcisio, et præ- ¹¹putium, Barbarus, et Scythia, servus, et liber: sed omnia, et in omnibus, Christus.

Induite vos ergo, sicut electi Dei, sancti, et dilecti, ¹²viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes ¹³vobis metipsis si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super ¹⁴omnia autem hæc, charitatem habete, quod est vineulum perfectionis, et pax Christi exultet in ¹⁵cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abun- ¹⁶danter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne, ¹⁷quocumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.

Mulieres, subditæ estote viris, sicut oportet, in ¹⁸Domino. Viri, diligite uxores vestras, et nolite amari ¹⁹esse ad illas. Filii, obedite parentibus per omnia: hoc ²⁰enim placitum est in Domino. Patres, nolite ad indig- ²¹nationem provocare filios vestros, ut non pusillo animo fiant. Servi, obedite per omnia dominis carnalibus, ²²non ad oculum servientes, quasi hominibus placentes,

23 sed in simplicitate cordis, timentes Deum. Quodcumque facitis, ex animo operamini, sicut Domino, et
24 non hominibus; scientes quod a Domino accipietis retributionem hereditatis. Domino Christo servite.
25 Qui enim injuriam facit, recipiet id, quod inique gessit: et non est personarum acceptio apud Deum.

4 Domini, quod justum est et aequum, servis praestate: 2 scientes quod et vos Dominum habetis in cœlo. Orationi instate, vigilantes in ea in gratiarum actione: 3 orantes simul et pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi (propter 4 quod etiam vincetus sum) ut manifestem illud, ita ut 5 oportet me loqui. In sapientia ambulate ad eos, qui 6 foris sunt: tempus redimentes. Sermo vester semper in gratia sale sit conditus, ut sciatis quomodo oporteat vos unicuique respondere.

7 Quæ circa me sunt, omnia vobis nota faciet Tychicus charissimus frater, et fidelis minister et conservus in 8 Domino: quem misi ad vos ad hoc ipsum ut cognoscat, 9 quæ circa vos sunt, et consoletur corda vestra: cum Onesimo, charissimo et fideli fratre, qui ex vobis est. Omnia, quæ hic aguntur, nota facient vobis.

10 Salutat vos Aristarchus concaptivus meus, et Marcus consobrinus Barnabæ, de quo accepistis mandata: si 11 venerit ad vos, excipite illum: et Jesus, qui dicitur Justus: qui sunt ex circumcitione: hi soli sunt adiutores mei in regno Dei, qui mihi fuerunt solatio.

12 Salutat vos Epaphras, qui ex vobis est, servus Christi Jesu, semper sollicitus pro vobis in orationibus, ut 13 stetis perfecti, et pleni in omni voluntate Dei. Testimonium enim illi perhibeo quod habet multum laborem pro vobis, et pro iis, qui sunt Laodiciæ, et qui Hierapoli.

14 Salutat vos Lucas medicus charissimus, et 15 Demas. Salutate fratres, qui sunt Laodiciæ, et Nympha; et, quæ in domo ejus est, ecclesiam. Et cum lecta fuerit apud vos epistola hæc, facite ut et in Laodicensium ecclesia legatur: et eam, quæ Laodicensium 17 est, vos legatis. Et dicite Archippo: Vide ministerium, quod accepisti in Domino, ut illud impleas. 18 Salutatio mea manu Pauli. Memores estote vinculorum incorum. Gratia vobiscum. Amen.

men, but in simplicity of heart, fearing God. 23 Whatsoever you do, work it from the heart as to our Lord, and not to men: 24 knowing that you shall receive of our Lord the retribution of inheritance. Serve our Lord Christ. 25 For he that doeth injury, shall receive that which he hath done unjustly: and there is not acceptance of persons with God.

You Masters, that which is just and equal, do to your servants: knowing that you also have a Master in heaven. 2 Be instant in prayer: watching in it in thanksgiving, 3 praying without us also, that God may open unto us the door of speech to speak the mystery of Christ (for the which also I am bound), 4 that I may manifest it, so as I ought to speak. 5 Walk with wisdom toward them that be without: redeeming the time. 6 Your talk always, in grace let it be seasoned with salt: that you may know how you ought to answer every man.

7 The things that are about me, Tychicus our dearest brother, and faithful minister, and fellow-servant in our Lord, will make you understand all, 8 whom I have sent to you for this same purpose, that he may know the things that concern you, and may comfort your hearts; 9 with Onesimus, the most dear and faithful brother who is of you. All things that are done here, shall they do you to understand.

10 Aristarchus, my fellow-prisoner, saluteth you, and Marke, the cousin-german of Barnabas (concerning whom you have received commandments, If he come to you, receive him), 11 and Jesus that is called Justus: who are of the Circumcision; these only are my coadjutors in the kingdom of God: which have been a comfort to me. 12 Epaphras saluteth you who is of you, the servant of Christ Jesus, always careful for you in prayers, that you may stand perfect and full in all the will of God. 13 For I give him testimony that he hath much labour for you, and for them that be at Laodiceia, and that are at Hierapolis. 14 Luke, the most dear physician, saluteth you: and Demas. 15 Salute the brethren that are at Laodicia: and Nympha and the Church that is in his house. 16 And when the epistle shall be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. 17 And say to Archippus, See the ministry which thou hast received of our Lord, that thou fulfil it. 18 The salutation: with mine own hand, Paul's. Be mindful of my bands. Grace be with you. Amen.

EPISTOLA PAULI AD THESSALONICENSES PRIMA.

PAUL and Silvanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord Jesus Christ. Grace to you and peace.

²We give thanks to God always for all you: making a memory of you in our prayers without intermission, ³mindful of the work of your faith and labour, and of the charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our father: ⁴knowing, brethren beloved of God, your election: ⁵that our Gospel hath not been to you in word only, but in power and the holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. ⁶And you became followers of us, and of our Lord: receiving the word in much tribulation, with joy of the holy Ghost: ⁷so that you were made a pattern to all that believe in Macedonia and Achaia. ⁸For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but in every place, your faith which is to Godward, is proceeded, so that it is not necessary for us to speak anything. ⁹For they themselves report of us what manner of entering we had to you: and how you are turned to God from Idols, to serve the living and true God, ¹⁰and to expect his Son from heaven (whom he raised up from the dead) Jesus, who hath delivered us from the wrath to come.

For yourselves know, brethren, our entrance unto you, that it was not vain: ²but having suffered before and been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulness. ³For our exhortation was not of error, nor of uncleanness, nor in deceit: ⁴but as we were approved of God that the Gospel should be committed to us, so we speak: not as pleasing men, but God, who proveth our hearts. ⁵For neither have we been at any time in

PAULUS, et Silvanus, et Timotheus ecclesiæ Thessalonicensium in Deo Patre, et Domino Jesu Christo; Gratia vobis, et pax.

Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione: memores operis fidei vestrae, et laboris, et charitatis, et sustinentiae spei Domini nostri Jesu Christi, ante Deum et Patrem nostrum: scientes, fratres, dilecti a Deo, electionem vestram: quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis, et Domini, excipientes verbum in tribulatione multa, cum gudio Spiritus sancti: ita ut facti sitis forma omnibus creditibus in Macedonia, et in Achaia. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaia, sed et in omni loco sudes vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annunciant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo et vero, et expectare Filium ejus de celis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

Nam ipsi scitis, fratres, introitum nostrum ad vos, quia non inanis fuit: sed ante passi, et contumeliis affecti (sicut scitis) in Philippis, fiduciam habuimus in Deo nostro, loqui ad vos Evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore, neque de immunditia, neque in dolo. Sed sicut probati sumus a Deo ut crederetur nobis Evangelium: ita loquimur non quasi hominibus placentes, sed Deo, qui probat corda nostra. Neque enim aliquando fuimus in

sermone adulatio[n]is, sicut scitis: neque in occasione
6 avaritiae: Deus testis est: nec quærentes ab hominibus
7 gloriā, neque a vobis, neque ab aliis. Cum possemus
vobis oneri esse ut Christi Apostoli: sed facti sumus
parvuli in medio vestrum, tamquam si nutrix foveat
8 filios suos. Ita desiderantes vos, cupide volebamus
tradere vobis noc solum Evangelium Dei, sed etiam
animas nostras: quoniam charissimi nobis facti estis.
9 Memores enim estis, fratres, laboris nostri, et fatigationis:
nocte ac die operantes, ne quem vestrum gravaremus,
10 prædicavimus in vobis Evangelium Dei. Vos testes estis,
et Deus, quam sancte, et juste, et sine querela, vobis, qui
11 credidistis, fuimus: sicut scitis, qualiter unumquemque
12 vestrum (sicut pater filios suos) deprecantes vos et con-
solantes, testificati sumus ut ambularetis digne Deo,
qui vocavit vos in suum regnum et gloriā.

13 Ideo et nos gratias agimus Deo sine intermissione,
quoniam, cum accepissetis a nobis verbum auditus Dei,
accepistis illud, non ut verbum hominum, sed (sicut est
vere) verbum Dei qui operatur in vobis, qui credidistis.
14 Vos enim imitatores facti estis, fratres, ecclesiarum Dei,
quæ sunt in Iudea in Christo Jesu: quia eadem passi
estis et vos a contribulibus vestris, sicut et ipsi a Iudeis:
15 qui et Dominum occiderunt Jesum, et Prophetas, et
nos persecuti sunt, et Deo non placent, et omnibus ho-
16 minib[us] adversantur: prohibentes nos Gentibus loqui
ut salva[e] fiant, ut impleant peccata sua semper: per-
17 venit enim ira Dei super illos usque in finem. Nos
autem, fratres, desolati a vobis ad tempus horæ, aspectu,
non corde, abundantius festinavimus faciem vestram
18 videre cum multo desiderio: quoniam voluimus venire
ad vos, ego quidem Paulus, et semel, et iterum, sed
19 impedivit nos Satan[as]. Quæ est enim nostra spes,
aut gaudium, aut corona gloriæ? Nonne vos ante
Dominum nostrum Jesum Christum estis in adventu
20 ejus? Vos enim estis gloria nostra et gaudium.

3 Propter quod non sustinentes amplius, placuit nobis
2 remanere Athenis, solis: et misimus Timotheum fra-
trem nostrum, et ministrum Dei in Evangelio Christi,
ad confirmandos vos, et exhortandos pro fide vestra:
3 ut nemo moveatur in tribulationibus istis: ipsi enim
4 scitis quod in hoc positi sumus. Nam et cum apud
vos essemus, prædicebamus vobis passuros nos tribu-
5 lationes, sicut et factum est, et scitis. Propterea et
ego amplius non sustinens, misi ad cognoscendam
fidem vestram: ne forte tentaverit vos is, qui tentat,
6 et inanis fiat labor noster. Nunc autem veniente
Timotheo ad nos a vobis, et annunciante nobis fidem

the word of adulatio[n], as you know: nor in
occasion of avarice, God is witness: ⁶ nor
seeking glory of men, neither of you, nor of
others. ⁷ Whereas we might have been a
burden to you, as the Apostles of Christ:
but we became children in the midst of you,
as if a nurse should cherish her children:
⁸ so having a desire to you, we would gladly
deliver unto you not only the Gospel of God,
but also our own souls: because you are
become most dear unto us. ⁹ For you are
mindful, brethren, of our labour and toil;
day and night working, lest we should charge
any of you, we preached among you the
Gospel of God. ¹⁰ You are witnesses and
God, how holily and justly and without
blame, we have been to you that did believe;
¹¹ as you know in what manner we desiring
and comforting you, have adjured every one
of you (as a father his children) that you
would walk worthy of God, who hath called
you into his kingdom and glory.

¹² Therefore we also give thanks to God
without intermission: because that when
you had received of us the word of the hearing
of God, you received it not as the word of
men, but (as it is indeed) the word of God,
who worketh in you that have believed.
¹³ For you, brethren, are become followers of
the churclies of God that be in Jewry, in
Christ Jesus: for you also have suffered the
same things of your own lineage, as they
also of the Jews, ¹⁴ who both killed our Lord
Jesus, and the Prophets, and have persecuted
us, and please not God, and are adversaries
to all men, ¹⁵ prohibiting us to speak to the
Gentiles that they may be saved, to make up
their sins always; for the wrath of God is
come upon them even to the end. ¹⁶ But we,
brethren, deprived of you for a short time,
in sight, not in heart: have hastened the more
abundantly to see your face with much
desire. ¹⁷ For we would have come to you, I
Paul certes, once and again: but Satan hath
hindered us. ¹⁸ For what is our hope, or joy,
or crown of glory? Are not you before our
Lord Jesus Christ in his coming? ¹⁹ For you
are our glory and joy.

For the which cause forbearing no longer,
it pleased us to remain at Athens, alone.
² And we sent Timothee our brother, and
the minister of God in the Gospel of Christ,
³ that no man be moved in these tribula-
tions, for yourselves know that we are
appointed to this. ⁴ For even when we were
with you, we foretold you that we should
suffer tribulations, as also it is come to pass,
and you know. ⁵ Therefore I also forbearing
no longer, sent to know your faith: lest
perh[aps] he that tempteth, hath tempted you,
and our labour be made vain. ⁶ But now
Timotheo coming unto us from you, and
reporting to us your faith and charity, and

that you have a good remembrance of us always, desiring to see us, as we also you: 7 therefore we are comforted, brethren, in you, in all our necessity and tribulation, by your faith, 8 because now we live, if you stand in our Lord. 9 For what thanksgiving can we render to God for you, in all joy wherein we rejoice for you before our God, 10 night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith.

¹¹ And God himself and our Father, and our Lord Jesus Christ direct our way to you. 12 And our Lord multiply you, and make your charity abound one to another, and toward all men: as we also in you, 13 to confirm your hearts without blame, in holiness, before God and our Father, in the coming of our Lord Jesus Christ with all his Saints. Amen.

For the rest therefore, brethren, we desire and beseech you in our Lord Jesus, that as you have received of us how you ought to walk, and to please God, as also you do walk, that you abound more. 2 For you know what precepts I have given to you by our Lord Jesus. 3 For this is the will of God, your sanctification: that you abstain from fornication, 4 that every one may know to possess his vessel in sanctification and honour: 5 not in the passion of lust, as also the Gentiles that know not God, 6 and that no man overgo, nor circumvent his brother in business: because our Lord is revenger of all these things, as we have foretold you, and have testified. 7 For God hath not called us into uncleanness: but into sanctification. 8 Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us.

⁹ But concerning the charity of the fraternity, we have no need to write to you: for yourselves have learned of God to love one another. 10 Yea and you do it toward all the brethren in all Macedonia. But we desire you, brethren, that you abound more: 11 and that you employ your endeavour to be quiet, and that you do your own business, and work with your own hands, as we have commanded you: 12 and that you walk honestly toward them that are without: and need nothing of any man's.

¹³ And we will not have you ignorant, brethren, concerning them that sleep, that you be not sorrowful, as also others that have no hope. 14 For if we believe that Jesus died and rose again, so also God them that have slept by Jesus will bring with him. 15 For this we say to you in the word of our Lord, that we which live, which are remaining

et charitatem vestram, et quia memoriam nostri habetis bonam semper, desiderantes nos videre, sicut et nos quoque vos: ideo consolati sumus, fratres, in vobis in 7 omni necessitate, et tribulacione nostra per fidem vestram: quoniam nunc vivimus, si vos statis in 8 Domino. Quam enim gratiarum actionem possumus 9 Deo retribuere pro vobis in omni gaudio, quo gaudeamus propter vos ante Deum nostrum, nocte ac die 10 abundantius orantes, ut videamus faciem vestram, et compleamus ea, quae desunt fidei vestrae?

Ipse autem Deus, et Pater noster, et Dominus noster 11 Jesus Christus dirigit viam nostram ad vos. Vos 12 autem Dominus multiplicet, et abundare faciat charitatem vestram in invicem, et in omnes, quemamodum et nos in vobis: ad confirmando corda vestra sine 13 querela in sanctitate, ante Deum et Patrem nostrum, in adventu Domini nostri Jesu Christi cum omnibus sanctis ejus. Amen.

De cetero ergo, fratres, rogamus vos et obsecramus 4 in Domino Jesu, ut quemadmodum accepistis a nobis quomodo oporteat vos ambulare, et placere Deo, sic et ambuletis ut abundetis magis. Scitis enim quae precepta dederim vobis per Dominum Jesum. Haec est 3 enim voluntas Dei, sanctificatio vestra: ut abstineatis vos a fornicatione. Ut sciat unusquisque vestrum vas 4 suum possidere in sanctificatione, et honore: non in 5 passione desiderii, sicut et Gentes, quae ignorant Deum: et nequis supergrediatur, neque circumveniat 6 in negotio fratrem suum: quoniam vindicta est Dominus de his omnibus, sicut praediximus vobis, et testificatus sumus. Non enim vocavit nos Deus in immunditiam, 7 sed in sanctificationem. Itaque qui haec spernit, non 8 hominem spernit, sed Deum, qui etiam dedit Spiritum suum sanctum in nobis.

De charitate autem fraternitatis non necesse habemus 9 scribere vobis: ipsi enim vos a Deo didicistis ut diligatis invicem. Etenim illud facitis in omnes fratres 10 in universa Macedonia. Rogamus autem vos, fratres, ut abundetis magis, et operam detis, ut quieti sitis, et 11 ut vestrum negotium agatis, et operemini manibus vestris, sicut praecepimus vobis: et ut honeste ambuletis ad eos, qui soris sunt: et nullius aliquid desideretis.

Nolumus autem vos ignorare, fratres, de dormientibus, ut non contristemini, sicut et ceteri, qui spem non habent. Si enim credimus quod Jesus mortuus est, et 14 surrexit: ita et Deus eos, qui dormierunt per Jesum, abducet cum eo. Hoc enim vobis dicimus in verbo 15 Domini, quia nos, qui vivimus, qui residui sumus in

adventum Domini, non præveniemus eos, qui dormie-
16 runt. Quoniam ipse Dominus in jussu, et in voce Arch-
angeli, et in tuba Dei descendet de cœlo: et mortui, qui
17 in Christo sunt, resurgent primi. Deinde nos, qui vivi-
mus, qui relinquimur, simul rapiemur cum illis in nubi-
bus obviam Christo in aera, et sic semper cum Domino
18 erimus. Itaque consolamini invicem in verbis istis.

5 De temporibus autem et momentis, fratres, non in-
2 digitis ut scribamus vobis. Ipsi enim diligenter scitis,
3 quia dies Domini, sicut fur in nocte, ita veniet. Cum
enim dixerint, pax et securitas: tunc repentinus eis
superveniet interitus, sicut dolor in utero habenti, et
4 non effugient. Vos autem, fratres, non estis in tene-
bris, ut vos dies illa tanquam fur comprehendat:

5 Omnes enim vos filii lucis estis, et filii diei: non sumus
6 noctis, neque tenebrarum. Igitur non dormiamus sicut
7 et ceteri, sed vigilemus, et sobrii simus. Qui enim dor-
miunt, nocte dormiunt: et qui ebrii sunt, nocte
8 ebrii sunt. Nos autem, qui diei sumus, sobrii simus,
induti loricam fidei, et charitatis, et galeam spem
9 salutis: quoniam non posuit nos Deus in iram,
sed in acquisitione salutis per Dominum nostrum
10 Jesum Christum, qui mortuus est pro nobis: ut sive
vigilemus, sive dormiamus, simul cum illo vivamus.
11 Propter quod consolamini invicem: et ædificate alter-
utrum, sicut et facitis.

12 Rogamus autem vos, fratres, ut noveritis eos, qui
laborant inter vos, et præsunt vobis in Domino, et
13 monent vos: ut habeatis illos abundantius in charitate
14 propter opus illorum: pacem habete cum eis. Rogam-
mus autem vos, fratres, corripite inquietos, consolamini
pusillanimes, suscipite infirmos, patientes estote ad
15 omnes. Videte ne quis malum pro malo alicui reddat:
sed semper quod bonum est sectamini in invicem, et
16, 17 in omnes. Semper gaudete. Sine intermissione
18 orate. In omnibus gratias agite: hæc est enim
19 voluntas Dei in Christo Jesu in omnibus vobis. Spi-
20 ritum nolite extinguere. Prophetias nolite spernere.
21 Omnia autem probate: quod bonum est tenete.
22 Ab omni specie mala abstinete vos.

23 Ipse autem Deus pacis sanctificet vos per omnia: ut
integer spiritus vester, et anima, et corpus sine querela
in adventu Domini nostri Jesu Christi servetur.
24, 25 Fidelis est, qui vocavit vos: qui etiam faciet. Fra-
26 tres, orate pro nobis. Salutate fratres omnes in osculo
27 sancto. Adjuro vos per Dominum ut legatur epistola
28 hac omnibus sanctis fratribus. Gratia Domini nostri
Jesu Christi vobiscum. Amen.

in the advent of our Lord, shall not prevent them that have slept. ¹⁶ For our Lord himself in commandment and in the voice of an Archangel and in the trumpet of God will descend from heaven: and the dead that are in Christ, shall rise again first. ¹⁷ Then we that live, that are left, withal shall be taken up with them in the clouds to meet Christ, into the air, and so always we shall be with our Lord. ¹⁸ Therefore comfort ye one another in these words.

And of the times and moments, brethren, you need not that we write to you. ² For yourselves know perfectly that the day of our Lord shall so come, as a thief in the night. ³ For when they shall say, peace and security: then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape. ⁴ But yon, brethren, are not in darkness: that the same day may as a thief overtake you.

⁵ For all you are the children of light, and children of the day: we are not of the night, nor of darkness. ⁶ Therefore let us not sleep as also others: but let us watch, and be sober. ⁷ For they that sleep, sleep in the night: and they that be drunk, be drunk in the night. ⁸ But we that are of the day, are sober, having on the breastplate of faith and charity, and a helmet, the hope of salvation. ⁹ For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ, ¹⁰ who died for us: that whether we watch or sleep, we may live together with him. ¹¹ For the which cause comfort one another: and edify one another, as also you do.

¹² And we beseech you, brethren, that you will know them that labour among you, and that govern you in our Lord, and admonish you: ¹³ that you have them more abundantly in charity for their work; have peace with them. ¹⁴ And we beseech you, brethren, admonish the unquiet, comfort the weak-minded, bear up the weak, be patient to all. ¹⁵ See that none render evil for evil to any man: but always that which is good pursue towards each other, and towards all. ¹⁶ Always rejoice. ¹⁷ Pray without intermission. ¹⁸ In all things give thanks; for this is the will of God in Christ Jesus in all you. ¹⁹ The Spirit extinguish not. ²⁰ Prophecies despise not. ²¹ But prove all things: hold that which is good. ²² From all appearance of evil refrain yourselves.

²³ And the God of peace himself sanctify you in all things: that your whole spirit, mind soul and body without blame may be preserved in the coming of our Lord Jesus Christ. ²⁴ He is faithful, that hath called you, who also will do it. ²⁵ Brethren, pray for us. ²⁶ Salute all the brethren in a holy kiss. ²⁷ I adjure you by our Lord that this epistle be read to all the holy brethren. ²⁸ The grace of our Lord Jesus Christ be with you. Amen.

EPISTOLA PAULI
AD
THESSALONICENSES SECUNDA.

PAUL and Silvanus and Timothee: to the church of the Thessalonians in God our Father and our Lord Jesus Christ. ² Grace to you and peace from God our Father and our Lord Jesus Christ.

³ We ought to give thanks always to God for you, brethren, so as meet is, because your faith increaseth exceedingly, and the charity of every one of you aboundingth towards each other: ⁴ so that we ourselves also glory in you in the churches of God, for your patience, and faith in all your persecutions and tribulations, which you sustain ⁵ for an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for the which also you suffer; ⁶ if yet it be just with God to repay tribulation, to them that vex you: ⁷ and to you that are vexed, rest with us in the revelation of our Lord Jesus from heaven with the Angels of his power, ⁸ in flame of fire, giving revenge to them that know not God, and that obey not the Gospel of our Lord Jesus Christ; ⁹ who shall suffer eternal pains in destruction, from the face of our Lord and from the glory of his power: ¹⁰ when he shall come to be glorified in his saints, and to be made marvellous in all them that have believed, because our testimony concerning you was credited in that day. ¹¹ Wherein also we pray always for you, that our God make you worthy of his vocation, and accomplish all the good pleasure of his goodness and the work of faith in power, ¹² that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Jesus Christ.

And we desire you, brethren, by the coming of our Lord Jesus Christ, and of our congregation into him: ² that you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our Lord

PAULUS, et Silvanus, et Timotheus, ecclesiae Thes- 1
salonicensium in Deo Patre nostro, et Domino Jesu
Christo. Gratia vobis, et pax a Deo Patre nostro, et 2
Domino Jesu Christo;

Gratias agere debemus semper Deo pro vobis, fra- 3
tres, ita ut dignum est, quoniam supererescit fides
vestra et abundat charitas uniuscujusque vestrum in
invicem: ita ut et nos ipsi in vobis gloriemur in 4
ecclesiis Dei, pro patientia vestra et fide, et in
omnibus persecutionibus vestris, et tribulationibus,
quas sustinetis, in exemplum justi judicii Dei, ut 5
digni habeamini in regno Dei, pro quo et patimini: si 6
tamen justum est apud Deum retribuere tribulationem
iis, qui vos tribulant: et vobis, qui tribulamini, re- 7
quiem nobiscum in revelatione Domini Jesu de cœlo
cum angelis virtutis ejus, in flamma ignis dantis vin- 8
dictam iis, qui non neverunt Deum, et qui non obedi-
unt Evangelio Domini nostri Jesu Christi. Qui pœnas 9
dabunt in interitu æternas a facie Domini, et a gloria
virtutis ejus: cum venerit glorificari in sanctis suis, et 10
admirabilis fieri in omnibus, qui crediderunt, quia
creditum est testimonium nostrum super vos in die illo.
In quo etiam oramus semper pro vobis: ut dignetur 11
vos vocatione sua Deus noster, et impleat omnem
voluntatem bonitatis, et opus fidei in virtute. Ut 12
clarificetur nomen Domini nostri Jesu Christi in vobis,
et vos in illo secundum gratiam Dei nostri, et Domini
nostri Jesu Christi.

Rogamus autem vos, fratres, per adventum Domini 2
nostri Jesu Christi, et nostræ congregatiōnis in ipsum:
ut non cito moveamini a vestro sensu, neque terre- 2
amini, neque per spiritum, neque per sermonem, neque
per epistolam tamquam per nos missam, quasi instet

3 dies Domini. Ne quis vos seducat ullo modo: quoniam nisi venerit discessio primum, et revelatus fuerit
 4 homo peccati, filius perditionis, qui adversatur, et extollitur supra omne, quod dicitur Deus, aut quod colitur, ita ut in templo Dei sedeat ostendens se tamquam sit Deus. Non retinetis quod cum adhuc essem
 6 apud vos, hæc dicebam vobis? Et nunc quid detineat
 7 scitis, ut reveletur in suo tempore. Nam mysterium jam operatur iniquitatis: tantum ut qui tenet nunc,
 8 teneat, donec de medio fiat. Et tunc revelabitur ille iniquus, quem Dominus Jesus interficiet spiritu oris
 9 sui, et destruet illustratione adventus sui eum: cuius est adventus secundum operationem Satanæ, in omni
 10 virtute, et signis, et prodigiis mendacibus, et in omni seductione iniquitatis iis qui pereunt: eo quod chari-
 11 tatem veritatis non receperunt, ut salvi fierent. Ideo mittet illis Deus operationem erroris ut credant men-
 12 dacio: ut judicentur omnes, qui non crediderunt veri-
 tati, sed consenserunt iniquitati.

13 Nos autem debemus gratias agere Deo semper pro vobis, fratres dilecti a Deo, quod elegerit vos Deus primitias in salutem, in sanctificatione spiritus, et in fide veritatis: in qua et vocavit vos per Evangelium nostrum, in acquisitionem gloriae Domini nostri Iesu Christi. Itaque, fratres, state: et tenete traditiones, quas didicistis, sive per sermonem, sive per epistolam nostram. Ipse autem Dominus noster Jesus Christus, et Deus et Pater noster, qui dilexit eos, et dedit consolationem æternam, et spem bonam in gratia, exhortetur corda vestra, et confirmet in omni opere et sermone bono.

3 De cetero, fratres, orate pro nobis, ut sermo Dei currat et clarificeetur, sicut et apud vos: et ut liberemur ab importunis, et malis hominibus: non enim omnium est fides. Fidelis autem Deus est, qui confirmabit vos, et custodiet a malo. Confidimus autem de vobis, in Domino, quoniam quæ præcipimus, et facitis, et facietis. Dominus autem dirigit corda vestra in charitate Dei, et patientia Christi.

6 Denunciamus autem vobis, fratres, in nomine Domini nostri Iesu Christi, ut subtrahatis vos ab omni fratre ambulante inordinate, et non secundum traditionem, quam acceperunt a nobis. Ipsi enim scitis quemadmodum oporteat imitari nos: quoniam non inquieti sumus inter vos: neque gratis panem manducavimus ab aliquo, sed in labore, et in fatigione, nocte et die operantes, ne quen vestrum gravaremus. Non quasi non habuerimus potestateim, sed

were at hand. ³ Let no man seduce you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, ⁴ which is an adversary and is extolled above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as though he were God. ⁵ Remember you not, that when I was yet with you, I told you these things? ⁶ And now what letteth, you know; that he may be revealed in his time. (For now the mystery of iniquity worketh: only that he which now holdeth, do hold, until he be taken out of the way.) ⁸ And then that wicked one shall be revealed whom our Lord Jesus shall kill with the spirit of his mouth: and shall destroy with the manifestation of his advent, him, ⁹ whose coming is according to the operation of Satan, in all power, and lying signs and wonders, ¹⁰ and in all seducing of iniquity to them that perish, for that they have not received the charity of the truth that they might be saved. ¹¹ Therefore God will send them the operation of error, to believe lying: ¹² that all may be judged which have not believed the truth, but have consented to iniquity.

¹³ But we ought to give thanks to God always for you, brethren beloved of God, that he hath chosen you first-fruits unto salvation, in sanctification of spirit and faith of the truth: ¹⁴ into the which also he hath called you by our Gospel, unto the purchasing of the glory of our Lord Jesus Christ. ¹⁵ Therefore, brethren, stand: and hold the traditions which you have learned, whether it be by word, or by our epistle. ¹⁶ And our Lord Jesus Christ himself, and God and our father which hath loved us, and hath given eternal consolation, and good hope in grace, ¹⁷ exhort your hearts, and confirm you in every good work and word.

For the rest, brethren, pray for us, that the word of God may have course and be glorified, as also with you: ² and that we may be delivered from importunate and naughty men; for all men have not faith. ³ But our Lord is faithful, who will confirm and keep you from evil. ⁴ And we have confidence of you in our Lord, that the things which we command, both you do, and will do. ⁵ And our Lord direct your hearts in the charity of God, and patience of Christ.

⁶ And we denounce unto you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking inordinately, and not according to the tradition which they have received of us. ⁷ For yourselves know how you ought to imitate us: for we have not been unquiet among you: ⁸ neither have we eaten bread of any man gratis, but in labour and in toil night and day working, lest we should burden any of you. ⁹ Not as though we had not autho-

rity: but that we might give ourselves a pattern unto you for to imitate us.¹⁰ For also when we were with you, this we denounced to you, that if any will not work, neither let him eat.¹¹ For we have heard of certain among you that walk unquietly, working nothing, but curiously meddling.¹² And to them that be such we denounce, and beseech them in our Lord Jesus Christ, that working with silence, they eat their own bread.

¹³ But you, brethren, faint not well-doing.
¹⁴ And if any obey not our word, note him by an epistle:¹⁵ and do not company with him, that he may be confounded: and do not esteem him as an enemy, but admonish him as a brother.¹⁶ And the Lord of peace himself give you everlasting peace in every place. Our Lord be with you all.¹⁷ The salutation, with mine own hand, Paul's: which is a sign in every epistle; so I write.
⁸ The grace of our Lord Jesus Christ be with you all. Amen.

ut nosmetipsos formam daremus vobis ad imitandum nos. Nam et cum essemus apud vos, hoc denunciabamus vobis: quoniam si quis non vult operari, nec manducet. Audivimus enim inter vos quosdam ambulare inquiete, nihil operantes, sed curiose agentes. Iis autem, qui ejusmodi sunt, denunciamus et obsecramus, in Domino Jesu Christo, ut cum silentio operantes, suum panem manducent.

Vos autem, fratres, nolite desicere benefacientes.¹³ Quod si quis non obedit verbo nostro per epistolam,¹⁴ hunc notate, et ne commisceamini cum illo, ut confundatur: et nolite quasi inimicum existimare, sed corripite ut fratrem. Ipse autem Dominus pacis det vobis pacem sempiternam in omni loco. Dominus sit cum omnibus vobis. Salutatio mea manu Pauli:¹⁷ quod est signum in omni epistola, ita scribo. Gratia Domini nostri Jesu Christi cum omnibus vobis. Amen.

EPISTOLA PAULI AD TIMOTHEUM PRIMA.

PATR an Apostle of Jesus Christ according to the commandment of God our saviour, and of Christ Jesus our hope: to Timothee his beloved son in the faith. Grace, mercy, and peace from God the father, and from Christ Jesus our Lord.

³ As I desired theo to remain at Ephesi when I went into Macedonia, that thou shouldest denounce to certain not to teach otherwise,⁴ nor to attend to fables and genealogies having no end: which minister questions rather than the edifying of God which is in faith.⁵ But the end of the precept is charity from a pure heart, and a good conscience, and a faith not feigned.⁶ From the which things certain straying, are turned into vain talk,⁷ desirous to be doctors of the Law, not understanding neither what things

PAULUS, Apostolus Jesu Christi secundum imperium Dei Salvatoris nostri, et Christi Jesu spei nostrae: Timotheo dilecto filio in fide; Gratia, misericordia, et pax a Deo Patre, et Christo Jesu Domino nostro.

Sicut rogavi te ut remaneres Ephesi, cum irem in Macedoniam, ut denunciares quibusdam ne aliter docerent. Neque intenderet fabulis, et genealogiis interminatis: quae quaestiones praestant magis quam aedificationem Dei, quae est in fide. Finis autem praecepti est charitas de corde puro, et conscientia bona, et fide non ficta. A quibus quidam aberrantes, conversi sunt in vaniloquium, volentes esse legi doctores, non intelligentes neque quae loquuntur, neque de

8 quibus affirmant. Scimus autem quia bona est lex, si
 9 quis ea legitime utatur: sciens hoc quia lex justo non
 est posita, sed injustis, et non subditis, impiis, et
 peccatoribus, sceleratis, et contaminatis, parricidis, et
 10 matricidis, homicidis, fornicariis, masculorum concu-
 bitoribus, plagiariis, mendacibus, et perjuris, et si quid
 11 aliud sanæ doctrinæ adversatur: quæ est secundum
 Evangelium gloriae beati Dei, quod creditum est mihi.

12 Gratias ago ei, qui me confortavit, Christo Jesu
 Domino nostro, quia fidelem me existimavit, ponens in
 13 ministerio: qui prius blasphemus fui, et persecutor, et
 contumeliosus: sed misericordiam Dei consecutus sum,
 14 quia ignorans feci in incredulitate. Superabundavit
 autem gratia Domini nostri cum fide, et dilectione,
 15 quæ est in Christo Jesu. Fidelis sermo, et omni ac-
 ceptione dignus: quod Christus Jesus venit in hunc
 mundum peccatores salvos facere, quorum primus ego
 16 sum: sed ideo misericordiam consecutus sum: ut in
 me primo ostenderet Christus Jesus omnem patientiam
 ad informationem eorum, qui credituri sunt illi, in
 17 vitam æternam. Regi autem sæculorum immortali,
 invisibili, soli Deo, honor et gloria in sæcula sæcu-
 lorum. Amen.

18 Hec præceptum commendo tibi, fili Timothee,
 secundum præcedentes in te prophetias, ut milites in
 19 illis bonam militiam, habens fidem, et bonam conscienciam,
 quam quidam repellentes, circa fidem naufra-
 20 gaverunt: ex quibus est Hymenæus, et Alexander:
 quos tradidi Satanæ, ut discant non blasphemare.

2 Obscero igitur primum omnium fieri obsecrationes,
 orationes, postulationes, gratiarum actiones, pro omni-
 2 bus hominibus: pro regibus, et omnibus qui in sub-
 limitate sunt, ut quietam et tranquillam vitam agamus,
 3 in omni pietate et castitate. Hoc enim bonum est et
 4 acceptum coram Salvatore nostro Deo, qui omnes
 homines vult salvos fieri, et ad agnitionem veritatis
 5 venire. Unus enim Deus, unus et mediator Dei et
 6 hominum, homo Christus Jesus: qui dedit redemp-
 tionem sicutipsum pro omnibus, testimonium temporis
 7 bus suis: in quo positus sum ego prædictor, et
 Apostolus (veritatem dico, non mentior) doctor
 Gentium in fide, et veritate.

8 Volo ergo viros, orare in omni loco, levantes puras
 9 manus, sine ira et disceptatione. Similiter et mulieres
 in habitu ornato, cum verecundia et sobrietate ornantes
 se, et non in tortis erinibus, aut auro, aut margaritis,
 10 vel vete pretiosa: sed, quod decet mulieres, pro-
 11 mittentes pietatem per opera bona. Mulier in silentio

they speak, nor of what they affirm. ⁸ But we know that the Law is good, if a man use it lawfully: ⁹ knowing this that the Law is not made to the just man, but to the unjust, and disobedient, to the impious and sinners, to the wicked and contuminate, to killers of fathers and killers of mothers, to murderers, ¹⁰ to fornicators, to liars, to perjured persons, and what other thing soever is contrary to sound doctrine, ¹¹ which is according to the Gospel of the glory of the blessed God, which is committed to me.

¹² I give him thanks which hath strengthened me, Christ Jesus our Lord, because he hath esteemed me faithful, putting me in the ministry; ¹³ who before was blasphemous and a persecutor and contumelious; but I obtained the mercy of God, because I did it being ignorant in incredulity. ¹⁴ And the grace of our Lord over-abounded with faith and love, which is in Christ Jesus. ¹⁵ A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of whom I am the chief. ¹⁶ But therefore have I obtained mercy: that in me first of all Christ Jesus might shew all patience, to the information of them that shall believe on him unto life everlasting. ¹⁷ And to the king of the worlds, immortal, invisible, only God, honour and glory for ever and ever. Amen.

¹⁸ This precept I command to thee, O Timothee: according to the prophecies going before on thee, that thou war in them a good warfare, ¹⁹ having faith and a good conscience, which certain repelling, have made shipwreck about the faith. ²⁰ Of whom is Hymenæus and Alexander: whom I have delivered to Satan, that they may learn not to blaspheme.

I desire therefore first of all things that obsecrations, prayers, postulations, thanksgivings be made for all men, ² for kings and all that are in preminence: that we may lead a quiet and a peaceable life in all piety and chastity. ³ For this is good and acceptable before our Saviour God, ⁴ who will all men to be saved, and to come to the knowledge of the truth. ⁵ For there is one God, one also mediator of God and men, man Christ Jesus: ⁶ who gave himself a redemption for all, whose testimony in due times is confirmed; ⁷ wherein I am appointed a preacher and an Apostle (I say the truth, I lie not), doctor of the Gentiles in faith and truth.

⁸ I will, therefore, that men pray in every place: lifting up pure hands, without anger and alteration. ⁹ In like manner women also in comely attire: with demureness and sobriety adorning themselves, not in plaited hair, or gold, or precious stones, or gorgeous apparel, ¹⁰ but that which becometh women professing piety by good works. ¹¹ Let a woman learn in silence, with all subjection.

¹² But to teach I permit not unto a woman, nor to have dominion over the man: but to be in silence. ¹³ For Adam was formed first: then Eve. ¹⁴ And Adam was not seduced: but the woman being seduced, was in prevarication. ¹⁵ Yet she shall be saved by generation of children: if they continue in faith and love and sanctification with sobriety.

A faithful saying. If a man desire a Bishop's office, he desireth a good work. ² It behoveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of hospitality, a teacher, ³ not given to wine, no fighter, but modest, no quarreler, not covetous, ⁴ well ruling his own house, having his children subject with all chastity. ⁵ But if a man know not to rule his own house: how shall he have care of the Church of God? ⁶ Not a neophyte: lest, puffed into pride, he fall into the judgment of the Devil. ⁷ And he must have also good testimony of them that are without: that he fall not into reproach and the snare of the Devil.

⁸ Deacons in like manner chaste, not double-tongued, not given to much wine, not followers of filthy lucre: ⁹ having the mystery of faith in a pure conscience. ¹⁰ And let these also be proved first: and so let them minister, having no crime. ¹¹ The women in like manner chaste, not detracting, sober, faithful in all things. ¹² Let deacons be the husbands of one wife: which rule well their children, and their houses. ¹³ For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.

¹⁴ These things I write to thee, hoping that I shall come to thee quickly. ¹⁵ But if I tarry long, that thou mayest know how thou oughtest to converse in the house of God, which is the Church of the living God, the pillar and ground of truth. ¹⁶ And manifestly it is a great sacrament of piety, which was manifested in flesh, was justified in spirit, appeared to Angels, hath been preached to gentiles, is believed in the world, is assumed in glory.

And the Spirit manifestly saith that in the last times certain shall depart from the faith, attending to spirits of error, and doctrines of devils, ² speaking lies in hypocrisy, and having their conscience seared, ³ forbidding to marry, to abstain from meats which God created to receive with thanksgiving for the faithful, and them that have known the truth. ⁴ For every creature of God is good, and nothing to be rejected that is received with thanksgiving. ⁵ For it is sanctified by the word of God and prayer.

discat cum omni subjectione. Docere autem mulieri ¹² non permitto, neque dominari in virum: sed esse in silentio. Adam enim primus formatus est, deinde ¹³ Heva. Et Adam non est seductus: mulier autem ¹⁴ sedueta in prævaricatione fuit. Salvabitur autem per ¹⁵ filiorum generationem, si permanserit in fide, et dilectione, et sanctificatione cum sobrietate.

Fidelis sermo: Si quis episcopatum desiderat, bonum ³ opus desiderat. Oportet ergo episcopum ir reprehensi- ² bilem esse, unius uxoris virum, sobrium, prudentem, ornatum, pudicum, hospitalem, doctorem: non vino- ³ lentum, non percussorem, sed modestum: non litigiosum, non cupidum, sed suæ domui bene præ- ⁴ positum: filios habentem subditos cum omni castitate. Si quis autem domui suæ præesse nescit, quomodo ⁵ Ecclesiæ Dei diligentiam habebit? Non neophytum: ⁶ ne in superbiam elatus, in judicium incidat diaboli. Oportet autem illum et testimonium habere bonum ab ⁷ iis, qui foris sunt, ut non in opprobrium incidat, et in laqueum diaboli.

Diaconos similiter pudicos, non bilingues, non multo ⁸ vino deditos, non turpe luerum sectantes: habentes ⁹ mysterium fidei in conscientia pura. Et hi autem pro- ¹⁰ bentur primum: et sic ministrent, nullum crimen habentes. Mulieres similiter pudicas, non detrahentes, ¹¹ sobrias, fideles in omnibus. Diaconi sint unius uxoris ¹² viri: qui filii suis bene præsent, et suis domibus. Qui ¹³ enim bene ministraverint, gradum bonum sibi ac- ¹⁴ quirient, et multam fiduciam in fide, quæ est in Christo Jesu.

Hæc tibi scribo, sperans me ad te venire cito. Si ¹⁴, ¹⁵ autem tardavero, ut scias quomodo oporteat te in domo Dei conversari, quæ est Ecclesia Dei vivi, columna et firmamentum veritatis. Et manifeste magnum est ¹⁶ pietatis sacramentum, quod manifestatum est in carne, justificatum est in spiritu, apparuit angelis, prædicatum est Gentibus, creditum est in mundo, assumptum est in gloria.

Spiritus autem manifeste dicit, quia in novissimis ⁴ temporibus discedent quidam a fide, attendentes spiritibus erroris, et doctrinis dæmoniorum; in hypocrisi ² loquentium mendacium, et cauteriatam habentium suam conscientiam: prohibentium nubere, abstinere ³ a cibis, quos Deus creavit ad percipiendum eum gratiarum actione fidelibus, et iis, qui cognoverunt veritatem. Quia omnis creatura Dei bona est, et nihil ⁴ rejiciendum quod eum gratiarum actione percipitur: sanctificatur enim per verbum Dei, et orationem. ⁵

6 Hæc proponens fratribus, bonus eris minister Christi
 Jesu, enutritus verbis fidei, et bonæ doctrinæ, quam
 7 assecutus es. Ineptas autem et aniles fabulas devita:
 8 exerce autem te ipsum ad pietatem. Nam corporalis
 exercitatio ad modicum utilis est: pietas autem ad
 omnia utilis est, promissionem habens vitæ, quæ nunc
 9 est, et futuræ. Fidelis sermo, et omni acceptione
 10 dignus. In hoc enim laboramus, et maledicimur, quia
 speramus in Deum vivum, qui est Salvator omnium
 11 hominum, maxime fidelium. Præcipe hæc, et doce.

12 Nemo adolescentiam tuam contemnat: sed exem-
 plum esto fidelium in verbo, in conversatione, in chari-
 13 tate, in fide, in castitate. Dum venio, attende lectioni,
 14 exhortationi, et doctrinæ. Noli negligere gratiam,
 quæ in te est, quæ data est tibi per prophetiam, cum
 15 impositione manuum presbyterii. Hæc meditare, in
 his esto: ut profectus tuus manifestus sit omnibus.
 16 Attende tibi, et doctrinæ: insta in illis. Hoc enim
 faciens, et te ipsum salvum facies, et eos, qui te
 audiunt.

5 Seniorem ne increpaveris, sed obsecra ut patrem:
 2 juvenes, ut fratres: anus, ut matres: juvenculas, ut
 sorores in omni castitate:

3, 4 Vidiua honora, quæ vere viduæ sunt. Si qua
 autem vidua filios, aut nepotes habet: discat primum
 domum suam regere, et mutuam vicem reddere
 5 parentibus: hoc enim acceptum est coram Deo. Quæ
 autem vere vidua est, et desolata, speret in Deum, et
 6 instet obsecrationibus et orationibus nocte ac die. Nam
 7 quæ in deliciis est, vivens mortua est. Et hoc præcipe,
 8 ut irreprehensibiles sint. Si quis autem suorum, et
 maxime domesticorum curam non habet, fidem negavit,
 9 et est infideli deterior. Vidiua eligatur non minus
 10 sexaginta annorum, quæ fuerit unius viri uxor, in
 operibus bonis testimonium habens, si filios educavit,
 si hospitio recepit, si sanctorum pedes lavit, si tribula-
 tionem patientibus subministravit, si omne opus bonum
 11 subsecuta est. Adolescentiores autem vidiuas devita:
 Cum enim luxuriatæ fuerint in Christo, nubere volunt:
 12 habentes damnationem, quia primam fidem irritam
 13 fecerunt. Si simul autem et otiosæ discunt circuiri
 domos: non solum otiosæ, sed et verbosæ, et curiosæ,
 14 loquentes quæ non oportet. Volo ergo juniores
 nubere, filios procreare, matres familias esse, nullam
 15 occasionem dare adversario maledicti gratia. Jam
 16 enim quædam conversæ sunt retro Satanam. Si quis
 fidelis habet vidiuas, subministret illis, et non gravetur
 Ecclesia: ut iis, quæ vere viduæ sunt, sufficiat.

⁶ These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith and the good doctrine which thou hast attained unto. ⁷ But foolish and old wives' fables avoid: and exercise thyself to piety. ⁸ For corporal exercise is profitable to little: but piety is profitable to all things: having promise of the life that now is, and of that to come. ⁹ A faithful saying and worthy of all acceptation. ¹⁰ For to this purpose we labour and are reviled, because we hope in the living God which is the Saviour of all men, especially of the faithful. ¹¹ Command these things and teach.

¹² Let no man contemn thy youth: but be an example of the faithful, in word, in conversation, in charity, in faith, in chastity. ¹³ Till I come, attend unto reading, exhortation, doctrine. ¹⁴ Neglect not the grace that is in thee: which is given thee by prophecy, with imposition of the hands of priesthood. ¹⁵ These things do thou meditate, be in these things: that thy profiting may be manifest to all. ¹⁶ Attend to thyself, and to doctrine: be earnest in them. For, this doing, thou shalt save both thyself and them that hear thee.

A senior rebuke not: but beseech as a father: young men, as brethren: ² old women, as mothers: young women, as sisters, in all chastity.

³ Honour widows: which are widows indeed. ⁴ But if any widow have children or nephews: let her learn first to rule her own house, and to render mutual duty to her parents; for this is acceptable before God. ⁵ But she that is a widow indeed and desolate: let her hope in God, and continue in obsecrations and prayers night and day. ⁶ For she that is in deliciousness, living is dead. ⁷ And this command, that they be blameless. ⁸ But if any man have not care of his own, and especially of his domesticals, he hath denied the faith, and is worse than an infidel. ⁹ Let a widow be chosen of no less than threescore years, which hath been the wife of one husband, ¹⁰ having testimony in good works, if she have brought up her children, if she have received to harbour, if she have washed the Saints' feet, if she have ministered to them that suffer tribulation, if she have followed every good work. ¹¹ But the younger widows avoid. For when they shall be wanton in Christ, they will marry: ¹² having damnation, because they have made void their first faith. ¹³ And withal idle also they learn to go about from house to house: not only idle, but also full of words and curios, speaking things which they ought not. ¹⁴ I will therefore the younger to marry, to bring forth children, to be housewives: to give no occasion to the adversary for to speak evil. ¹⁵ For now certain are turned back after Satan. ¹⁶ If any faithful man have widows, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widows indeed.

¹⁷The priests that rule well, let them be esteemed worthy of double honour: especially they that labour in the word and doctrine. ¹⁸For the Scripture saith: *Thou shalt not muzzle the mouth to the ox that treadeth out the corn;* and, *The workman is worthy of his hire.* ¹⁹Against a priest receive not accusation: but under two or three witnesses. ²⁰Them that sin, reprove before all: that the rest also may have fear.

²¹I testify before God and Christ Jesus, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. ²²Impose hands on no man lightly, neither do thou communicate with other men's sins. Keep thyself chaste. ²³Drink not yet water: but use a little wine for thy stomach, and thy often infirmities. ²⁴Certain men's sins be manifest, going before to judgment: and certain men they follow. ²⁵In like manner also good deeds be manifest, and they that are otherwise, cannot be hid.

Whosoever are servants under yoke, let them count their masters worthy of all honour: lest the name of our Lord and his doctrine be blasphemed. ²But they that have faithful masters, let them not contemn them because they are brethren, but serve the rather, because they be faithful and beloved, which are partakers of the benefit. These things teach and exhort.

³If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety: ⁴he is proud, knowing nothing, but languishing about questions and strife of words: of which rise envies, contentions, blasphemies, evil suspicions, ⁵conflicts of men corrupted in their mind, and that are deprived of the truth, that esteem gain to be piety. ⁶But piety with sufficiency is great gain. ⁷For we brought nothing into this world: doubtless, neither can we take away anything. ⁸But having food, and wherewith to be covered, with these we are content. ⁹For they that will be made rich, fall into temptation and the snare of the devil, and many desires unprofitable and hurtful, which drown men into destruction and perdition. ¹⁰For the root of all evils is covetousness: which certain desiring have erred from the faith, and have entangled themselves in many sorrows.

¹¹But thou, O man of God, flee these things: and pursue justice, piety, faith, charity, patience, mildness. ¹²Fight the good fight of faith: apprehend eternal life, where-in thou art called, and hast confessed a good confession before many witnesses. ¹³I command thee before God, who quickeneth all

Qui bene præsunt presbyteri, duplici honore digni ¹⁷habeantur; maxime qui laborant in verbo et doctrina. Dicit enim Scriptura: Non alligabis os bovi trituranteri. ¹⁸Et: Dignus est operarius mercede sua. Adversus ¹⁹presbyterum accusationem noli recipere, nisi sub duobus aut tribus testibus. Peccantes coram omnibus argue: ²⁰ut et ceteri timorem habeant.

Testor coram Deo, et Christo Jesu, et electis angelis, ²¹ut hæc custodias sine prejudicio, nihil faciens in alteram partem declinando. Manus cito nemini im- ²²posueris, neque communicaveris peccatis alienis. Teipsum castum custodi. Noli adhuc aquam bibere, sed ²³modico vino utere propter stomachum tuum, et frequentes tuas infirmitates. Quorundam hominum ²⁴peccata manifesta sunt, praecedentia ad judicium: quosdam autem et subsequuntur. Similiter et facta ²⁵bona manifesta sunt: et quæ aliter se habent, abscondi non possunt.

Quicumque sunt sub jugo servi, dominos suos omni ⁶honore dignos arbitrentur, ne nomen Domini et doctrina blasphemetur. Qui autem fideles habent ²dominos, non contemnant, quia fratres sunt: sed magis serviant, quia fideles sunt et dilecti, qui beneficii participes sunt. Haec doce, et exhortare.

Si quis aliter docet, et non acquiescit sanis sermonibus Domini nostri Jesu Christi, et ei, quæ secundum pietatem est, doctrinæ: superbus est, nihil sciens, sed ⁴languens circa quæstiones, et pugnas verborum: ex quibus oriuntur invidiae, contentiones, blasphemiae, suspicione malæ. Conflictationes hominum mente ⁵corruptorum, et qui veritate privati sunt, existimantium quæstum esse pietatem. Est autem quæstus ⁶magnus, pietas cum sufficientia. Nihil enim intulimus ⁷in hunc mundum: haud dubium quod nec auferre quid possumus. Habentes autem alimenta, et quibus tegamus, his contenti sumus. Nam qui volunt divites ⁹fieri, incident in tentationem, et in laqueum diaboli, et desideria multa inutilia, et nociva, quæ mergunt homines in interitum, et perditionem. Radix enim ¹⁰omnium malorum est cupiditas: quam quidam appetentes erraverunt a fide, et inseruerunt se doloribus multis.

Tu autem, o homo Dei, haec fuge: sectare vero ¹¹justitiam, pietatem, fidem, charitatem, patientiam, mansuetudinem. Certa bonum certamen fidei, appre- ¹²hende vitam æternam, in qua vocatus es, et confessus bonam confessionem coram multis testibus. Præcipio ¹³tibi Coram Deo, qui vivificat omnia, et Christo Jesu,

qui testimonium reddidit sub Pontio Pilato, bonam
 14 confessionem: ut serves mandatum sine macula,
 irreprehensibile, usque in adventum Domini nostri
 15 Jesu Christi: quem suis temporibus ostendet beatus et
 solus potens, Rex regum, et Dominus dominantium:
 16 qui solus habet immortalitatem, et lucem inhabitat
 inaccessibilem: quem nullus hominum vidi, sed nec
 videre potest: cui honor, et imperium sempiternum.
 Amen.

17 Dicitibus hujus saeculi praeceps non sublime sapere:
 neque sperare in incerto divitiarum, sed in Deo vivo,
 18 qui praestat nobis omnia abunde ad fruendum: bene
 agere, divites fieri in bonis operibus, facile tribuere,
 19 communicare, Thesaurizare sibi fundamentum bonum
 20 in futurum, ut apprehendant veram vitam.

O Timothee, depositum custodi, devitans profanas
 21 vocum novitates, et oppositiones falsi nominis scientiae,
 quam quidam promittentes, circa fidem exciderunt,
 Gratia tecum. Amen.

things, and Christ Jesus, who gave testimony under Pontius Pilate a good confession: ¹⁴ that thou keep the commandment without spot, blameless unto the coming of our Lord Jesus Christ; ¹⁵ which in due times the Blessed and only Mighty will shew, the King of kings and Lord of lords, ¹⁶ who only hath immortality, and inhabiteth light not accessible, whom no man hath seen, yea neither can see, to whom be honour and empire everlasting. Amen.

¹⁷ Command the rich of this world not to be high minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us all things abundantly to enjoy): ¹⁸ to do well, to become rich in good works, to give easily, to communicate, ¹⁹ to heap unto themselves a good foundation for the time to come, that they may apprehend the true life.

²⁰ O Timothee, keep the *depositum*, avoiding the profane novelties of voices, and oppositions of falsely called knowledge. ²¹ Which certain promising, have erred about the faith. Grace be with thee. Amen.

EPISTOLA PAULI

AD

TIMOTHEUM SECUNDA.

1 PAULUS, Apostolus Jesu Christi per voluntatem
 Dei, secundum promissionem vitae, quae est in Christo
 2 Jesu: Timotheo charissimo filio, gratia, misericordia,
 pax a Deo Patre, et Christo Jesu Domino nostro.

3 Gratias ago Deo, cui servio a progenitoribus in
 conscientia pura, quod sinc intermissione habeam tui
 4 memoriam in orationibus meis, nocte et die, desiderans
 te videre, menor lacrymarum tuarum, ut gaudio im-
 5 plear, recordationem accipiens ejus fidei, quae est in te
 non ficta, quae et habitavit primum in avia tua Loide,
 et matre tua Eunice, certus sum autem quod et in te.
 6 Propter quam causam admoneo te, ut resuscites
 gratiam Dei, quae est in te per impositionem manuum

PAUL an Apostle of Jesus Christ by the will of God, according to the promise of the life which is in Christ Jesus: ² to Timothee my dearest son, grace, mercy, peace from God the father, and Christ Jesus our Lord.

³ I give thanks to God, whom I serve from my progenitors in a pure conscience, that without intermission I have a memory of thee in my prayers, night and day ⁴desiring to see thee, mindful of thy tears, that I may be filled with joy, ⁵ calling to mind that faith which is in thee not feigned, which also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. ⁶ For the which cause, I admonish thee that thou resuscitate the grace of God, which is

in thee by the imposition of my hands.
⁷ For God hath not given us the spirit of fear: but of power, and love, and sobriety.
⁸ Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but travail with the Gospel according to the power of God, ⁹ who hath delivered and called us by his holy calling, not according to our works, but according to his purpose and grace, which was given to us in Christ Jesus before the secular times. ¹⁰ But it is manifested now by the illumination of our Saviour Jesus Christ, who hath destroyed death, and illuminated life and incorruption by the Gospel: ¹¹ wherein I am appointed a preacher and Apostle and Master of the Gentiles. ¹² For the which cause also I suffer these things: but I am not confounded. For I know whom I have believed, and I am sure that he is able to keep my depositum unto that day.

¹³ Have thou a form of sound words, which thou hast heard of me in faith and in the love in Christ Jesus. ¹⁴ Keep the good depositum by the holy Ghost, which dwelleth in us. ¹⁵ Thou knowest this, that all which are in Asia, be averted from me: of whom is Phigelus and Hermogenes.

¹⁶ Our Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain; ¹⁷ but when he was come to Rome: he songit me carefully, and found me. ¹⁸ Our Lord grant him to find mercy of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

Thou therefore, my son, be strong in the grace which is in Christ Jesus: ² and the things which thou hast heard of me by many witnesses, these commend to faithful men, which shall be fit to teach others also. ³ Labour thou as a good soldier of Christ Jesus. ⁴ No man being a soldier to God, entangleth himself with secular businesses: that he may please him to whom he hath approved himself. ⁵ For he also that striveth for the mastery, is not crowned unless he strive lawfully. ⁶ The husbandman that laboureth, must first take of the fruits. ⁷ Understand what I say: for our Lord will give thee in all things understanding. ⁸ Be mindful that our Lord Jesus Christ is risen again from the dead, of the seed of David, according to my Gospel, ⁹ wherein I labour even unto bands, as a malefactor: but the word of God is not tied. ¹⁰ Therefore I sustain all things for the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. ¹¹ A faithful saying. For if we be dead with him, we shall live also together. ¹² If we shall sustain, we shall also reign together. If we shall deny, he also will deny us. ¹³ If we believe not: he continueth faithful, he cannot deny himself. ¹⁴ These things admonish: testifying before our Lord.

meārum. Non enim dedit nobis Deus spiritum timoris; ⁷ sed virtutis, et dilectionis, et sobrietatis. Noli itaque erubescere testimonium Domini nostri, neque me vinetum ejus: sed collabora Evangelio secundum virtutem Dei: qui nos liberavit, et vocavit vocatione sua sancta, non secundum opera nostra, sed secundum propositum suum, et gratiam, quae data est nobis in Christo Jesu ante tempora sacerularia: manifestata est autem nunc per illuminationem Salvatoris nostri Jesu Christi, qui destruxit quidem mortem, illuminavit autem vitam, et incorruptionem per Evangelium: in quo positus sum ego prædictor, et Apostolus, et magister Gentium. Ob quam causam etiam hæc patior, sed non confundor. Scio enim cui credidi, et certus sum quia potens est depositum meum servare in illum diem.

Formam habe sanorum verborum, quæ a me audisti in fide et in dilectione in Christo Jesu. Bonum depositum custodi per Spiritum sanctum, qui habitat in nobis. Scis hoc, quod aversi sunt a me omnes, qui in Asia sunt, ex quibus est Phygellus, et Hermogenes.

Det misericordiam Dominus Onesiphori domui: ¹⁶ quia sæpe me refrigeravit, et catenam meam non erubuit: sed cum Romam venisset, solicite me quæsivit, ¹⁷ et invenit. Det illi Dominus invenire misericordiam a Domino in illa die. Et quanta Ephesi ministravit mihi, tu melius nosti.

Tu ergo, fili mi, confortare in gratia, quæ est in Christo Jesu: et quæ audisti a me per multos testes, ² hæc commenda fidelibus hominibus, qui idonei erunt et alios docere. Labora sicut bonus miles Christi Jesu. ³ Nemo militans Deo implicat se negotiis sacerularibus: ⁴ ut ei placeat, cui se probavit. Nam et qui certat in agone, non coronatur nisi legitime certaverit. Laborantem agricolam oportet primum de fructibus percipere. Intellige quæ dico: dabit enim tibi Dominus in omnibus intellectum. Memor esto Dominum JESUM CHRISTUM resurrexisse a mortuis ex semine David, secundum Evangelium meum, in quo labore usque ad vincula, ⁹ quasi male operans: sed verbum Dei non est alligatum. Ideo omnia sustineo propter electos, ut et ipsi salutem consequantur, quæ est in Christo Jesu, cum gloria cœlesti. Fidelis sermo: Nam si cominortui sumus, et convivemus: Si sustinebimus, et conregnabimus: si negaverimus, et ille negabit nos: si non credimus, ille fidelis permanet, negare seipsum non potest. Hæc cominone: testificans coram Domino.

Noli contendere verbis : ad nihil enim utile est, nisi
 15 ad subversionem audientium. Solicite cura teipsum
 probabilem exhibere Deo, operarium inconfusibilem,
 16 recte tractantem verbum veritatis: profana autem, et
 vaniloquia devita: multum enim proficiunt ad impie-
 17 tatem: et sermo eorum ut cancer serpit: ex quibus est
 18 Hymenæus, et Philetus, qui a veritate exciderunt,
 dicentes resurrectionem esse jam factam, et subverte-
 runt quorundam fidem.

19 Sed firmum fundamentum Dei stat, habens signa-
 culum hoc: Cognovit Dominus qui sunt ejus; et,
 discedat ab iniuitate omnis, qui nominat nomen
 20 Domini. In magna autem domo non solum sunt
 vasa aurea, et argentea, sed et lignea, et fictilia: et
 quædam quidem in honorem, quædam autem in con-
 21 tumeliam. Si quis ergo emundaverit se ab istis, erit
 vas in honorem sanctificatum, et utile Domino, ad
 omne opus bonum paratum.

22 Juvenilia autem desideria fuge, sectare vero jus-
 titiam, fidem, spem, charitatem, et pacem cum iis, qui
 23 invocant Dominum de corde puro. Stultas autem et
 sine disciplina quæstiones devita: sciens quia generant
 24 lites. Servum autem Domini non oportet litigare:
 sed mansuetum esse ad omnes, docibilem, patientem,
 25 cum modestia corripientem eos, qui resistunt veritati:
 nequando Deus det illis poenitentiam ad cognos-
 26 cendam veritatem, et resipiscant a diaboli laqueis, a quo
 captivi tenentur ad ipsius voluntatem.

3 Hoc autem scito, quod in novissimis diebus insta-
 2 bunt tempora periculosa: erunt homines seipsos
 amantes, cupidi, elati, superbi, blasphemati, parentibus
 3 non obedientes, ingrati, scelesti, sine affectione, sine
 pace, criminatores, incontinentes, immites, sine benig-
 4 nitate, proditores, protervi, tumidi, et voluptatum
 5 amatores magis quam Dei: habentes speciem quidem
 pietatis, virtutem autem ejus abnegantes. Et hos
 6 devita: ex his enim sunt, qui penetrant domos, et
 captivas ducunt mulierculas oneratas peccatis, quæ
 7 ducuntur variis desideriis: semper discentes, et num-
 8 quam ad scientiam veritatis pervenientes. Quemad-
 inodum autem Jannes et Jambres restiterunt Moysi:
 ita et hi resistunt veritati, homines corrupti mente,
 9 reprobi circa fidem. Sed ultra non proficient: insi-
 pientia enim eorum manifesta erit omnibus, sicut et
 illorum fuit.

10 Tu autem assecutus es meam doctrinam, institu-
 tionem, propositum, fidem, longanimitatem, dilec-
 tionem, patientiam, persecutions, passiones: qualia

II. TIMOTHY II. 15—III. 11.

Contend not in words, for it is profitable
 for nothing, but for the subversion of them
 that hear. ¹⁵ Carefully provide to present
 thyself approved to God, a workman not to
 be confounded, rightly handling the word of
 truth. ¹⁶ But profane and vain speeches
 avoid: for they do much grow to impiety:
¹⁷ and their speech spreadeth as a canker:
 of whom is Hymenæus and Philetus: ¹⁸ who
 have erred from the truth, saying that the
 resurrection is done already, and have sub-
 verted the faith of some.

¹⁹ But the sure foundation of God standeth,
 having this seal, Our Lord knoweth, who be
 his, and let every one depart from iniquity
 that nameth the name of our Lord. ²⁰ But
 in a great house there are not only vessels of
 gold and of silver, but also of wood and of
 earth: and certain indeed unto honour, but
 certain unto contumely. ²¹ If any man there-
 fore shall cleanse himself from these, he shall
 be a vessel unto honour, sanctified and pro-
 fitable to our Lord, prepared to every good
 work.

²² But youthful desires flee: and pursue
 justice, faith, charity, and peace with them
 that invocate our Lord from a pure heart.
²³ And foolish and unlearned questions avoid,
 knowing that they engender brawls. ²⁴ But
 the servant of our Lord must not wrangle:
 but be mild toward all men, apt to teach,
 patient, ²⁵ with modesty admonishing them
 that resist the truth: lest sometime God give
 them ²⁶ repentance to know the truth: ²⁷ and
 they recover themselves from the snares of
 the devil, of whom they are held captive at
 his will.

And this know thou, that in the last days
 shall approach perilous times; ² and men
 shall be lovers of themselves, covetous,
 haughty, proud, blasphemous, not obedient
 to their parents, unkind, wicked, ³ without
 affection, without peace, accusers, incon-
 tinent, unmerciful, without benignity, ⁴ traitors,
 stubborn, puffed up, and lovers of
 voluptuousness more than of God: ⁵ having
 an appearance indeed of piety, but denying
 the virtue thereof. And these avoid. ⁶ For
 of these be they that craftily enter into
 houses: and lead captive silly women laden
 with sins, which are led with divers desires:
⁷ always learning, and never attaining to the
 knowledge of the truth. ⁸ But as Jannes and
 Mambres resisted Moyses, so these also resist
 concerning the faith. ⁹ But they shall pros-
 per no further; for their folly shall be
 manifest to all, as theirs also was.

¹⁰ But thou hast attained to my doctrine,
 institution, purpose, faith, longanimity, love,
 patience, ¹¹ persecutions, passions: what man-

ner of things were done to me at Antioche, at Iconium, at Lystra: what manner of persecutions I sustained; and out of all our Lord delivered me. ¹² And all that will live godly in Christ Jesus, shall suffer persecution. ¹³ But evil men and seducers shall prosper to the worse: erring, and driving into error. ¹⁴ But thou, continue in those things which thou hast learned, and are committed to thee: knowing of whom thou hast learned: ¹⁵ and because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ Jesus.

¹⁶ All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice: ¹⁷ that the man of God may be perfect, instructed to every good work.

I testify before God and Jesus Christ, who shall judge the living and the dead, and by his advent, and his kingdom: ² Preach the word; urge in season, out of season, reprove, rebuke in all patience and doctrine. ³ For there shall be a time when they will not bear sound doctrine: but according to their own desires, they will heap to themselves masters, having itching ears, ⁴ and from the truth certes they will avert their hearing, and to fables they will be converted. ⁵ But be thou vigilant, labour in all things, do the work of an Evangelist, fulfil thy ministry. Be sober. ⁶ For I am even now to be sacrificed: and the time of my resolution is at hand. ⁷ I have fought a good fight, I have consummate my course, I have kept the faith. ⁸ Concerning the rest, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge: and not only to me, but to them also that love his coming.

⁹ Make haste to come to me quickly. ¹⁰ For Demas hath left me, loving this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. ¹¹ Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministry. ¹² But Tychicus I have sent to Ephesus. ¹³ The cloak that I left at Troas with Carpus, coming bring with thee, and the books, especially the parchment. ¹⁴ Alexander the Coppersmith hath shewed me much evil, our Lord will reward him according to his works: ¹⁵ whom do thou also avoid, for he hath greatly resisted our words. ¹⁶ In my first answer no man was with me, but all did forsake me: be it not imputed to them. ¹⁷ But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and all Gentiles may hear: and I was delivered from the mouth of the lion. ¹⁸ Our Lord hath delivered me from all evil work: and will save me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

¹¹ Salute Prisca and Aquila, and the house of Onesiphorus. ²⁰ Erastus remained at Corinth.

mihi facta sunt Antiochiae, Iconii, et Lystris: quales persecutions sustinui, et ex omnibus eripuit me Dominus. Et omnes, qui pie volunt vivere in Christo ¹² Jesu, persecutionem patientur. Mali autem homines, ¹³ et seductores proficiunt in pejus, errantes, et in errorem mittentes. Tu vero permane in iis, quae didicisti, et ¹⁴ credita sunt tibi: sciens a quo didiceris. Et quia ab ¹⁵ infantia sacras litteras nosti, quae te possunt instruere ad salutem, per fidem, quae est in Christo Jesu.

Omnis scriptura divinitus inspirata utilis est ad ¹⁶ docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia: ut perfectus sit homo Dei, ad ¹⁷ omne opus bonum instructus.

Testificor coram Deo, et Jesu Christo, qui judicaturus est vivos et mortuos, per adventum ipsius, et regnum ejus: praedica verbum, insta opportune, impetrare: argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam ³ non sustinebunt, sed ad sua desideria coaccervabunt sibi magistros, prurientes auribus, et a veritate quidem ⁴ auditum avertent, ad fabulas autem convertentur. Tu ⁵ vero vigila, in omnibus labora, opus fac Evangeliste, ministerium tuum imple. Sobrius esto. Ego enim ⁶ jam delibor, et tempus resolutionis meae instat. Bonum ⁷ certamen certavi, cursum consummavi, fidem servavi. In reliquo reposita est mihi corona justitiae, quam ⁸ reddet mihi Dominus illa die justus judex: non solum autem mihi, sed et iis, qui diligunt adventum ⁹ ejus.

Festina ad me venire cito: Demas enim me reliquit, ⁹ diligens hoc saeculum, et abiit Thessaloniam: Crescens in Galatiam, Titus in Dalmatiam. Lucas est ¹⁰ mecum solus. Marcum assume, et adduc tecum: est enim mihi utilis in ministerium. Tychicum autem ¹¹ misi Ephesum. Penulam, quam reliqui Troade apud ¹² Carpum, veniens asser tecum, et libros, maxime autem membranas. Alexander aerarius multa mala mihi ¹³ ostendit: reddet illi Dominus secundum opera ejus: quem et tu devita: valde enim restitit verbis nostris. ¹⁴ In prima mea defensione nemo mihi assuit, sed omnes ¹⁵ me dereliquerunt: non illis imputetur. Dominus ¹⁶ autem mihi astitit, et confortavit me, ut per me praedicatio impleatur, et audiant omnes Gentes: et liberatus sum de ore Leonis. Liberavit me Dominus ab omni ¹⁷ opere malo: et salvum faciet in regnum suum celeste; cui gloria in saecula saeculorum. Amen.

Saluta Priscam, et Aquilam, et Onesiphori dominum. ¹⁹ Erastus remansit Corinthi. Trophimum autem re- ²⁰

21 liqui infirmum Miletii. Festina ante hiemem venire.
Salutant te Eubulus, et Pudens, et Linus, et Claudia,
22 et fratres omnes. Dominus Jesus Christus cum spiritu
tuo. Gratia vobiscum. Amen.

And Trophimus I left sick at Miletum.
²¹ Make haste to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brethren, salute thee. ²² Our Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

EPISTOLA PAULI AD TITUM.

1 PAULUS, servus Dei, Apostolus autem Jesu Christi secundum fidem electorum Dei, et agnitionem veritatis, 2 quæ secundum pietatem est. In spem vitæ aeternæ, quam promisit qui non mentitur, Deus, ante tempora 3 sæcularia: manifestavit autem temporibus suis verbum suum in prædicatione, quæ credita est mihi secundum 4 præceptum Salvatoris nostri Dei: Tito dilecto filio secundum communem fidem, gratia, et pax a Deo Patre, et Christo Jesu Salvatore nostro.

5 Hujus rei gratia reliqui te Cretæ, ut ea, quæ desunt, corrigas, et constituas per civitates presbyteros, sicut et 6 ego disposui tibi. Si quis sine crimine est, unius uxoris vir, filios habens fideles, non in accusatione 7 luxuriæ, aut non subditos. Oportet enim episcopum sine crimine esse, sicut Dei dispensatorem: non superbum, non iracundum, non vinolentum, non percus- 8 sorem, non turpis lucri cupidum: sed hospitalem, benignum, sobrium, justum, sanctum, continentem, 9 amplectentem eum, qui secundum doctrinam est, fidelem sermonem: ut potens sit exhortari in doctrina sana, et eos, qui contradicunt, arguere.

10 Sunt enim multi etiam inobedientes, vaniloqui, et 11 seductores: maxime qui de circumcisione sunt: quos oportet redargui: qui universas domos subvertunt, 12 docentes quæ non oportet, turpis lucri gratia. Dixit quidam ex illis, proprius ipsorum propheta: Cretenses 13 semper mendaces, malæ bestiæ, ventres pigri. Testimonium hoc verum est. Quam ob causam increpa 14 illos dure, ut sani sint in fide, non intendentes Judaicis fabuli, et mandatis hominum, aversantium se a veritate.

15 Omnia munda mundis: coquinatis autem et in-

PAUL the servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God and knowledge of the truth: which is according to piety, ² into the hope of life everlasting, which he promised, that lieth not, God, before the secular times: ³ but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God: ⁴ to Titus my beloved son according to the common faith, grace and peace from God the father, and Christ Jesus our Saviour.

⁵ For this cause left I thee in Crete, that thou shouldest reform the things that are wanting, and shouldest ordain priests by cities, as I also appointed thee: ⁶ if any be without crime, the husband of one wife, having faithful children, not in the accusation of riot, or not obedient. ⁷ For a Bishop must be without crime, as the steward of God: not proud, not angry, not given to wine, no striker, not covetous of filthy lucre: ⁸ but given to hospitality, gentle, sober, just, holy, continent: ⁹ embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainsay it.

¹⁰ For there be many disobedient, vain-speakers, and seducers, especially they that are of the Circumcision: ¹¹ who must be controlled; who subvert whole houses, teaching the things they ought not, for filthy lucre. ¹² One of them said, their own proper prophet, *The Cretensians always liars, naughty beasts, slothful bellies.* ¹³ This testimony is true. For the which cause rebuke them sharply, that they may be sound in the faith, ¹⁴ not attending to Jewish fables, and commandments of men averting themselves from the truth.

¹⁵ All things are clean to the clean; but to the polluted and to infidels nothing is clean:

but polluted are both their mind and conscience.¹⁶ They confess that they know God: but in their works they deny, whereas they be abominable and incredulous and to every good work reprobate.

But do thou speak the things that become sound doctrine.² Old men that they be sober, chaste, wise, sound in the faith, in love, in patience.³ Old women in like manner, in holy attire, not ill speakers, not given to much wine: teaching well,⁴ that they may teach the young women wisdom, to love their husbands, to love their children,⁵ wise, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed.⁶ Young men in like manner exhort that they be sober.⁷ In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,⁸ the word sound, irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of us.⁹ Servants to be subject to their masters, in all things pleasing, not gainsaying;¹⁰ not defrauding, but in all things shewing good faith, that they may adorn the doctrine of our Saviour God in all things.

¹¹ For the grace of God our Saviour hath appeared to all men:¹² instruening us that denying impiety and worldly desires, we live soberly, and justly, and godly in this world,¹³ expecting the blessed hope and advent of the glory of the great God and our Saviour Jesus Christ,¹⁴ who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.¹⁵ These things speak, and exhort and rebuke with all authority. Let no man contemn thee.

Admonish them to be subject to Princes and Potestates, to obey at a word, to be ready to every good work,² to blaspheme no man, not to be litigious, but modest: shewing all mildness toward all men:³ for we also were sometime unwise, incredulous, erring, serving divers desires and voluptuousnesses, living in malice and envy, odible, hating one another.⁴ But when the benignity and kindness toward man of our Saviour God appeared:⁵ not by the works of justice which we did, but according to his mercy he hath saved us by the layer of regeneration and renovation of the holy Ghost,⁶ whom he hath poured upon us abundantly by Jesus Christ our Saviour:⁷ that being justified by his grace, we may be heirs according to hope of life everlasting.

⁸ It is a faithful saying, and of these things I will have thee avouch earnestly: that they which believe in God, be careful to excel in good works. These things be good and profitable for men.⁹ But foolish questions, and

fidelibus nihil est mundum, sed inquinatæ sunt eorum et mens et conscientia. Confitentur se nosse Deum, ¹⁶ factis autem negant: cum sint abominati, et incredibiles, et ad omne opus bonum reprobi.

Tu autem loquere quæ decent sanam doctrinam:² senes ut sobrii sint, pudici, prudentes, sani in fide, in dilectione, in patientia: anus similiter in habitu sancto,³ non criminatrices, non multo vino servientes, bene docentes: ut prudentiam doceant adolescentulas, ut viros suos ament, filios suos diligent, prudentes, castas,⁵ sobrias, domus curam habentes, benignas, subditas viris suis, ut non blasphemetur verbum Dei: juvenes simili liter hortare ut sobrii sint. In omnibus te ipsum ⁷ præbe exemplum bonorum operum, in doctrina, in integritate, in gravitate, verbum sanum, irreprehensible:⁸ ut is, qui ex adverso est, vereatur, nihil habens malum dicere de nobis: servos dominis suis subditos esse, in omnibus placentes, non contradicentes, non fraudantes,¹⁰ sed in omnibus fidem bonam ostendentes: ut doctrinam Salvatoris nostri Dei ornent in omnibus.

Apparuit enim gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem, et saecularia desideria, sobrie, et juste, et pie vivamus in hoc sæculo, expectantes beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere, et exhortare, et argue cum omni imperio. Nemo te contemnat.

Admone illos principibus et potestatibus subditos esse, dicto obedire, ad omne opus bonum paratos esse: neinimem blasphemare, non litigiosos esse, sed modestos, omnem ostendentes mansuetudinem ad omnes homines. Erasmus enim aliquando et nos insipientes, increduli, errantes, servientes desideriis, et voluptatibus variis, in malitia et invidia agentes, odibiles, odientes invicem. Cum autem benignitas, et humanitas apparuit Salvatoris nostri Dei: non ex operibus justitiae, quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis, et renovationis Spiritus sancti; quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, heredes simus secundum spem vitæ aeternæ.

Fidelis sermo est: et de his volo te confirmare: ut current bonis operibus praesesse qui credunt Deo. Haec sunt bona, et utilia hominibus. Stultas autem quæ-

tiones, et genealogias, et contentiones, et pugnas legis devita: sunt enim inutiles, et vanæ.

10 Hæreticum hominem post unam et secundam
11 correptionem devita: sciens quia subversus est, qui
ejusmodi est, et delinquit, cum sit proprio judicio con-
demnatus.

12 Cum misero ad te Arteman, aut Tychicum, festina
ad me venire Nicopolim: ibi enim statui hiemare.
13 Zenam legisperitum et Apollo solicite præmitte, ut
14 nihil illis desit. Discant autem et nostri bonis operi-
bus præesse ad usus necessarios: ut non sint infructuosí.
15 Salutant te qui mecum sunt omnes: saluta eos, qui
nos amant in fide. Gratia Dei cum omnibus vobis.
Amen.

genealogies, and contentions, and controversies of the Law avoid. For they are unprofitable and vain.

¹⁰ A man that is an heretic after the first and second admonition avoid: ¹¹ knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgment.

¹² When I shall send to thee Artemas or Tychicus, hasten to come unto me to Nicopolis: for there I have determined to winter.

¹³ Set forward Zenas the lawyer, and Apollos carefully that nothing be wanting to them.

¹⁴ And let our men also learn to excel in good works to necessary uses: that they be not unfruitful. All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

EPISTOLA PAULI AD PHILEMONEM.

PAULUS vincetus Christi Jesu, et Timotheus frater,
2 Philemoni dilecto, et adjutori nostro, et Appiae sorori
charissimæ, et Archippo commilitoni nostro, et Ec-
3 clesiæ, quæ in domo tua est, Gratia vobis, et pax, a Deo
Patre nostro, et Domino Jesu Christo.

4 Gratias ago Deo meo, semper memoriam tui faciens
5 in orationibus meis, audiens charitatem tuam, et fidem
6 quam habes in Domino Jesu, et in omnes sanctos: ut
communicatio fidei tuæ evidens fiat in agnitione omnis
operis boni, quod est in vobis in Christo Jesu.
7 Gaudium enim magnum habui, et consolationem in
charitate tua: quia viscera sanctorum requieverunt per
te, frater.

8 Propter quod multam fiduciam habens in Christo
9 Jesu imperandi tibi quod ad rem pertinet: propter
charitatem magis obsecro, cum sis talis, ut Paulus senex,
10 nunc autem et vincetus Jesu Christi: obsecro te pro
11 meo filio, quem genui in vinculis, Onesimo, qui tibi
aliquando inutilis fuit, nunc autem et mihi et tibi utilis,
12 quem remisi tibi. Tu autem illum, ut mea viscera,
13 suscipe: quem ego volueram mecum detinere, ut pro
14 te mihi ministraret in vinculis Evangelii: sine consilio

PATR the prisoner of Christ Jesus, and brother Timothee: to Philemon the beloved and our coadjutor, ² and to Appia our dearest sister, and to Archippus our fellow-soldier, and to the church which is in thy house.

³ Grace to you and peace from God our father, and our Lord Jesus Christ.

⁴ I give thanks to my God, always making a memory of thee in my prayers, ⁵ hearing thy charity and faith which thou hast in our Lord Jesus, and toward all the saints: ⁶ that the communication of thy faith may be made evident in the agnition of all good that is in you in Christ Jesus. ⁷ For I have had great joy and consolation in thy charity, because the bowels of the saints have rested by thee, brother.

⁸ For the which thing having great confidence in Christ Jesus to command thee that which pertaineth to the purpose: ⁹ for charity rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of Jesus Christ. ¹⁰ I beseech thee for my son whom I have begotten in bands, Onesimus, ¹¹ who hath been sometime unprofitable to thee, but now profitable both to me and thee, ¹² whom I have sent back to thee. And do thou receive him as mine own bowels; ¹³ whom I would have retained with me, that for thee he might minister to me in the bands of the Gospel: ¹⁴ but without thy

counsel I would do nothing: that thy good might be not as it were of necessity, but voluntary. ¹⁵ For perhaps therefore he departed for a season from thee, that thou mightest take him again for ever; ¹⁶ now not as a servant, but for a servant, a most dear brother, especially to me, but how much more to thee both in the flesh and in our Lord? ¹⁷ If therefore thou take me for thy fellow: receive him as myself. ¹⁸ And if he hath hurt thee anything or is in thy debt, that impute to me. ¹⁹ I Paul have written with mine own hand: I will repay it: not to say to thee, that thou owest me thine own self also. ²⁰ Yea, brother. God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. ²¹ Trusting in thy obedience I have written to thee, knowing that thou wilt do above that also which I do say. ²² And withal provide me also a lodging; for I hope by your prayers that I shall be given to you.

²³ There salute thee Epaphras my fellow-prisoner in Christ Jesus, ²⁴ Marke, Aristarchus, Demas, and Luke, my coadjutors. ²⁵ The grace of our Lord Jesus Christ be with your spirit. Amen.

autem tuo nihil volui facere, uti ne velut ex necessitate bonum tuum esset, sed voluntarium. Forsitan enim ¹⁵ ideo discessit ad horam a te, ut aeternum illum reciperes: jam non ut servum, sed pro servo charissimum fratrem, ¹⁶ maxime mihi: quanto autem magis tibi et in carne, et in Domino? Si ergo habes me socium, suscipe illum ¹⁷ sicut me: si autem aliquid nocuit tibi, aut debet: hoc ¹⁸ mihi imputa. Ego Paulus scripsi mea manu, ego ¹⁹ reddam: ut non dicam tibi, quod et te ipsum mihi debes: ita, frater. Ego te fruar in Domino: Resice ²⁰ viscera mea in Domino. Considerans in obedientia tua ²¹ scripsi tibi: sciens quoniam et super id, quod dico, facies. Simul autem et para milii hospitium: nam ²² spero per orationes vestras donari me vobis.

Salutat te Epaphras concaptivus meus in Christo ²³ Jesu, Marcus, Aristarchus, Demas, et Lucas, adjutores ²⁴ mei. Gratia Domini nostri Jesu Christi cum spiritu ²⁵ vestro. Amen.

EPISTOLA PAULI AD HEBRÆOS.

DIVERSELY and many ways in times past God speaking to the fathers in the prophets: ² last of all in these days hath spoken to us in his Son, whom he hath appointed heir of all, by whom he made also the worlds. ³ Who being the brightness of his glory, and the figure of his substance, and carrying all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty in the high places: ⁴ being made so much better than Angels, as he hath inherited a more excellent name above them.

⁵ For to which of the Angels hath he said at any time, *Thou art my son, to day have I begotten thee?* and again, *I will be to him a father, and he shall be to me a son.* ⁶ And when again he bringeth in the first begotten into the world, he saith, *And let all the Angels of God adore him.* ⁷ And to the Angels truly he saith, *He that maketh his Angels spirits: and his ministers, a flame of fire.* ⁸ But to the Son: *Thy throne, O God, for ever and ever: a rod of equity, the rod of thy kingdom.* ⁹ *Thou hast loved justice, and hated iniquity: therefore thee,*

MULTIFARIAM multisque modis olim Deus loquens ¹ patribus in Prophetis: novissime diebus istis locutus est ² nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula: qui cum sit splendor gloriae, ³ et figura substantiae ejus, portansque omnia verbo virtutis suæ, purgationem peccatorum faciens, sedet ad dexteram majestatis in excelso: tanto melior Angelis ⁴ electus, quanto differentius præ illis nomen hereditavit.

Cui enim dixit aliquando Angelorum: *Filius meus es tu, ego hodie genui te?* Et rursum: *Ego ero illi in patrem, et ipse erit mihi in filium?* Et cum iterum ⁶ introducit primogenitum in orbem terræ, dicit: et adorent eum omnes Angeli Dei. Et ad Angelos quidem ⁷ dicit: *Qui facit Angelos suos spiritus, et ministros suos flammam ignis.* Ad filium autem: *Thronus tuus, ⁸ Deus, in saeculum saeculi: virga aequitatis, virga regni tui.* Dilexisti justitiam, et odisti iniquitatem: prop- ⁹

terea unxit te Deus, Deus tuus, oleo exultationis præ 10 participibus tuis. Et: Tu in principio, Domine, terram fundasti: et opera manuum tuarum sunt cœli. 11 Ipsi peribunt, tu autem permanebis, et omnes ut 12 vestimentum veterascent: et velut amictum mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui 13 non deficient. Ad quem autem Angelorum dixit aliquando: Sede a dextris meis, quoadusque ponam 14 inimicos tuos scabellum pedum tuorum? Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos, qui hereditatem capient salutis?

2 Propterea abundantius oportet observare nos ea, quæ 2 audivimus, ne forte pereffluamus. Si enim qui per Angelos dictus est sermo, factus est firmus, et omnis prævaricatio, et inobedientia accepit justam mercedis retrictionem: quomodo nos effugiemus si tantam neglexerimus salutem? quæ cum initium accepisset enarrari per Dominum ab eis, qui audierunt, in nos confirmata est, 4 contestante Deo signis et portentis, et variis virtutibus et Spiritus sancti distributionibus secundum suam voluntatem. Non enim Angelis subjicit Deus orbem terræ 6 futurum, de quo loquimur. Testatus est autem in quodam loco quis, dicens: Quid est homo quod memor es ejus, aut filius hominis quoniam visitas eum? 7 Minuisti eum paulominus ab Angelis: gloria et honore coronasti eum: et constituisti eum super opera manuum 8 tuarum. Omnia subjecisti sub pedibus ejus: In eo enim quod omnia ei subjecit, nihil dimisit non subiectum ei. Nunc autem needum videmus omnia subiecta ei, eum autem, qui modico quam Angeli minoratus est, videmus Jesum, propter passionem mortis, gloria et honore coronatum: ut gratia Dei pro omnibus 10 gustaret mortem. Decebat enim eum, propter quem omnia, et per quem omnia, qui multos filios in gloriam adduxerat, auctorem salutis corum per passionem con- 11 summare. Qui enim sanctificat, et qui sanctificantur, ex uno omnes. Propter quam causam non confunditur 12 fratres eos vocare, dicens: Nunciabo nomen tuum 13 fratribus meis: in medio Ecclesiæ laudabo te. Et iterum: Ego ero fidens in eum. Et iterum: Ecce ego, 14 et pueri mei, quos dedit mihi Deus. Quia ergo pueri communicaverunt carni et sanguini, et ipse similiter participavit eisdem: ut per mortem destrueret eum, qui 15 habebat mortis imperium, id est, diabolum: et liberaret eos, qui timore mortis per totam vitam obnoxii erant servituti.

16 Nusquam enim Angelos apprehendit, sed semper 17 Abraham apprehendit. Unde debuit per omnia fratribus

God, thy God, hath anointed with the oil of exultation above thy fellows.¹⁰ And, Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.¹¹ They shall perish, but thou shalt continue: and they shall all wax old as a garment.¹² And as a ruster shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.¹³ But to which of the Angels said he at any time: Sit on my right hand, until I make thine enemies the footstool of thy feet?¹⁴ Are they not all, ministering spirits: sent to minister for them which shall receive the inheritance of salvation?

Therefore more abundantly ought we to observe those things which we have heard: lest perhaps we run out.¹ For if the word that was spoken by Angels, became sure, and all prevarication and disobedience hath received a just retribution of reward:² how shall we escape if we neglect so great salvation? which when it was begun to be declared by our Lord, of them that heard was confirmed on us,³ God withal testifying by signs, and wonders, and divers miracles, and distributions of the holy Ghost according to his will.⁴ For not to Angels hath God made subject the world to come, whereof we speak.⁵ But one hath testified in a certain place, saying: *What is man, that thou art mindful of him; or the son of man, that thou visitest him?*⁶ Thou didst diminish him little less than Angels: with glory and honour thou hast crowned him, and constituted him over the works of thy hands.⁷ All things hast thou made subject under his feet.⁸ For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subjected to him.⁹ But him that was a little lessened under the Angels, we see Jesus, because of the passion of death, crowned with glory and honour: that through the grace of God he might taste death for all.¹⁰ For it became him for whom all things, and by whom all things, that had brought many children into glory, to consummate the author of their salvation, by his passion.¹¹ For he that sanctifieth, and they that be sanctified: all of one. For the which cause he is not ashamed to call them brethren,¹² saying, *I will declare thy name to my brethren: in the midst of the Church will I praise thee.*¹³ And again, *I will have affiance in him.* And again, *Behold, here am I, and my children, whom God hath given me.*¹⁴ Therefore because the children have communed with flesh and blood, himself also in like manner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Devil;¹⁵ and might deliver them that by the fear of death through all their life were subject to servitude.

¹⁶ For nowhere doth he take Angels: but the seed of Abraham he taketh.¹⁷ Whereupon he ought in all things to be like unto

his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sins of the people.¹⁸ For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

Wherefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and high priest of our confession, Jesus: ² who is faithful to him that made him, as also Moyses in all his house.³ For, this man is esteemed worthy of more ample glory above Moyses, by so much as more ample glory than the house, hath he that framed it.⁴ For every house is framed of some man; but he that created all things, is God.⁵ And Moyses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:⁶ but Christ as the Son in his own house: which house are we, if we keep firm the confidence and glory of hope unto the end.

⁷ Wherefore, as the holy Ghost saith, *To day if you shall hear his voice, harden not your hearts as in the exacerbation according to the day of temptation in the desert, where your fathers tempted me: proved and saw my works forty years. For the which cause I was offended with this generation, and said, They do always err in heart. And they have not known my ways; to whom I sware in my wrath, If they shall enter into my rest.*

¹² Beware, brethren, lest perhaps there be in some of you an evil heart of incredulity, to depart from the living God;¹³ but exhort yourselves every day, whilsts to day is named, that none of you be obdurate with the fallacy of sin;¹⁴ for we be made partakers of Christ: yet so if we keep the beginning of his substance firm unto the end.¹⁵ While it is said, *To day if you shall hear his voice, do not obdurate your hearts, as in that exacerbation.*¹⁶ For some hearing did exasperate: but not all they that went out of Egypt by Moyses.¹⁷ And with whom was he offended forty years? was it not with them that sinned, whose carcasses were overthrown in the desert?¹⁸ And to whom did he swear that they should not enter into his rest: but to them that were incredulous?¹⁹ And we see that they could not enter in, because of incredulity.

Let us fear, therefore, lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting.² For to us also it hath been denounced, as also to them: but the word of hearing did not profit them, not mixed with faith of those things which they heard.³ For we that have believed, shall enter into the rest: as he said, *As I sware in my wrath, if they shall enter into my rest:* and truly the works from the

similari, ut misericors fieret, et fidelis pontifex ad Deum, ut repropitiaret delicta populi. In eo enim, in quo passus est ipse et tentatus, potens est et eis, qui tantur, auxiliari.

Unde, fratres sancti, vocationis cœlestis participes,³ considerate Apostolum et pontificem confessionis nostræ Jesum: qui fidelis est ei, qui fecit illum, sicut et Moyses in omni domo ejus. Amplioris enim gloriae iste præ Moyse dignus est habitus, quanto ampliorem honorem habet dominus, qui fabricavit illam. Omnis namque dominus fabricatur ab aliquo: qui autem omnia creavit, Deus est. Et Moyses quidem fidelis erat in tota domo ejus tamquam famulus, in testimonium eorum, quæ dicenda erant: Christus vero tamquam filius in domo sua: quæ domus sumus nos, si fiduciam et gloriam spei usque ad finem firmam retineamus.

Quapropter, sicut dicit Spiritus sanctus: Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem temptationis in deserto, ubi tentaverunt me patres vestri, probaverunt, et videbunt opera mea quadraginta annis: Propter quod infensus fui generationi huic, et dixi: Semper errant corde. Ipsi autem non cognoverunt vias meas, sicut juravi in ira mea: Si introibunt in requiem meam.

Videte, fratres, ne forte sit in aliquo vestrum cor malum incredulitatis, discedendi a Deo vivo: sed adhortamini vosmetipsos per singulos dies, donec Hodie cognominatur, ut non obduretur quis ex vobis fallacia peccati. Particeps enim Christi electi sumus: si tamen initium substantiae ejus usque ad finem firmum retineamus. Dum dicitur: Hodie si vocem ejus audieritis, nolite obdurare corda vestra, quemadmodum in illa exacerbatione. Quidam enim audientes exacerbaverunt: sed non universi qui profecti sunt ex Aegypto per Moysen. Quibus autem infensus est quadraginta annis? Nonne illis, qui peccaverunt, quorum cadavera prostrata sunt in deserto? Quibus autem juravit non introire in requiem ipsius, nisi illis, qui increduli fuerunt? Et videmus, quia non potuerunt introire propter incredulitatem.

Tineamus ergo ne forte, relicta pollicitatione introcundi in requiem ejus, existimetur aliquis ex vobis deesse. Etenim et nobis nunciatum est, quemadmodum et illis: sed non profuit illis sermo auditus, non admistus fidei ex iis, quæ audierunt. Ingrediemur enim in requiem, qui credidimus: quemadmodum dixit: Sieut juravi in ira mea: Si introibunt in requiem meam: et quidem operibus ab institutione mundi per-

4 fectis. Dixit enim in quodam loco de die septimo sic :
 Et requieavit Deus die septimo ab omnibus operibus suis.
 5 Et in isto rursum : Si introibunt in requiem meam.
 6 Quoniam ergo superest introire quosdam in illam, et
 ii, quibus prioribus annunciatum est, non introierunt
 7 propter incredulitatem : iterum terminat diem quendam,
 Hodie, in David dicendo, post tantum temporis, sicut
 supra dictum est : Hodie si vocem ejus audieritis, nolite
 8 obdurare corda vestra. Nam si eis Jesus requiem
 praestitisset, nunquam de alia loqueretur, posthac, die.
 9, 10 Itaque relinquitur sabbatismus populo Dei. Qui
 enim ingressus est in requiem ejus, etiam ipse requievit
 ab operibus suis, sicut a suis Deus.

11 Festinemus ergo ingredi in illam requiem : ut ne in
 12 id ipsum quis incidat incredulitatis exemplum. Vivus
 est enim sermo Dei, et efficax, et penetrabilior omni
 gladio ancipiti : et pertingens usque ad divisionem
 animae ac spiritus, compagum quoque ac medullarum, et
 13 discretor cogitationum et intentionum cordis. Et non est
 ulla creatura invisibilis in conspectu ejus : omnia autem
 nuda et aperta sunt oculis ejus, ad quem nobis sermo.
 14 Habentes ergo pontificem magnum, qui penetravit
 15 cœlos, Jesum filium Dei, teneamus confessionem. Non
 enim habemus pontificem, qui non possit compati in-
 firmitatibus nostris : tentatum autem per omnia pro
 16 similitudine absque peccato. Adeamus ergo, cum
 fiducia ad thronum gratiae : ut misericordiam conse-
 quamur, et gratiam inveniamus in auxilio opportuno.

5 Omnis namque Pontifex ex hominibus assumptus,
 pro hominibus constituitur in iis, quæ sunt ad Deum,
 2 ut offerat dona, et sacrificia pro peccatis : qui condolere
 possit iis, qui ignorant et errant : quoniam et ipse
 3 circumdatus est infirmitate : et propterea debet, quem-
 admundum pro populo, ita etiam et pro semetipso,
 4 offerre pro peccatis. Nec quisquam sumit sibi honorem,
 5 sed qui vocatur a Deo, tamenquam Aaron. Sic et
 Christus non semetipsum clarificavit ut pontifex fieret :
 sed qui locutus est ad eum : Filius meus es tu, ego
 6 hodie genui te. Quemadmodum et in alio loco dicit :
 Tu es sacerdos in æternum, secundum ordinem Mel-
 chisedech. Qui in diebus carnis suæ, preces supplica-
 tionesque ad eum, qui possit illum salvum facere a
 morte, cum clamore valido et lacrymis offerens, exaudi-
 8 tus est pro sua reverentia : et quidecumque cum esset Filius
 9 Dei, didicit ex iis, quæ passus est, obedientiam : et con-
 summatus, factus est omnibus obtemperantibus sibi
 10 causa salutis æternæ, appellatus a Deo pontifex juxta
 ordinem Melchisedech.

foundation of the world being perfected.
 4 For he said in a certain place of the seventh
 day, thus : And God rested the seventh day
 from all his works. 5 And again in this, If
 they shall enter into my rest. 6 Because
 then it remaineth that certain enter into it,
 and they to whom first it was preached, did
 not enter because of incredulity : 7 again he
 limiteth a certain day : To day, in David
 saying, after so long time, as is above said,
 To day if you shall hear his voice : do not
 obdurate your hearts. 8 For if Jesus had
 given them rest : he would never speak of
 another day afterward. 9 Therefore there is
 left a sabbath for the people of God. 10 For
 he that is entered into his rest, the same
 also hath rested from his works, as God from
 his.

11 Let us hasten therefore to enter into that
 rest : that no man fall into the same example
 of incredulity. 12 For the word of God is
 lively and forcible, and more piercing than
 any two-edged sword : and reaching unto the
 division of the soul and the spirit, of the
 joints also and the marrow, and a discerner
 of the cogitations and intents of the heart.
 13 And there is no creature invisible in his
 sight ; but all things are naked and open to
 his eyes, to whom our speech is.

14 Having therefore a great high Priest that
 hath entered the heavens, Jesus the son of
 God, let us hold the confession. 15 For we
 have not a high priest that cannot have com-
 passion on our infirmities : but tempted in
 all things by similitude, except sin. 16 Let us
 go therefore with confidence to the throne of
 grace : that we may obtain mercy, and find
 grace in seasonable aid.

For every high Priest taken from among
 men, is appointed for men in those things that
 pertain to God : that he may offer gifts and
 sacrifices for sins : 2 that can have compassion
 on them that be ignorant and do err : because
 himself also is compassed with infirmity :
 3 and therefore he ought, as for the people,
 so also for himself to offer for sins. 4 Neither
 doth any man take the honour to himself,
 but he that is called of God, as Aaron. 5 So
 Christ also did not glorify himself that he
 might be made a high priest : but he that
 spake to him, My Son art thou, I this day
 have begotten thee. 6 As also in another place
 he saith, Thou art a priest for ever, according
 to the order of Melchisedech. 7 Who in
 the days of his flesh, with a strong cry and
 tears, offering prayers and supplications to
 him that could save him from death, was
 heard for his reverence. 8 And truly whereas
 he was the Son, he learned by those things
 which he suffered, obedience : 9 and being
 consummate, was made to all that obey him,
 cause of eternal salvation, 10 called of God
 a high priest according to the order of
 Melchisedech.

¹¹ Of whom we have great speech and inexplicable to utter: because you are become weak to hear. ¹² For whereas you ought to be masters for your time, you need to be taught again yourselves what be the elements of the beginning of the words of God: and you are become such as have need of milk, and not of strong meat. ¹³ For every one that is partaker of milk, is unskillful of the word of justice: for he is a child. ¹⁴ But strong meat is for the perfect, them that by custom have their senses exrcised to the discerning of good and evil.

Wherefore intermitting the word of the beginning of Christ, let us proceed to perfection, not again laying the foundation of penance from dead works, and of faith toward God, ² of the doctrine of baptisms, and of imposition of hands, and of the resurrection of the dead, and of eternal judgment. ³ And this shall we do, if God will permit. ⁴ For it is impossible for them that were once illuminated, have tasted also the heavenly gift, and were made partakers of the holy Ghost, ⁵ have moreover tasted the good word of God, and the powers of the world to come, ⁶ and are fallen: to be renewed again to penance, crucifying again to themselves the son of God, and making him a mockery. ⁷ For the earth drinking the rain often coming upon it, and bringing forth grass commodious for them by whom it is filled, receiveth blessing of God; ⁸ but bringing forth thorns and briars, it is reprobate, and very near a curse, whose end is, to be burnt.

⁹ But we confidently trust of you, my best beloved, better things, and nearer to salvation: although we speak thus. ¹⁰ For God is not unjust, that he should forget your work and love which you have shewed in his name, which have ministered to the saints and do minister. ¹¹ And our desire is that every one of you shew forth the same carefulness to the accomplishing of hope unto the end: ¹² that you become not slothful, but imitators of them which by faith and patience shall inherit the promises. ¹³ For God promising to Abraham, because he had none greater by whom he might swear, he swore by himself, ¹⁴ saying, Unless blessing I shall bless thee, and multiplying shall multiply thee. ¹⁵ And so patiently enduring, he obtained the promise. ¹⁶ For men swear by a greater than themselves: and the end of all their controversy, for the confirmation, is an oath. ¹⁷ Wherein God meaning more abundantly to shew to the heirs of the promise the stability of his counsel, he interposed an oath: ¹⁸ that by two things unmoveable, whereby it is impossible for God to lie, we may have a most strong comfort; who have fled to hold fast the hope proposed, ¹⁹ which we have as an

De quo nobis grandis sermo, et in interpretabilis ad ¹¹ dicendum: quoniam imbecilles facti estis ad audiendum. Etenim cum deberetis magistri esse propter tempus: ¹² rursum indigetis ut vos doceamini quae sint elementa exordii sermonum Dei: et facti estis quibus lacte opus sit, non solido cibo. Omnis enim, qui lactis est ¹³ particeps, expers est sermonis justitiae: parvulus enim est. Perfectorum autem est solidus cibus: ¹⁴ corum, qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali.

Quapropter intermittentes inchoationis Christi sermonem, ad perfectiora feramur, non rursum jacientes fundamentum pœnitentiæ ab operibus mortuis, et fidei ad Deum, baptismatum doctrinæ, impositionis quoque ² manuum, ac resurrectionis mortuorum, et judicij æterni. Et hoc faciemus, si quidem permiserit Deus. Im- ³, ⁴ possible est enim eos, qui semel sunt illuminati, gustaverunt etiam donum cœlestis, et participes facti sunt Spiritus sancti, gustaverunt nihilominus bonum Dei ⁵ verbum, virtutesque sæculi venturi, et prolapsi sunt; ⁶ rursus renovari ad pœnitentiam, rursum crucifigentes sibimetipsis filium Dei, et ostentui habentes. Terra ⁷ enim sæpe venientem super se bibens imbre, et generans herbam opportunam illis, a quibus colitur, accipit benedictionem a Deo. Proferens autem spinas, ac ⁸ tribulos, reproba est, et maledictio proxima: cuius consummatio in combustionem.

Confidimus autem de vobis, dilectissimi, meliora, et ⁹ viciniora saluti: tametsi ita loquimur. Non enim in- ¹⁰ justus Deus, ut obliviscatur operis vestri, et dilectionis, quam ostendistis in nomine ipsius, qui ministrasti ¹¹ sanctis, et ministratis. Cupimus autem unumquemque vestrum eandem ostentare solicitudinem ad expletionem spei usque in finem: ut non segnos efficiamini, verum ¹² imitatores eorum, qui fide et patientia hereditabunt promissiones. Abrahæ namque promittens Deus, ¹³ quoniam neminem habuit, per quem juraret, majorem, juravit per semetipsum, dicens: Nisi benedicens bene- ¹⁴ dicam te, et multiplicans multiplicabo te. Et sic ¹⁵ longanimiter ferens, adeptus est repromissionem. Homines enim per majorem sui jurant: et omnis ¹⁶ controversiae eorum finis, ad confirmationem, est juramentum. In quo abundantius volens Deus ostendere pollicitationis heredibus immobilitatem consilii ¹⁷ sui, interposuit jusjurandum: ut per duas res immobiles, quibus impossibile est mentiri Deum, fortissimum solatium habeamus, qui confugimus ad tenendam propositam spem, quam sicut anchoram habemus animæ ¹⁸

tutam ac firmam, et incidentem usque ad interiora
20 velaminis, ubi præcursor pro nobis introivit Jesus,
secundum ordinem Melchisedech pontifex factus in
æternum.

7 Hic enim Melchisedech, rex Salem, sacerdos Dei
summi, qui obviauit Abrahæ regesso a cæde regum,
2 et benedixit ei, cui et decimas omnium divisit Abraham,
primum quidem qui interpretatur rex justitiae, deinde
3 autem et rex Salem, quod est, rex pacis, sine patre,
sine matre, sine genealogia, neque initium dierum,
neque finem vitæ habens, assimilatus autem Filio Dei,
manet sacerdos in perpetuum.

4 Intuemini autem quantus sit hic, cui et decimas dedit
5 de præcipuis Abraham patriarcha. Et quidem de filiis
Levi sacerdotium accipientes, mandatum habent
decimas sumere a populo secundum legem, id est, a
fratribus suis: quamquam et ipsi exierint de lumbis
6 Abrahæ. Cujus autem generatio non annumeratur in
eis, decimas sumpsit ab Abraham, et hunc, qui habebat
7 recompensationes, benedixit. Sine ulla autem contra-
8 dictione, quod minus est, a meliore benedicitur. Et
hic quidem, decimas morientes homines accipiunt: ibi
9 autem contestatur, quia vivit. Et (ut ita dictum sit)
per Abraham, et Levi, qui decimas accepit, decimatus
10 est: adhuc enim in lumbis patris erat, quando obviauit
11 ei Melchisedech. Si ergo consummatio per sacerdotium
Leviticum erat (populus enim sub ipso legem accepit)
quid adhuc necessarium fuit secundum ordinem Mel-
chisedech, alium surgere sacerdotem, et non secundum
12 ordinem Aaron dici? Translato enim sacerdotio,
13 necesse est ut et legis translatio fiat. In quo enim haec
dicuntur, de alia tribu est, de qua nullus altari praesto
14 fuit. Manifestum est enim quod ex Juda ortus sit
Dominus noster: in qua tribu nihil de sacerdotibus
15 Moyses locutus est. Et amplius adhuc manifestum est,
si secundum similitudinem Melchisedech exsurget alias
16 sacerdos, qui non secundum legem mandati carnis
factus est, sed secundum virtutem vitæ insolubilis.
17 Contestatur enim: Quoniam tu es sacerdos in æternum,
18 secundum ordinem Melchisedech. Reprobatio quidem
fit præcedentis mandati, propter infirmitatem ejus et
19 iniutilitatem: nihil enim ad perfectum adduxit lex:
introductio vero melioris spei, per quam proximamus
20 ad Deum. Et quantum est non sine jurejurando (alii
21 quidem sine jurejurando sacerdotes facti sunt, hic
autem cum jurejurando per eum, qui dixit ad illum:
Juravit Dominus, et non pœnitibit eum: tu es sacerdos
22 in æternum:) in tantum melioris testamenti sponsor

anchor of the soul, sure and firm, and going
in into the inner parts of the veil,²⁰ where
Jesus the precursor for us is entered, made a
high priest for ever according to the order of
Melchisedec.

For this Melchisedec, the king of Salem,
Priest of the God most high, who met
Abraham returning from the slaughter of the
kings, and blessed him: ² to whom also
Abraham divided tithes of all: first indeed
by interpretation, the king of justice: and
then also king of Salem, which is to say, king
of peace, ³ without father, without mother,
without genealogy, having neither beginning
of days nor end of life, but likened to the son
of God, continueth a priest for ever.

⁴ And behold how great this man is, to
whom also Abraham the Patriarch gave tithes
of the principal things. ⁵ And certes they of
the sons of Levi that take the priesthood,
have commandment to take tithes of the
people according to the Law, that is to say,
of their brethren; albeit themselves also
issued out of the loins of Abraham: ⁶ but he
whose generation is not numbered among
them, took tithes of Abraham, and blessed
him that had the promises. ⁷ But without all
contradiction, that which is less, is blessed
of the better. ⁸ And here indeed, men that
die, receive tithes: but there he hath wit-
ness, that he liveth. ⁹ And (that it may so
be said) by Abraham Levi also, which re-
ceived tithes, was tithed; ¹⁰ for as yet he
was in his father's loins, when Melchisedec
met him. ¹¹ If then consummation was by
the Levitical priesthood (for under it the
people received the Law), what necessity was
there yet another priest to rise according to
the order of Melchisedec, and not to be called
according to the order of Aaron? ¹² For the
priesthood being translated, it is necessary
that a translation of the Law also be made.
¹³ For he on whom these things be said, is of
another tribe, of the which, none attended on
the altar. ¹⁴ For it is manifest that our Lord
sprung of Juda: in the which tribe Moyses
spake nothing of priests. ¹⁵ And yet it is
much more evident: if according to the
similitude of Melchisedec there arise another
priest, ¹⁶ which was not made according to
the Law of the carnal commandment, but
according to the power of life indissoluble.
¹⁷ For he witnesseth, *That thou art a priest
for ever, according to the order of Melchi-
sedec.* ¹⁸ Reprobation certes is made of the
former commandment, because of the weak-
ness and unprofitableness thereof. ¹⁹ For the
Law brought nothing to perfection, but an
introduction of a better hope, by the which
we approach to God. ²⁰ And insomuch as it
is not without an oath, (the other truly
without an oath were made priests: ²¹ but
this with an oath, by him that said unto
him: *Our Lord hath sworn, and it shall not
repent him: thou art a priest for ever*) ²² by
so much, in Jesus made a surety of a better

testament. ²³ And the other indeed were made priests, being many, because that by death they were prohibited to continue: ²⁴ but this, for that he continueth for ever, hath an everlasting priesthood; ²⁵ whereby he is able to save also for ever going by himself to God: always living to make intercession for us.

²⁶ For it was seemly that we should have such a high priest, holy, innocent, unpolluted, separated from sinners, and made higher than the heavens; ²⁷ which hath not necessity daily (as the priests) first for his own sins to offer hosts, then for the peoples: for this he did once, in offering himself. ²⁸ For the Law appointeth priests them that have infirmity: but the word of the oath which is after the Law, the Son for ever perfected.

But the sum concerning those things which be said, is: We have such an high priest, who is set on the right hand of the seat of majesty in the heavens, ² a minister of the holies, and of the true tabernacle, which our Lord pitched, and not man. ³ For every high priest is appointed to offer gifts and hosts; wherefore it is necessary that he also have something that he may offer: ⁴ if then he were upon the earth, neither were he a priest: whereas there were that did offer gifts according to the Law, ⁵ that serve the exemplar and shadow of heavenly things. As it was answered Moyses, when he finished the tabernacle, See (quoth he) that thou make all things according to the exemplar which was shewed thee in the mount.

⁶ But now he hath obtained a better ministry, by so much as he is mediator of a better testament, which is established in better promises. ⁷ For if that former had been void of fault, there should not certes a place of a second been sought. ⁸ For blaming them, he saith: Behold the days shall come, saith our Lord: and I will consummate upon the house of Israel, and upon the house of Juda, a new Testament: ⁹ not according to the testament which I made to their fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my testament: and I neglected them, saith our Lord. ¹⁰ For this is the testament which I will dispose to the house of Israel after those days, saith our Lord: Giving my laws into their mind, and in their heart will I superscribe them: and I will be their God, and they shall be my people: ¹¹ and every one shall not teach his neighbour, and every one his brother, saying, Know our Lord: because all shall know me from the lesser to the greater of them: ¹² because I will be merciful to their iniquities, and their sins I will not now remember. ¹³ And in saying a new, the former he hath

factus est Jesus. Et alii quidem plures facti sunt ²³ sacerdotes, idcirco quod morte prohiberentur permanere: hic autem eo quod maneat in æternum, sempiternum ²⁴ habet sacerdotium. Unde et salvare in perpetuum ²⁵ potest accedentes per semetipsum ad Deum: semper vivens ad interpellandum pro nobis.

Talis enim decebat ut nobis esset pontifex, sanctus, ²⁶ innocens, impollutus, segregatus a peccatoribus, et excelsior cœlis factus: qui non habet necessitatem ²⁷ quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel, scipsum offerendo. Lex enim homines constituit sacerdotes infirmitatem habentes: sermo autem jurisjurandi, qui post legem est, Filium in æternum perfectum.

Capitulum autem super ea, quæ dicuntur: Talem ⁸ habemus Pontificem, qui consedit in dextera sedis magnitudinis in cœlis, sanctorum minister, et tabernaculi veri, quod fixit Dominus, et non homo. Omnis ³ enim pontifex ad offerendum munera, et hostias constituitur: unde necesse est et hunc habere aliquid, quod offerat: si ergo esset super terram, nec esset sacerdos: ⁴ cum essent qui offerrent secundum legem munera, qui ⁵ exemplari et umbrae deserviunt cœlestium. Sicut responsum est Moysi, cum consummaret tabernaculum: Vide (inquit) omnia facito secundum exemplar, quod tibi ostensum est in monte.

Nunc autem melius sortitus est ministerium, quanto ⁶ et melioris testamenti mediator est, quod in melioribus reprobationibus sanctum est. Nam si illud prius ⁷ culpa vacasset: non utique secundi locus inquireretur. Vituperans enim eos dicit: Ecce dies venient, dicit ⁸ Dominus: et consummabo super domum Israel, et super domum Juda testamentum novum, non secundum ⁹ testamentum, quod feci patribus eorum in die, qua apprehendi manum eorum ut educerem illos de terra Ægypti: quoniam ipsi non permanerunt in testamento meo: et ego neglexi eos, dicit Dominus: quia hoc est testamentum, quod disponam domui ¹⁰ Israel post dies illos, dicit Dominus: Dando leges meas in mentem eorum, et in corde eorum superscribam eas: et ero eis in Deum, et ipsi erunt mihi in populum: et non docebit unusquisque proximum suum, et unusquisque fratrem suum, dicens: Cognosce Dominum: quoniam omnes scient me a minore usque ad majorem eorum: quia propitius ¹² ero iniquitatibus eorum, et peccatorum eorum jam non memorabor. Dicendo autem novum: veteravit ¹³

prius. Quod autem antiquatur et senescit, prope interitum est.

9 Habuit quidem et prius justificationes culturæ, et
2 sanctum sacerdotale. Tabernaculum enim factum est
3 primum, in quo erant candelabra, et mensa, et pro-
positio panum, quæ dicitur Sancta. Post velamentum
autem secundum, tabernaculum, quod dicitur Sancta
4 sanctorum: aureum habens thuribulum, et arcam testa-
menti circumtectam ex omni parte auro, in qua urna
auræ habens manna, et virga Aaron, quæ fronduerat,
5 et tabulæ testamenti, superque eam erant Cherubim
gloriæ obumbrantia propitiatorum: de quibus non est
6 modo dicendum per singula. His vero ita compositis:
in priori quidem tabernaculo semper introibant sacer-
7 dotes, sacrificiorum officio consummantes: in secundo
autem semel in anno solus pontifex non sine sanguine,
8 quem offert pro sua, et populi ignorantia: hoc significante
Spiritum sancto, nondum propalatam esse sanctorum
9 viam, adhuc priore tabernaculo habente statum. Quæ
parabola est temporis instantis: juxta quam munera,
et hostiæ offeruntur, qui non possunt juxta conscientiam
perfectum facere servientem, solummodo in cibis,
10 et in potibus, et variis baptismatibus, et justitiis carnis
usque ad tempus correctionis impositis.

11 Christus autem assistens pontifex futurorum bonorum,
per amplius et perfectius tabernaculum non manufac-
12 tum, id est, non hujus creationis: neque per sanguinem
hircorum aut vitulorum, sed per proprium sanguinem
introivit semel in Sancta, æterna redemptione inventa.
13 Si enim sanguis hircorum et taurorum, et cinis vitulæ
aspersus inquinatos sanctificat ad emundationem carnis:
14 quanto magis sanguis Christi, qui per Spiritum sanctum
semetipsum obtulit immaculatum Deo, emundabit con-
scientiam nostram ab operibus mortuis, ad serviendum
15 Deo viventi? Et ideo novi testamenti mediator est:
ut morte intercedente, in redemptionem earum prævarica-
tionum, quæ erant sub priori testamento, repromis-
sionem accipient qui vocati sunt æternae hereditatis.
16 Ubi enim testamentum est: mors necesse est intercedat
17 testatoris. Testamentum enim in mortuis confirmatum
est: alioquin nondum valet dum vivit qui testatus est.
18 Unde nec primum quidem sine sanguine dedicatum
19 est. Lecto enim omni mandato legis a Moyse universo
populo: accipiens sanguinem vitulorum et hircorum
cum aqua et lana coccinea et hyssopo: ipsum quoque
20 librum, et omnem populum aspersit. Dicens: Hic
21 sanguis testamenti, quod inmandavit ad vos Deus. Etiam
tabernaculum, et omnia vasa ministerii sanguines similiter

made old. And that which groweth ancient
and waxeth old, is nigh to utter decay.

The former also indeed had justifications of service, and a secular sanctuary. ² For the tabernacle was made, the first, wherein were, the candlesticks, and the table, and the proposition of loaves, which is called Holy. ³ But after the second veil, the tabernacle, which is called *Sancta Sanctorum*: ⁴ having a golden censer, and the ark of the testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and the tables of the testament, ⁵ and over it were the Cherubins of glory overshadowing the propitiatory; of which things it is not needful to speak now particularly. ⁶ But these things being so ordered, in the first tabernacle indeed the priests always entered, accomplishing offices of the sacrifices. ⁷ But in the second, once a year the high priest only: not without blood which he offereth for his own and the people's ignorance: ⁸ the holy Ghost signifying this, that the way of the holies was not yet manifested, the former tabernacle as yet standing; ⁹ which is a parable of the time present: according to which are offered gifts and hosts, which cannot concerning the conscience make perfect him that serveth, ¹⁰ only in meats, and in drinks, and divers baptisms, and justices of the flesh laid on them until the time of correction.

¹¹ But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: ¹² neither by the blood of goats or of calves, but by his own blood entered in once into the Holies, eternal redemption being found. ¹³ For if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: ¹⁴ how much more hath the blood of Christ, who by the holy Ghost offered himself unspotted unto God, cleansed our conscience from dead works, to serve the living God? ¹⁵ And therefore he is the mediator of the new Testament: that death being a membrum, unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance. ¹⁶ For where there is a testament: the death of the testator must of necessity come between. ¹⁷ For a testament is confirmed in the dead: otherwise it is yet of no value, whiles he that tested, liveth. ¹⁸ Whereupon neither was the first certes dedicated without blood. ¹⁹ For all the commandment of the Law being read of Moyses to all the people: he taking the blood of calves and goats with water and scarlet wool and hyssop, sprinkled the very book also itself and all the people, ²⁰ saying, This is the blood of the Testament, which God hath commanded unto you. ²¹ The tabernacle also and all the vessel of the ministry he in like

manner sprinkled with blood. ² And all things almost according to the law are cleansed with blood: and without shedding of blood there is not remission.

²³ It is necessary therefore that the exemplars of the ecclesiastical be cleansed with these: but the ecclesiastical themselves with better hosts than these. ²⁴ For Jesus is not entered into Holies made with hand, exemplars of the true: but into heaven itself, that he may appear now to the countenance of God for us. ²⁵ Nor that he should offer himself often, as the high priest entereth into the Holies, every year in the blood of others: ²⁶ otherwise he ought to have suffered often from the beginning of the world: but now once in the consummation of the worlds, to the destruction of sin, he hath appeared by his own host. ²⁷ And as it is appointed to men to die once, and after this, the judgment: ²⁸ so also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him, unto salvation.

For the law having a shadow of good things to come, not the very image of the things: every year with the self-same hosts which they offer incessantly, can never make the corners thereto perfect: ² otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sin any longer: ³ but in them there is made a commemoration of sin every year; ⁴ for it is impossible that with the blood of oxen and goats sins should be taken away. ⁵ Therefore coming into the world he saith: *Host and oblation thou wouldest not: but a body thou hast fitted to me:* ⁶ *Holocausts and for sin did not please thee.* ⁷ Then said I, Behold I come: in the head of the book it is written of me: *That I may do thy will, O God.* ⁸ Saying before, Because hosts and oblations and holocausts, and for sin thou wouldest not, neither did they please thee, which are offered according to the law, ⁹ then said I, Behold, I come, that I may do thy will, O God: he taketh away the first, that he may establish that that followeth. ¹⁰ In the which will we are sanctified by the oblation of the body of Jesus Christ once. ¹¹ And every priest indeed is ready daily ministering, and often offering the same hosts, which can never take away sins: ¹² but this man, offering one host for sins, for ever sitteth on the right hand of God, ¹³ henceforth expecting, until his enemies be put the footstool of his feet. ¹⁴ For by one oblation hath he consummated for ever them that are sanctified. ¹⁵ And the holy Ghost also doth testify to us. For after that he said: ¹ *And this is the Testament which I will make to them after those days, saith our Lord, giving my laws in their hearts, and in their minds will I superscribe them:* ¹⁷ *and their sins and iniquities I will now remember no more.* ¹⁸ But

aspersit: et omnia pene in sanguine secundum ²² legem mundantur: et sine sanguinis effusione non fit remissio.

Necesse est ergo exemplaria quidem cœlestium ²³ his mundari: ipsa autem cœlestia melioribus hostiis quam istis. Non enim in manufacta Sancta Jesus ²⁴ introivit, exemplaria verorum: sed in ipsum cœlum, ut appareat nunc vultui Dei pro nobis: neque ut sæpe ²⁵ offerat semetipsum, quemadmodum Pontifex intrat in Sancta per singulos annos in sanguine alieno: alioquin ²⁶ oportebat eum frequenter pati ab origine mundi: nunc autem semel in consummatione sœculorum, ad destitutionem peccati per hostiam suam apparuit. Et ²⁷ quemadmodum statutum est hominibus semel mori, post hoc autem judicium: sic et Christus semel oblatus est ad multorum exaurienda peccata: secundo ²⁸ sine peccato apparebit expectantibus se, in salutem.

Umbram enim habens lex futurorum bonorum, non ¹⁰ ipsam imaginem rerum: per singulos annos eisdem ipsis hostiis, quas offerunt indesinenter, numquam potest accedentes perfectos facere: alioquin cessassent offerri: ² ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati: sed in ipsis commemoratio ³ peccatorum per singulos annos fit. Impossibile enim ⁴ est sanguine taurorum et hircorum auferri peccata. Ideo ingrediens mundum dicit: Hostiam, et oblationem ⁵ noluisti: corpus autem aptasti mihi: holocausta ⁶ pro peccato non tibi placuerunt. Tunc dixi: Ecce ⁷ venio: in capite libri scriptum est de me: Ut faciam, Deus, voluntatem tuam. Superius dicens: Quia ⁸ hostias, et oblationes, et holocausta pro peccato noluisti, nec placita sunt tibi, quæ secundum legem offeruntur, tunc dixi: Ecce venio, ut faciam, Deus, ⁹ voluntatem tuam: auferit primum, ut sequens statuat. In qua voluntate sanctificati sumus per oblationem ¹⁰ corporis Jesu Christi semel. Et omnis quidem sacerdos ¹¹ praesto est quotidie ministrans, et easdem sæpe offerens hostias, quæ numquam possunt auferre peccata: hic ¹² autem unam pro peccatis offerens hostiam, in sempiternum sedet in dextera Dei, de cetero expectans ¹³ donec ponantur inimici ejus scabellum pedum ejus. Una enim oblatione consummavit in sempiternum ¹⁴ sanctificatos. Contestatur autem nos et Spiritus ¹⁵ sanctus. Postquam enim dixit: Hoc autem testamentum, quod testabor ad illos post dies illos, dicit Dominus, Dabo leges meas in cordibus eorum, et in ¹⁶ intentibus eorum superscribam eas: et peccatorum et ¹⁷ iniquitatum eorum jam non recordabor amplius. Ubi ¹⁸

autem horum remissio, jam non est oblatio pro peccato.

19 Habentes itaque, fratres, fiduciam in introitu Sanc-
torum in sanguine Christi, quam initiavit nobis viam
novam et viventem per velamen, id est, carnem suam;
21, 22 et sacerdotem magnum super domum Dei: acce-
damus cum vero corde in plenitudine fidei, aspersi
corda a conscientia mala, et abluti corpus aqua munda,
23 teneamus spei nostrae confessionem indeclinabili, ²⁴
(fidelis enim est qui repromisit) et consideremus in-
vicem in provocationem charitatis, et bonorum operum:
25 non deserentes collectionem nostram, sicut consuetudinis
est quibusdam, sed consolantes, et tanto magis quanto
26 videritis appropinquantem diem. Voluntarie enim
peccantibus nobis post acceptam notitiam veritatis,
27 jam non relinquitur pro peccatis hostia, terribilis autem
quædam expectatio judicii, et ignis æmulatio, quæ con-
28 sumptura est adversarios. Irritam quis faciens legem
Moysi, sine ulla miseratione duobus vel tribus testibus
29 moritur: quanto magis putatis detericra mereri sup-
plicia qui filium Dei conculcaverit, et sanguinem
testamenti pollutum duxerit, in quo sanctificatus est, et
30 spiritui gratiæ contumeliam fecerit? Scimus enim qui
dixit: Mihi vindicta, et ego retribuam. Et iterum:
31 Quia judicabit Dominus populum suum. Horrendum
est incidere in manus Dei viventis.

32 Rememorami autem pristinos dies, in quibus
illuminati, magnum certamen sustinuitis passionum:
33 et in altero quidem opprobriis, et tribulationibus
spectaculum facti: in altero autem socii taliter conver-
34 santium effecti. Nam et vincitis compassi estis, et
rapinam bonorum vestrorum cum gaudio suscepistis,
cognoscentes vos habere meliorem et manente sub-
35 stantiam. Nolite itaque amittere confidentiam vestram,
36 quæ magnam habet remunerationem. Patientia enim
vobis necessaria est: ut voluntatem Dei facientes, re-
37 portetis promissionem. Adhuc enim modicum ali-
quantulum, qui venturus est, veniet, et non tardabit.
38 Justus autem meus ex fide vivit: quod si substraxerit
39 se, non placebit animæ meæ. Nos autem non sumus
subtractionis filii in perditionem, sed fidei in acquisi-
tionem animæ.

11 Est autem fides sperandarum substantia rerum,
2 argumentum non apparentium. In hac enim testi-
monium consecuti sunt senes.

3 Fide intelligimus aptata esse æcula verbo Dei: ut ex
invisibilibus visibilia sicerent.

4 Fide plurimam hostiam Abel, quam Cain, obtulit

where there is remission of these, now there
is not an oblation for sins.

19 Having therefore, brethren, confidence in
the entering of the holies in the blood of
Christ: ²⁰ which he hath dedicated to us a
new and living way by the veil, that is, his
flesh, ²¹ and a high priest over the house of
God, ²² let us approach with a true heart in
fulness of faith, having our hearts sprinkled
from evil conscience, and our body washed
with clean water, ²³ let us hold the confession
of our hope undeclining, (for he is faithful
that hath promised) ²⁴ and let us consider
one another unto the provocation of charity
and of good works: ²⁵ not forsaking our
assembly as some are accustomed, but com-
forting, and so much the more as you see the
day approaching. ²⁶ For if we sin willingly
after the knowledge of the truth received,
now there is not left an host for sins, ²⁷ but
a certain terrible expectation of judgment
and rage of fire, which shall consume the
adversaries. ²⁸ A man making the law of
Moyses frustrate: without any mercy dieth
under two or three witnesses; ²⁹ how much
more think you, doth he deserve worse
punishments which hath trodden the son of
God under foot, and esteemed the blood of
the testament polluted, wherein he is sancti-
fied, and hath done contumely to the spirit
of grace? ³⁰ For we know him that said,
Revenge to me, I will repay. And again,
That our Lord will judge his people. ³¹ It
is horrible to fall into the hands of the living
God.

³² But call to mind the old days: wherein
being illuminated, you sustained a great fight
of passions; ³³ and on the one part certes by
reproaches and tribulations made a spectacle:
and on the other part made companions of
them that conversed in such sort. ³⁴ For,
you both had compassion on them that were
in bonds: and the spoil of your own goods
you took with joy, knowing that you have a
better and a permanent substance. ³⁵ Do
not therefore lose your confidence, which
hath a great remuneration. ³⁶ For patience
is necessary for you: that doing the will of
God, you may receive the promise. ³⁷ For
yet a little and a very little while, he that is
to come, will come, and will not slack; ³⁸ and
my just liveth of faith; but if he withdraw
himself, he shall not please my soul. ³⁹ But
we are not the children of withdrawing unto
perdition: but of faith to the winning of the
soul.

And faith is, the substance of things to be
hoped for, the argument of things not ap-
pearing. ² For in this the old men obtained
testimony.

³ By faith, we understand that the worlds
were framed by the word of God: that
of invisible things visible things might be
made.

⁴ By faith, Abel offered a greater host
to God than Cain: by which he obtained

testimony that he was just, God giving testimony to his gifts, and by it, he being dead, yet spenketh. ⁵ By faith Henoch was translated, that he should not see death, and he was not found; because God translated him: for before his translation he had testimony that he had pleased God. ⁶ But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him.

⁷ By faith, Noe having received an answer concerning those things which as yet were not seen, fearing, framed the ark for the saving of his house, by the which he condemned the world: and was constituted heir of the justice which is by faith.

⁸ By faith, he that is called, Abraham, obeyed to go forth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went. ⁹ By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Jacob the co-heirs of the same promise. ¹⁰ For he expected the city that hath foundations: whose artifex and maker is God.

¹¹ By faith, Sara also herself being barren, received virtue in conceiving of seed, yea past the time of age: because she believed that he was faithful which had promised. ¹² For the which cause even of one (and him quite dead) there rose as the stars of heaven in multitude, and as the sand that is by the sea shore innumerable.

¹³ According to faith died all these, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers upon the earth: ¹⁴ for they that say these things, do signify that they seek a country. ¹⁵ And indeed if they had been mindful of the same from whence they came forth, they had time verily to return: ¹⁶ but now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God; for he hath prepared them a city.

¹⁷ By faith, Abraham offered Isaac, when he was tempted: and his only-begotten did he offer who had received the promises: (¹⁸ to whom it was said, *That in Isaac shall seed be called to thee;*) ¹⁹ accounting that God is able to raise up even from the dead; whereupon he received him also for a parable.

²⁰ By faith, also of things to come, Isaac blessed Jacob and Esau.

²¹ By faith, Jacob dying, blessed every one of the sons of Joseph: and adored the top of his rod.

²² By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commandment concerning his bones.

²³ By faith, Moyses being born, was hid three months by his parents: because they saw him a proper infant, and they feared not the king's edict.

Deo, per quam testimonium consecutus est esse justus, testimonium perhibente muncribus ejus Deo, et per illam defunctus adhuc loquitur. Fide Henoch trans- 5 latus est ne videret mortem, et non inveniebatur, quia transtulit illum Dens: ante translationem enim testi- monium habuit placuisse Deo. Sine fide autem im- 6 possibile est placere Deo. Credere enim oportet acce- dentem ad Deum quia est, et inquirentibus se re- munerator sit.

Fide Noe, responso accepto de iis, quæ adhuc non 7 videbantur, metuens aptavit arcam in salutem domus suæ, per quam damnavit mundum: et justitiae, quæ per fidem est, heres est institutus.

Fide qui vocatur Abraham obedivit in locum exire, 8 quem accepturus erat in hereditatem: et exiit, nesciens quo iret. Fide demoratus est in terra reprobationis, 9 tamquam in aliena, in casulis habitando cum Isaac et Jacob, coheredibus reprobationis ejusdem. Expectabat 10 enim fundamenta habentem civitatem, cuius artifex, et conditor Deus.

Fide et ipsa Sara sterilis virtutem in conceptionem 11 seminis accepit, etiam præter tempus ætatis: quoniam fidem credidit esse eum, qui repromiserat. Propter 12 quod et ab uno orti sunt (et hoc emortuo) tamquam sidera cœli in multitudinem, et sicut arena, quæ est ad oram maris, innumerabilis.

Juxta fidem defuncti sunt omnes isti, non acceptis 13 reprobationibus, sed a longe eas aspicientes, et salu- tantes, et consitentes, quia peregrini et hospites sunt super terram. Qui enim hæc dicunt, significant se 14 patriam inquirere. Et si quidem ipsius meminissent 15 de qua exierunt, habebant utique tempus revertendi. Nunc autem meliorem appetunt, id est, cœlestem. Ideo 16 non confunditur Deus vocari Deus eorum: paravit enim illis civitatem.

Fide obtulit Abraham Isaac, cum tentaretur, et 17 unigenitum offerebat, qui suscepérat reprobationes: ad quem dictum est: *Quia in Isaac vocabitur tibi 18 semen: arbitrans quia et a mortuis suscitare potens est 19 Deus:* unde eum et in parabolam accepit.

Fide et de futuris benedixit Isaac Jacob et Esau. ²⁰

Fide Jacob moriens singulos filiorum Joseph bene- 21 dixit, et adoravit fastigium virgæ ejus.

Fide Joseph moriens de profectione filiorum Israel 22 memoratus est: et de ossibus suis mandavit.

Fide Moyses natus occultatus est mensibus tribus a 23 parentibus suis, eo quod vidissent elegantem infantem, et non timuerunt regis edictum.

24 Fide Moyses grandis factus negavit se esse filium
 25 filiae Pharaonis, magis eligens affligi cum populo Dei,
 26 quam temporalis peccati habere jucunditatem, majores
 divitias aestimans thesauro Aegyptiorum, improperium
 27 Christi: aspiciebat enim in remunerationem. Fide
 reliquit Aegyptum, non veritus animositatem regis:
 28 invisibilem enim tamquam videns sustinuit. Fide
 celebravit pascha, et sanguinis effusionem: ne qui
 29 vastabat primitiva tangeret eos. Fide transierunt Mare
 rubrum tamquam per aridam terram: quod experti
 Aegyptii, devorati sunt.

30 Fide muri Jericho corruerunt, circuitu dierum
 septem.

31 Fide Rahab meretrix non periit cum incredulis, ex-
 cipiens exploratores cum pace.

32 Et quid adhuc dicam? Deficiet enim me tempus
 enarrantem de Gedeon, Barac, Samson, Jephete, David,
 33 Samuel, et Prophetis: qui per fidem vicerunt regna,
 operati sunt justitiam, adepti sunt recompensationes,
 34 obturaverunt ora leonum, extinxerunt impetum ignis,
 effugerunt aciem gladii, convaluerunt de infirmitate,
 fortes facti sunt in bello, castra verterunt exterorum:
 35 acceperunt mulieres de resurrectione mortuos suos:
 alii autem distenti sunt non suscipientes redemtionem,
 36 ut meliorem invenirent resurrectionem. Alii vero
 ludibria, et verbera experti, insuper et vincula, et
 37 carceres: lapidati sunt, secti sunt, tentati sunt, in oc-
 cisione gladii mortui sunt, circuierunt in melotis, in
 38 pellibus caprinis, egentes, angustiati, afflitti: quibus
 dignus non erat mundus: in solitudinibus errantes, in
 39 montibus, et speluncis, et in cavernis terrae. Et hi
 omnes testimonio fidei probati, non acceperunt repro-
 40 missionem, Deo pro nobis melius aliquid provideente,
 ut non sine nobis consummarentur.

12 Ideoque et nos tantam habentes impositam nubem
 testium, deponentes omne pondus, et circumstans nos
 peccatum, per patientiam curramus ad propositum
 2 nobis certainen: aspicientes in Auctorem fidei et con-
 summatorem, Jesum, qui proposito sibi gaudio sustinuit
 crux, confusione contempta, atque in dextera sedis
 Dei sedet.

3 Recogitate enim eum, qui talcm sustinuit a pecca-
 toribus adversum semetipsum contradictionem: ut ne
 4 fatigemini, animis vestris deficiente. Non dum enim
 usque ad sanguinem restitistis, adversus peccatum re-
 5 pugnante: et oblii estis consolationis, que vobis
 tamquam filiis loquitur, dicens: Fili mi, noli negligere
 disciplinam Domini: neque fatigeris dum ab eo argueris.

²⁴ By faith, Moyses being made great, denied himself to be the son of Pharaoh's daughter: ²⁵ rather choosing to be afflicted with the people of God, than to have the pleasure of temporal sin, ²⁶ esteeming the reproach of Christ, greater riches than the treasure of the Egyptians; for he looked unto the remuneration. ²⁷ By faith, he left Egypt: not fearing the fierceness of the king; for him that is invisible he sustained as if he had seen him. ²⁸ By faith, he celebrated the Pasche, and the shedding of the blood: that he which destroyed the first-born, might not touch them. ²⁹ By faith they passed the red sea as it were by the dry land: whilc the Egyptians assaying, were devoured.

³⁰ By faith the walls of Jericho fell down, by the circuiting of seven days.

³¹ By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace.

³² And what shall I yet say? For the time will fail me telling of Gedeon, Barac, Sampson, Jephite, David, Samuel, and the prophets: ³³ who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouths of lions, ³⁴ extinguished the force of fire, repelled the edge of the sword, recovered of their infirmity, were made strong in battle, turned away the camp of foreigners: ³⁵ women received of resurrection their dead; and others were racked, not accepting redemp-
 tion, that they might find a better resurrec-
 tion. ³⁶ And others had trial of mockeries and stripes, moreover also of bands and prisons: ³⁷ they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheepskins, in goatskins, needy, in distress, afflicted: ³⁸ of whom the world was not worthy; wandering in deserts, in mountains and dens, and in caves of the earth. ³⁹ And all these being approved by the testimony of faith, received not the promise, ⁴⁰ God for us providing some better thing, that they without us should not be consummate.

And therefore we also having so great a cloud of witnesses put upon us: laying away all weight and sin that compasseth us, by patience let us run to the fight proposed unto us, ² looking on the author of faith, and the consummator Jesus, who, joy being proposed unto him, sustained the cross, contemning confusion, and sitteth on the right hand of the seat of God.

³ For, think diligently upon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. ⁴ For you have not yet resisted unto blood, repugning against sin: ⁵ and you have forgotten the consolation, which speaketh to you, as it were to children, saying, My son, neglect not the discipline of our Lord:

neither be thou wearied whiles thou art rebuked of him. ⁶For whom our Lord loveth, he chasteneth: and he scourgeth every child that he receiveth.

⁷ Persevere ye in discipline. As unto children doth God offer himself to you; for what son is there, whom the father doth not correct? ⁸ But if you be without discipline, whereof all be made partakers: then are you bastards, and not children. ⁹ Moreover the fathers indeed of our flesh we had for instructors, and we did reverence them: shall we not much more obey the Father of spirits, and live? ¹⁰ And they indeed for a time of few days, according to their will instructed us: but he, to that which is profitable in receiving of his sanctification. ¹¹ And all discipline for the present certes seemeth not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it, most peaceable fruit of justice.

¹² For the which cause stretch up the slackened hands and the loose knees: ¹³ and make straight steps to your feet: that no man halting err, but rather be healed. ¹⁴ Follow peace with all men, and holiness: without which no man shall see God: ¹⁵ looking diligently lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be polluted. ¹⁶ Lest there be any fornicator or profane person as Esau: who for one dish of meat sold his first birthrights. ¹⁷ For know ye that afterward also desiring to inherit the benediction, he was reprobated: for he found not place of repentance, although with tears he had sought it,

¹⁸ For you are not come to a palpable mount, and an accessible fire, and whirlwind, and darkness, and storm, ¹⁹ and the sound of trumpet, and voice of words, which they that heard, excused themselves, that the word might not be spoken to them, ²⁰ (for they did not hear that which was said, *And if a beast shall touch the mount, it shall be stoned.*) ²¹ And so terrible was it which was seen, Moses said: *I am frightened and tremble.* ²² But you are come to mount Sion, and the city of the living God, heavenly Jerusalem, and the assembly of many thousand Angels, ²³ and the Church of the firstborn, which are written in the heavens, and the judge of all, God; and the spirits of the just made perfect, ²⁴ and the mediator of the new Testament Jesus, and the sprinkling of blood speaking better than Abel.

²⁵ See that you refuse him not speaking; for if they escaped not, refusing him that spake upon the earth: much more we, that turn away from him speaking to us from heaven. ²⁶ Whose voice moved the earth then: but now he promiseth, saying, *Yet once: and I will move not only the earth, but heaven also.* ²⁷ And in that he saith, *Yet once*, he declareth the translation of

Quiem enim diligit Dominus, castigat: flagellat autem 6 omnem filium, quem recipit.

In disciplina perseverate. Tamquam filiis vobis 7 offert se Deus: quis enim filius, quem non corripit pater? Quod si extra disciplinam estis, cuius participes 8 facti sunt omnes: ergo adulteri, et non filii estis. Deinde patres quidem carnis nostrae crudiores habui- 9 mus, et reverebamur eos: non multo magis obtem- perabimus Patri spirituum, et vivemus? Et illi quidem 10 in tempore paucorum dierum, secundum voluntatem suam erudiebant nos: hic autem ad id, quod utile est in recipiendo sanctificationem ejus. Omnis autem 11 disciplina in praesenti quidem videtur non esse gaudii, sed moeroris: postea autem fructum pacatissimum exer- citatis per eam reddet justitiae.

Propter quod remissas manus, et soluta genua, 12 erigite, et gressus rectos facite pedibus vestris: ut non 13 claudicans quis erret, magis autem sanetur. Pacem 14 sequimini cum omnibus, et sanctimoniam, sine qua 15 nemo videbit Deum: contemplantes ne quis desit 16 gratiae Dei: ne qua radix amaritudinis sursum ger- minans impedit, et per illam inquinentur multi. Ne 17 quis fornicator, aut profanus, ut Esau: qui propter unam escam vendidit primitiva sua: scitote enim 18 quoniam et postea cupiens hereditare benedictionem, reprobatus est: non enim invenit poenitentiae locum, quamquam cum lacrymis inquisisset eam.

Non enim accessistis ad tractabilem montem, et ac- 18 censibilem ignem, et turbinem, et caliginem, et pro- cellam, et tubae sonum, et vocem verborum, quam qui 19 audierunt, excusaverunt se, ne eis fieret verbum. Non 20 enim portabant quod dicebatur: et si bestia tetigerit montem, lapidabitur. Et ita terribile erat quod vide- 21 batur, Moyses dixit: Exterritus sum, et tremebundus. Sed accessistis ad Sion montem, et civitatem Dei 22 viventis, Jerusalem coelestem, et multorum millium Angelorum frequentiam, et Ecclesiam primitivorum, 23 qui conscripti sunt in celis, et judicem omnium Deum, et spiritus justorum perfectorum, et testamenti novi 24 mediatores Jesum, et sanguinis aspersionem melius loquentem, quam Abel.

Videte ne recusetis loquentem. Si enim illi non 25 eslingerunt, recusantes eum, qui super terram loquebatur: multo magis nos, qui de celis loquentem nobis avertimus. Cuius vox movit terram tunc: nunc autem 26 reprimittit, dicens: Adhuc semel, et ego movebo non solum terram, sed et celum. Quod autem, Adhuc 27 semel, dicit: declarat mobilium translationem tamquam

28 factorum, ut maneant ea, quæ sunt immobilia. Itaque regnum immobile suscipientes, habemus gratiam: per quam serviamus placentes Deo, cum metu et reverentia. Etenim Deus noster ignis consumens est.

13 Charitas fraternitatis maneat in vobis. Et hos pitalitatem nolite obliuisci, per hanc enim latuerunt 2 quidam, Angelis hospitio receptis. Mementote vincitorum, tamquam simul vineti, et laborantium, tamquam 4 et ipsi in corpore morantes. Honorabile connubium in omnibus, et thorus immaculatus. Fornicatores enim 5 et adulteros judicabit Deus. Sint mores sine avaritia, contenti præsentibus: ipse enim dixit: Non te deseram, 6 neque derelinquam. Ita ut confidenter dicamus: Dominus mihi adjutor: non timebo quid faciat mihi homo.

7 Mementote præpositorum vestrorum qui vobis locuti sunt verbum Dei: quorum intuentes exitum conversionis, imitamini fidem. Jesus Christus heri, et 8 9 hodie: ipse et in saecula. Doctrinis variis et peregrinis nolite abduci. Optimum est enim gratia stabilire cor, non escis: quæ non profuerunt ambulantibus in eis.

10 Habemus altare, de quo edere non habent potestatem, 11 qui tabernaculo deserviunt. Quorum enim animalium insertur sanguis pro peccato in Sancta per pontificem, 12 horum corpora cremantur extra castra. Propter quod et Jesus, ut sanctificaret per suum sanguinem populum, 13 extra portam passus est. Exeamus igitur ad eum 14 extra castra, impropterum ejus portantes. Non enim habemus hic manentem civitatem, sed futuram in quirimus. Per ipsum ergo offeramus hostiam laudis semper Deo, id est, fructum labiorum consistentium nomini ejus.

16 Beneficentiae autem, et communionis nolite obliuisci: 17 talibus enim hostiis promeretur Deus. Obedite præpositis vestris, et subjacete eis. Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciant, et non gementes: hoc enim non expedit vobis. Orate pro nobis: confidimus enim quia bona conscientiam habemus, in omnibus bene volentes 19 conversari. Amplius autem deprecor vos hoc facere, 20 quo celerius restituar vobis. Deus autem pacis, qui eduxit de mortuis pastorem magnum ovum, in sanguine testamenti aeterni, Dominum nostrum Jesum 21 Christum, aptet vos in omni bono, ut faciatis ejus voluntatem: faciens in vobis quod placeat coram se per Jeum Christum: cui est gloria in saecula saeculorum. Amen.

moveable things as being made, that those things may remain which are unmoveable. ²²Therefore receiving an unmoveable kingdom, we have grace: by the which let us serve pleasing God, with fear and reverence. ²³For our God is a consuming fire.

Let the charity of the fraternity abide in you. ²And hospitality do not forget, for by this, certain being not aware, have received Angels to harbour. ³Remember them in bonds, as if you were bound with them: and them that labour, as yourselves also remaining in body. ⁴Marriage honourable in all, and the bed undefiled. For, fornicators and adulterers God will judge. ⁵Let your manners be without avarice: contented with things present. For he said, *I will not leave thee, neither will I forsake thee;* ⁶so that we do confidently say: *Our Lord is my helper: I will not fear what man shall do to me.*

⁷Remember your Prelates, which have spoken the word of God to you: the end of whose conversation beholding, imitate their faith. ⁸Jesus Christ yesterday, and to-day: the same also for ever. ⁹With various and strange doctrines be not led away. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.

¹⁰We have an altar: whereof they have not power to eat which serve the tabernacle. ¹¹For the bodies of those beasts, whose blood for sin is carried into the holies by the high priest, are burned without the camp. ¹²For the which thing Jesus also, that he might sanctify the people by his own blood, suffered without the gate. ¹³Let us go forth therefore to him without the camp: carrying his reproach. ¹⁴For we have not here a permanent city: but we seek that which is to come. ¹⁵By him therefore let us offer the host of praise alwys to God, that is to say, the fruit of lips confessing to his name.

¹⁶And beneficence and communication do not forget: for with such hosts God is merited. ¹⁷Obey your Prelates, and be subject to them. For they watch as being to render account for your souls: that they may do this with joy, and not mourning: for this is not expedient for you. ¹⁸Pray for us: for we have confidence that we have a good conscience, willing to converse well in all. ¹⁹And I beseech you the more to do this, that I may the more speedily be restored to you. ²⁰And the God of peace, which brought out from the dead the great Pastor of the sheep, in the blood of the eternal testament, our Lord Jesus Christ: ²¹set you in all goodness, that you may do his will, doing in you that which may please before him by Jesus Christ: to whom is glory for ever and ever. Amen.

²² And I desire you brethren that you suffer the word of consolation. For in very few words have I written to you. ²³ Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I will see you. ²⁴ Salute all your prelates, and all the saints. The brethren of Italy salute you. ²⁵ Grace be with you all. Amen.

Rogo autem vos, fratres, ut susseratis verbum solatii. ²² Etenim perpaucis scripsi vobis. Cognoscite fratrem ²³ nostrum Timotheum dimissum: cum quo (si celerius venerit) videbo vos. Salutate omnes præpositos vestros, ²⁴ et omnes sanctos. Salutant vos de Italia fratres. Gratia ²⁵ cum omnibus vobis. Amen.

EPISTOLA CATHOLICA

JACOBI.

JAMES the servant of God and of our Lord Jesus Christ, to the twelve tribes that are in dispersion, greeting.

² Esteem it, my brethren, all joy, when you shall fall into divers temptations: ³ knowing that the probation of your faith worketh patience. ⁴ And let patience have a perfect work: that you may be perfect and entire, failing in nothing. ⁵ But if any of you lack wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not: and it shall be given him. ⁶ But let him ask in faith, nothing doubting; for he that doubteth, is like to a wave of the sea, which is moved and carried about by the wind; ⁷ therefore let not that man think that he shall receive any thing of our Lord. ⁸ A man double of mind is inconstant in all his ways.

⁹ But let the humble brother glory, in his exaltation: ¹⁰ and the rich, in his humility, because as the flower of grass shall he pass: ¹¹ for the sun rose with heat, and parched the grass, and the flower of it fell away, and the beauty of the shape thereof perished: so the rich man also shall wither in his ways. ¹² Blessed is the man that suffereth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

¹³ Let no man when he is tempted, say that he is tempted of God; for God is not a tempter of evils, and he tempteth no man. ¹⁴ But every one is tempted of his own concupiscentia abstracted and allureth. ¹⁵ Afterward concupiscentia when it hath conceived, bringeth forth sin; but sin when it is consummate, engendereth death.

¹⁶ Do not err therefore, my dearest brethren. ¹⁷ Every best gift, and every perfect gift, is

JACOBUS Dei et Domini nostri Jesu Christi ¹ servus, duodecim tribubus, quæ sunt in dispersione, salutem.

Omne gaudium existimate, fratres mei, cum in tentationes varias incideritis: scientes quod probatio fidei ² vestrae patientiam operatur. Patientia autem opus ³ perfectum habet: ut sitis perfecti et integri, in nullo deficiente. Si quis autem vestrum indiget sapientia, ⁴ postulet a Deo, qui dat omnibus affluenter, et non improprietate: et dabitur ei. Postulet autem in fide nihil ⁵ haesitans: qui enim haesitat, similis est fluctui maris, qui a vento inovetur et circumfertur. Non ergo ⁶ estimet homo ille quod accipiat aliquid a Domino. Vir duplex animo inconstans est in omnibus viis suis. ⁷

Glorietur autem frater humilis in exaltatione sua: ⁹ dives autem in humilitate sua, quoniam sicut flos foeni ¹⁰ transibit: exortus est enim sol cum ardore, et arefecit ¹¹ foenum, et flos ejus decidit, et decor vultus ejus deperiit: ita et dives in itineribus suis marcescat. Beatus vir, ¹² qui suffert temptationem: quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus sc.

Nemo cum tentatur, dicat, quoniam a Deo tentatur: ¹³ Deus enim intentator malorum est: ipse autem neminem tentat. Unusquisque vero tentatur, a concupiscentia sua abstractus et illectus. Deinde concupiscentia cum conceperit, parit peccatum: peccatum vero eum consummatum fuerit, generat mortem.

Nolite itaque errare, fratres mei dilectissimi. ¹⁶ Omne datum optimum, et omne donum perfectum ¹⁷

desursum est, descendens a Patre lumen, apud quem non est transmutatio, nec vicissitudinis obum-
18 bratio. Voluntarie enim genuit nos verbo veritatis,
19 ut simus initium aliquod creaturæ ejus. Scitis, fratres
mei dilectissimi. Sit autem omnis homo velox ad
audiendum, tardus autem ad loquendum, et tardus
20 ad iram. Ira enim viri justitiam Dei non operatur.

21 Propter quod abjicientes omnem immunditiam, et
abundantiam malitiæ, in mansuetudine suscipe in-
situm verbum, quod potest salvare animas vestras.
22 Estote autem factores verbi, et non auditores tantum,
23 fallentes vosmetipsos. Quia si quis auditor est verbi,
et non factor: hic comparabitur viro consideranti
24 vultum nativitatis suæ in speculo: consideravit enim
25 se, et abiit, et statim oblitus est qualis fuerit. Qui
autem perspexerit in legem perfectam libertatis, et
permanserit in ea, non auditor oblivious factus, sed
26 factor operis, hic beatus in facto suo erit. Si quis
autem putat se religiosum esse, non refrenans linguam
suam, sed seducens cor suum, hujus vana est religio.
27 Religio munda, et immaculata apud Deum et Patrem,
hæc est: Visitare pupillos et viduas in tribulatione
corum, et immaculatum se custodire ab hoc sæculo.

2 Fratres mei, nolite in personarum acceptione habere
2 fidem Domini nostri Jesu Christi gloriae. Etenim si
introierit in conventum vestrum vir aureum annulum
habens in veste candida, introierit autem et pauper in
3 sordido habitu. Et intendatis in eum, qui induitus est
veste præclara, et dixeritis ei: Tu sede hic bene;
pauperi autem dicatis: Tu sta illic: aut sede sub
4 scabello pedum meorum: nonne judicatis apud vos-
metipsos, et facti estis judices cogitationum iniquitatum?
5 Audite, fratres mei dilectissimi, nonne Deus elegit
pauperes in hoc mundo, divites in fide, et heredes
6 regni, quod repromisit Deus diligentibus se? Vos
autem exonorastis pauperem. Nonne divites per
potentiam opprimunt vos, et ipsi trahunt vos ad judicia?
7 Nonne ipsi blasphemant bonum nomen, quod invoca-
8 catum est super vos? Si tamen legem perficitis re-
galem secundum Scripturas: Diliges proximum tuum
9 sicut te ipsum: bene facitis: si autem personas accipitis,
peccatum operamini, redarguti a lege quasi trans-
10 greiores. Quicunque autem totam legem servaverit,
11 offendat autem in uno, factus est omnium reus. Qui
enim dixit, Non inochaberis, dixit et, non occides.
Quod si non inochaberis, occides autem, factus es
12 transgressor legie. Sic loquimini, et sic facite, sicut
13 per legem libertatis incipientes judicari. Judicium

from above, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. ¹⁸ Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature. ¹⁹ You know my dearest brethren, And let every man be swift to hear: but slow to speak, and slow to anger. ²⁰ For the anger of man worketh not the justice of God.

²¹ For the which thing casting away all uncleanness and abundance of malice, in meekness receive the engrafted word, which is able to save your souls. ²² But be doers of the word, and not hearers only, deceiving yourselves. ²³ For if a man be a hearer of the word, and not a doer: he shall be compared to a man beholding the countenance of his nativity in a glass. ²⁴ For he considered himself, and went his way, and by and by forgot what an one he was. ²⁵ But he that hath looked in the law of perfect liberty, and hath remained in it, not made a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. ²⁶ And if any man think himself to be religious, not bridling his tongue, but seducing his heart: this man's religion is vain... Religion clean and unspotted with God and the Father, is this, to visit pupils and widows in their tribulation: and to keep himself unspotted from this world.

My brethren, Have not the faith of our Lord Jesus Christ of glory in acceptance of persons. ² For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire, ³ and you have respect to him that is clothed with the goodly apparel, and shall say to him, Sit thou here well: but say to the poor man, Stand thou there: or sit under my footstool: ⁴ do you not judge with yourselves, and are become judges of unjust cogitations? ⁵ Hear, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? ⁶ But you have dis-
honoured the poor man. Do not the rich oppress you by might: and themselves draw you to judgments? ⁷ Do not they blaspheme the good name that is invoked upon you? ⁸ If notwithstanding you fulfil the royal law according to the scriptures, *Thou shalt love thy neighbour as thyself*, you do well: ⁹ but if you accept persons, you work sin, reproved of the Law as transgressors. ¹⁰ And whosoever shall keep the whole Law, but offendeth in one, is made guilty of all. ¹¹ For he that said, *Thou shalt not commit adultery*, said also, *Thou shalt not kill*. And if thou do not commit adultery, but shalt kill: thou art made a transgressor of the Law. ¹² So speak ye, and so do, as beginning to be judged by the law of liberty. ¹³ For judgment without

mercy to him that hath not done mercy.
And mercy exalteth itself above judgment.

¹⁴ What shall it profit, my brethren, if a man say he hath faith: but hath not works? Shall faith be able to save him? ¹⁵ And if a brother or sister be naked, and lack daily food: ¹⁶ and one of you say to them, Go in peace, be warmed and filled: but you give them not the things that are necessary for the body: what shall it profit? ¹⁷ So faith also, if it have not works, is dead in itself. ¹⁸ But some man saith, Thou hast faith, and I have works: shew me thy faith without works: and I will shew thee by works my faith. ¹⁹ Thou believest that there is one God. Thou doest well: the devils also believe and tremble. ²⁰ But wilt thou know, O vain man, that faith without works is idle? ²¹ Abraham our father was he not justified by works, offering Isaac his son upon the altar? ²² Seest thou that faith did work with his works: and by those works the faith was consummated? ²³ And the scripture was fulfilled, saying, *Abraham believed God, and it was reputed him to justice, and he was called the friend of God.* ²⁴ Do you see that by works a man is justified: and not by faith only? ²⁵ And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and putting them forth another way? ²⁶ For even as the body without the spirit is dead: so also faith without works is dead.

Be ye not many masters, my brethren, knowing that you receive the greater judgment. ² For in many things we offend all. If any man offend not in word; this is a perfect man: he is able also with bridle to turn about the whole body. ³ And if we put bits into the mouths of horses that they may obey us, we turn about all their body also. ⁴ And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little stern whilier the violence of the director will. ⁵ So the tongue also is certes a little member, and vaunteth great things. Behold how much fire what a great wood it kindleth? ⁶ And the tongue is fire, a whole world of iniquity. The tongue is set among our members, which defileth the whole body, and inflameth the wheel of our nativity, inflamed of hell. ⁷ For all nature of beasts and fowls and serpents and of the rest is tamed and hath been tamed by the nature of man. ⁸ But the tongue no man can tame, an unquiet evil, full of deadly poison. ⁹ By it we bless God and the Father: and by it we curse men which are made after the similitude of God. ¹⁰ Out of the self-same mouth proceedeth blessing and cursing. These

enim sine misericordia illi, qui non fecit misericordiam: superexaltat autem misericordia judicium.

Quid proderit, fratres mei, si fidem quis dicat se habere, ¹⁴ opera autem non habeat? Numquid poterit fides salvare eum? Si autem frater et soror nudi sint, et indigeant ¹⁵ victu quotidiano, dicat autem aliquis ex vobis illis: Ite ¹⁶ in pace, calefacimini et saturamini: non dederitis autem eis, quae necessaria sunt corpori, quid proderit? Sic ¹⁷ et fides, si non habeat opera, mortua est in semetipsa. Sed dicet quis: Tu fidem habes, et ego opera habeo: ¹⁸ ostende mihi fidem tuam sine operibus: et ego ostendam tibi ex operibus fidem meam. Tu credis ¹⁹ quoniam unus est Deus: Bene facis: et daemones credunt, et contremiscunt. Vis autem scire, o homo ²⁰ inanis, quoniam fides sine operibus mortua est? Abraham pater noster nonne ex operibus justificatus ²¹ est, offerens Isaac filium suum super altare? Vides ²² quoniam fides cooperabatur operibus illius: et ex operibus fides consummata est: et suppleta est Scriptura, dicens: Credidit Abraham Deo, et reputatum est illi ad justitiam, et amicus Dei appellatus est. Videtis quoniam ex operibus justificatur homo, et non ²⁴ ex fide tantum? Similiter et Rahab meretrix, nonne ²⁵ ex operibus justificata est, suscipiens nuncios, et alia via ejiciens? Sicut enim corpus sine spiritu mortuum ²⁶ est, ita et fides sine operibus mortua est.

Nolite plures magistri fieri, fratres mei, scientes ³ quoniam inajus judicium sumitis. In multis enim ² offendimus omnes. Si quis in verbo non offendit: hic perfectus est vir, potest etiam freno circumducere totum corpus. Si autem equis frene in ora mittimus ³ ad consentiendum nobis, et omne corpus illorum circumserimus. Ecce et naves, cum magnæ sint, et a ⁴ ventis validis minentur, circumseruntur a modico gubernaculo ubi impetus dirigentis voluerit. Ita et ⁵ lingua modicum quidem membrum est, et magna exaltat. Ecce quantus ignis quam magnam silvam inecedit! Et lingua ignis est, universitas inquitatis. ⁶ Lingua constituitur in membris nostris, quae inaculat totum corpus, et inflammatur rotam nativitatis nostræ, inflammata a gehenna. Omnis enim natura bestiarum, ⁷ et volucrum, et serpentium, et ceterorum, domantur, et domita sunt a natura humana: linguam autem nullus ⁸ hominum domare potest: inquietum malum, plena veneno mortisero. In ipsa benedicimus Deum et ⁹ Patrem: et in ipsa maledicimus homines, qui ad similitudinem Dei facti sunt. Ex ipso ore procedit ¹⁰ benedictio, et maledictio. Non oportet, fratres mei,

11 hæc ita fieri. Numquid fons de eodem foramine
12 emanat dulcem, et amaram aquam? Numquid potest,
fratres mei, ficus uvas facere, aut vitis ficus? Sic
neque salsa dulcem potest facere aquam.

13 Quis sapiens et disciplinatus inter vos? Ostendat ex
bona conversatione operationem suam in mansue-
14 tudine sapientiae. Quod si zelum amarum habetis, et
contentiones sint in cordibus vestris: nolite gloriari, et
15 mendaces esse adversus veritatem. Non est enim ista
sapientia desursum descendens: sed terrena, animalis,
16 diabolica. Ubi enim zelus et contentio: ibi incon-
17 stantia, et omne opus pravum. Quæ autem desursum
est sapientia, primum quidem pudica est, deinde pacifica,
modesta, suadibilis, bonis consentiens, plena miseri-
cordia, et fructibus bonis, non judicans, sine simula-
18 tione. Fructus autem justitiae in pace se minatur,
facientibus pacem.

4 Unde bella, et lites in vobis? Nonne hinc? ex con-
cupisciens vestris, quæ militant in membris vestris?
2 Concupiscitis, et non habetis: occiditis, et zelatis: et
non potestis adipisci: litigatis, et belligeratis, et non
3 habetis, propter quod non postulatis. Petitis, et non
accipitis: eo quod male petatis: ut in concupisciens
4 vestris insumatis. Adulteri, nescitis quia amicitia
hujus mundi, inimica est Dei? Quicumque ergo
voluerit amicus esse sæculi hujus, inimicus Dei con-
5 stituitur. An putatis quia inaniter Scriptura dicat:
Ad invidiam concupiscit spiritus qui habitat in vobis?
6 Majorem autem dat gratiam. Propter quod dicit:
Deus superbis resistit, humiliibus autem dat gratiam.

7 Subditi ergo estote Deo, resistite autem diabolo, et
8 fugiet a vobis. Appropinquate Deo, et appropinquabit
vobis. Emundate manus, peccatores: et purificate
9 corda, duplices animo. Misericordia estote, et lugete, et
plorate: risus vester in luctum convertatur, et gaudium
10 in mortuorum. Humiliamini in conspectu Domini, et
11 exaltabit vos. Nolite detrahere alterutrum, fratres.
Qui detrahit fratri, aut qui judicat fratrem suum,
detrahit legi, et judicat legem. Si autem judicas
12 legem: non es factor legis, sed judex. Unus est legis-
13 lator, et judex, qui potest perdere, et liberare. Tu
autem quis es, qui judicas proximum?

Ecce nunc qui dieitis: Hodie, aut crastino ibimus
in illam civitatem, et faciemus ibi quidem annuin, et
14 incretabilium, et lucrum faciemus: qui ignoratis quid
15 erit in crastino. Quæ est enim vita vestra? vapor est
ad modicum parens, et deinceps exterminabitur; pro-
eo ut dicatis: Si Dominus voluerit. Et: Si vixeris-

things must not be so done, my brethren.
11 Doth the fountain give forth out of one
hole sweet and sour water? 12 Can, my
brethren, the fig tree yield grapes: or the
vine, figs? So neither can the salt water
yield sweet.

13 Who is wise and hath knowledge among
you? Let him shew by good conversation
his working in mildness of wisdom. 14 But
if you have bitter zeal, and there be conten-
tions in your hearts: glory not and be not
liars against the truth; 15 for this is not
wisdom descending from above: but earthly,
sensual, devilish. 16 For where zeal and con-
tentio is: there is inconstancy, and every
perverse work. 17 But the wisdom that is
from above, first certes is chaste: then peace-
able, modest, suasive, consenting to the good,
full of mercy and good fruits, not judging,
without simulation. 18 And the fruit of
justice, in peace is sowed, to them that make
peace.

From whence are wars and contentions
among you? Are they not hereof? of your
concupiscences which war in your members?
2 You covet, and have not: you kill, and
envy, and cannot obtain: you contend and
war, and you have not, because you ask not.
3 You ask, and receive not: because you ask
amiss: that you may consume it on your
concupiscences. 4 Adulterers, know you not
that the friendship of this world, is the enemy
of God? Whosoever therefore will be a
friend of this world, is made an enemy of
God. 5 Or do you think that the Scripture
saith in vain: To envy doth the spirit covet
which dwelleth in you? 6 And giveth greater
grace. For the which cause it saith, God
resisteth the proud, and giveth grace to the
humble.

7 Be subject therefore to God, but resist
the Devil, and he will flee from you. 8 Ap-
proach to God, and he will approach to you.
Cleanse your hands, ye sinners: and purify
your hearts, ye double of mind. 9 Be miser-
able, and mourn, and weep: let your laughter
be turned into mourning: and joy into sorrow.
10 Be humbled in the sight of our lord, and
he will exalt you. 11 Detract not one from
another, my brethren. He that detracteth
from his brother, or he that judgeth his
brother, detracteth from the Law, and judgeth
the Law. But if thou judge the Law, thou
art not a doer of the Law, but a judge.
12 For there is one lawmaker and judge, that
can destroy and deliver. 13 But thou, what
art thou that judgest thy neighbour?

Behold now you that say, To-day or to-
morrow we will go into that city, and there
certes will spend a year, and will traffic, and
make our gain (14 who are ignorant what
shall be on the morrow. For what is your
life? It is a vapour appearing for a little
while, and afterward it shall vanish away)
15 for that you should say, If our Lord will,

and, If we shall live, we will do this or that.
¹⁵ But now, you rejoice in your arrogancies. All such rejoicing is wicked. ¹⁷ To one therefore knowing to do good, and not doing it: to him it is sin.

Go to now, ye rich men, weep, howling in your miseries which shall come to you. ² Your riches are corrupt: and your garments are eaten of moths. ³ Your gold and silver is rusted: and their rust shall be for a testimony to you, and shall eat your flesh as fire. You have stored to yourselves wrath in the last days. ⁴ Behold the hire of the workmen that have reaped your fields, which is defrauded of you, crieth: and their cry hath entered into the ears of the Lord of Sabbath. ⁵ You have made merry upon the earth: and in riotousness you have nourished your hearts in the day of slaughter. ⁶ You have presented, and slain the just one: and he resisted you not.

⁷ Be patient therefore, brethren, until the coming of our Lord. Behold, the husbandman expecteth the precious fruit of the earth: patiently bearing till he receive the timely and the lateward. ⁸ Be you also patient, and confirm your hearts: because the coming of our Lord will approach. ⁹ Grudge not, brethren, one against another: that you be not judged. Behold, the judge standeth before the gate. ¹⁰ Take an example, brethren, of labour and patience, the prophets, which spake in the name of our Lord. ¹¹ Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitiful. ¹² But before all things, my brethren, swear not, neither by heaven, nor by earth, nor other oath whatsoever. But let your talk be, yea, yea: no, no: that you fall not under judgment.

¹³ Is any of you in heaviness? let him pray. Is he of a cheerful heart? let him sing. ¹⁴ Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord; ¹⁵ and the prayer of faith shall save the sick: and our Lord shall lift him up: and if he be in sins, they shall be remitted him. ¹⁶ Confess therefore your sins one to another: and pray one for another that you may be saved; for the continual prayer of a just man availeth much. ¹⁷ Elias was a man like unto us, possible: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. ¹⁸ And he prayed again: and the heaven gave rain, and the earth yielded her fruit.

¹⁹ My brethren, if any of you shall err from the truth, and a man convert him: ²⁰ he must know that he which maketh a sinner to be converted from the error of his way, shall save his soul from death, and covereth a multitude of sins.

mus, faciemus hoc, aut illud. Nunc autem exultatis ¹⁶ in superbiis vestris. Omnis exultatio talis, maligna est. Scienti igitur bonum facere, et non facienti, peccatum ¹⁷ est illi.

Agite nunc, divites, plorate ululantes in miseriis vestris, quæ advenient vobis. Divitiae vestræ putrefactæ sunt: et vestimenta vestra a tineis comesta sunt. Aurum, et argentum vestrum æruginavit: et ærugo ³ corum in testimonium vobis erit, et manducabit carnes vestras sieut ignis. Thesaurizastis vobis iram in novissimis diebus. Ecce merces operariorum, qui ⁴ messuerunt regiones vestras, quæ fraudata est a vobis, clamat: et clamor eorum in aures Domini sabbath introivit. Epulati estis super terram, et in luxuriis ⁵ enutristis corda vestra in die occisionis. Addixistis, ⁶ et occidistis justum, et non restitut vobis.

Patientes igitur estote, fratres, usque ad adventum ⁷ Domini. Ecce agricola expectat pretiosum fructum terrae, patienter ferens donec accipiat temporaneum, et serotinum. Patientes igitur estote et vos, et consimilate corda vestra: quoniam adventus Domini appropinquavit. Nolite ingemiscere, fratres, in alterum, ut non judicemini. Ecce judex ante januam assistit. Exemplum accipite, fratres, exitus mali, ¹⁰ laboris, et patientiae, Prophetas, qui locuti sunt in nomine Domine. Ecce beatificamus eos, qui sustinerunt. Sustenterunt Job audistis, et finem Domini vidistis, quoniam misericors Dominus est, et miserator. Ante omnia autem, fratres mei, nolite jurare, neque per ¹² cœlum, neque per terram, neque aliud quodcumque juramentum. Sit autem sermo vester: Est, est: Non, non: ut non sub judicio decidatis. Tristatur aliquis ¹³ vestrum? oret: Aequo animo est? psallat.

Infirmatur quis in vobis? inducat presbyteros Ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini: et oratio fidei salvabit infirmum, et ¹⁵ alleviabit eum Dominus: et si in peccatis sit, remittentur ei. Confitemini ergo alterutrum peccata vestra, ¹⁶ et orate pro invicem ut salvemini: multum enim valet deprecatio justi assidua. Elias homo erat similis nobis ¹⁷ passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum ¹⁸ oravit: et cœlum dedit pluviam, et terra dedit fructum suum.

Fratres mei, si quis ex vobis erraverit a veritate, et ¹⁹ converterit quis eum: scire debet quoniam qui converti fecerit peccatorem ab errore viae sue, salvabit animam ejus a morte, et operiet multitudinem peccatorum.

EPISTOLA PRIMA

PETRI.

1 PETRUS Apostolus Jesu Christi, electis advenis dispersionis Ponti, Galatiæ, Cappadociæ, Asiæ, et 2 Bithyniæ, secundum præscientiam Dei Patris, in sanctificationem Spiritus, in obedientiam, at aspersione sanguinis Jesu Christi: Gratia vobis et pax multiplicetur.

3 Benedictus Deus et Pater Domini nostri Jesu Christi, qui secundum misericordiam suam magnam regeneravit nos in spem vivam, per resurrectionem Jesu Christi ex 4 mortuis. In hereditatem incorruptibilem, et incontaminatam, et immarcescibilem, conservatam in ecclesiis 5 in vobis, qui in virtute Dei custodimini per fidem in 6 salutem, paratam revelari in tempore novissimo, in quo exultabitis, modicum nunc si oportet contristari in 7 variis temptationibus: ut probatio vestrae fidei multo pretiosior auro (quod per ignem probatur) inveniatur in laudem, et gloriam, et honorem, in revelatione Jesu 8 Christi: quem cum non videritis, diligitis: in quem nunc quoque non videntes creditis: credentes autem 9 exultabitis lætitia incenarrabili, et glorificata: reportantes 10 finem fidei vestrae, salutem animarum. De qua salute exquisierunt atque scrutati sunt prophetæ, qui 11 de futura in vobis gratia prophetaverunt: scrutantes in quod, vel quale tempus significaret in eis Spiritus Christi: prænuncians eas quæ in Christo sunt passiones, 12 et posteriores glorias: quibus revelatum est, quia non sibi metit ipsi, vobis autem ministrabant ea, quæ nunc nunciata sunt vobis per eos, qui evangelizaverunt vobis, Spiritu sancto misso de celo, in quem desiderant Angeli propicere.

13 Propter quod uinculti lumbos mentis vestrae, sobrii

PETER an Apostle of Jesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

³Blessed be God and the Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, ⁴unto an inheritance incorruptible, and incontaminant, and that cannot fade, conserved in the heavens in you, ⁵(who in the virtue of God are kept by faith unto salvation) ready to be revealed in the last time. ⁶Wherein you shall rejoice, a little now if you must be made heavy in divers temptations: ⁷that the probation of your faith much more precious than gold (which is proved by the fire) may be found unto praise and glory and honour in the revelation of Jesus Christ: ⁸whom having not seen, you love: in whom now also not seeing you believe: and believing you rejoice with joy unspeakable and glorified, ⁹receiving the end of your faith, the salvation of your souls. ¹⁰Of the which salvation the Prophets inquired and searched, which prophesied of the grace to come in you, ¹¹searching unto which or what manner of time the Spirit of Christ in them did signify: foretelling those passions that are in Christ and the glories following: ¹²to whom it was revealed, that not to themselves, but to you they ministered those things which now are told you by them that have evangelized to you, the holy Ghost being sent from heaven, on whom the Angels desire to look.

¹³For the which cause having the loins of

your mind girded, sober, trust perfectly in that grace which is offered you, in the revelation of Jesus Christ,¹¹ as children of obedience, not configurated to the former desires of your ignorance:¹⁵ but according to him that hath called you, the Holy one, be you also in all conversation holy:¹⁶ because it is written: *You shall be holy, because I am holy.*¹⁷ And if you invoke the Father, him which without exception of persons judgeth according to every one's work: in fear converse ye the time of your peregrination.¹⁸ Knowing that not with corruptible things, gold or silver, you are redeemed from your vain conversation of your fathers' tradition:¹⁹ but with the precious blood as it were of an immaenlate and unspotted lamb, Christ,²⁰ foreknown indeed before the constitution of the world, but manifested in the last times for you,²¹ which by him are faithful in God, who raised him from the dead, and hath given him glory, that your faith and hope might be in God.²² Making your souls chaste in obedience of charity, in the sincere love of the fraternity from the heart love ye one another earnestly:²³ born again not of corruptible seed, but incorruptible by the word of God who liveth and remaineth for ever.²⁴ *For all flesh is as grass: and all the glory thereof as the flower of grass; the grass is withered, and the flower thereof is fallen away.*²⁵ But the word of our Lord remaineth for ever: and this is the word that is evangelized among you.

Laying away therefore all malice, and all guile, and simulations, and envies, and all detractions,² as infants even ifow born, reasonable, milk without guile desire ye, that in it you may grow unto salvation:³ if yet you have tasted that our Lord is sweet.⁴ Unto whom approaching, a living stone, of men indeed reprobated, but of God elect and made honourable:⁵ bo ye also yourselves superedified as it were living stones, spiritual houses, a holy priesthood, to offer spiritual hosts, acceptable to God by Jesus Christ.⁶ For the which cause the Scripture containeth, *Behold I put in Sion a principal corner stone, elect, precious: and he that shall believē in him, shall not be confounded.*⁷ To you therefore that believe, honour: but to them that believe not, *the stone which the builders rejected, the same is made into the head of the corner:*⁸ and a stone of offence, and a rock of scandal, to them that stumble at the word, neither do believe wherein also they are put.⁹ But you are an elect generation, a kingly priesthood, a holy nation, a people of purchase: that you may declare his virtues which from darkness hath called you into his marvellous light.¹⁰ *Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy.*

perfecte sperate in eam, quæ offertur vobis, gratiam, in revelationem Jesu Christi: quasi filii obedientiae, non ¹⁴ configurati prioribus ignorantiae vestræ desideriis: sed ¹⁵ secundum eum, qui vocavit vos, Sanctum: et ipsi in omni conversatione sancti sitis: quoniam scriptum est: ¹⁶ Sancti critis, quoniam ergo Sanctus sum. Et si patrem ¹⁷ invocatis eum, qui sine acceptione personarum judicat secundum uniuseujusque opus, in timore incolatus vestri tempore conversamini. Scientes quod non cor-¹⁸ ruptilibus auro vel argento redempti estis de vana vestra conversatione paternæ traditionis: sed pretioso ¹⁹ sanguine quasi agni immaculati Christi et incontaminati: præcogniti quidem ante mundi constitu-²⁰ tionem, manifestati autem novissimis temporibus propter vos, qui per ipsum fideles estis in Deo, qui susci-²¹ tavit eum a mortuis, et dedit ei gloriam, ut fides vestra et spes esset in Deo: animas vestras castificantes ²² in obedientia charitatis in fraternitatis amore, simplici ex corde invicem diligite attentius: renati non ex ²³ semine corruptibili, sed incorruptibili, per verbum Dei vivi, et permanentis in æternum: quia omnis caro ut ²⁴ fœnum: et omnis gloria ejus tamquam flos fœni: exaruit fœnum, et flos ejus decidit: verbum autem ²⁵ Domini manet in æternum: hoc est autem verbum, quod evangelizatum est in vos.

Deponentes igitur omnem malitiam, et omnem ² dolum, et simulationes, et invidias, et omnes detrac-³ tiones, sicut modo geniti infantes, rationabile sine dolo ⁴ lac concupiscite: ut in eo crescatis in salutem: si ⁵ tamen gustastis quoniam dulcis est Dominus. Ad ⁶ quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum, et honorificatum: et ipsi tamquam lapides vivi superaedificamini, domus ⁷ spiritualis, sacerdotium sanctum, osterre spirituales hostias, acceptabiles Deo per Jesum Christum. Propter ⁸ quod continet scriptura: Ecce pono in Sion lapidem summum angularem, electum, pretiosum: et qui cre-⁹ diderit in eum, non confundetur. Vobis igitur honor ¹⁰ credentibus: non credentibus autem lapis, quem repro-¹¹ baverunt ædificantes, hic faetus est in caput anguli: et ¹² lapis offensionis, et petra scandali his, qui offendunt verbo, nec credunt in quo et positi sunt. Vos autem genus ¹³ electum, regale sacerdotium, gens sancta, populus ac-¹⁴ quisitionis: ut virtutes annuncietis ejus, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando ¹⁵ non populus, nunc autem populus Dei: qui non con-¹⁶ secuti misericordiam, nunc autem misericordiam con-¹⁷ secuti.

11 Charissimi, obsecro vos tamquam advenas et pergrinos abstinere vos a carnalibus desideriis, quae militant adversus animam, conversationem vestram inter Gentes habentes bonam: ut in eo, quod detrectant de vobis tamquam de malefactoribus, ex bonis operibus vos considerantes, glorificant Deum in die visitationis.
 13 Subjecti igitur estote omni humanæ creaturæ propter Deum: sive regi quasi præcellenti: sive ducibus tamquam ab eo missis ad vindictam malefactorum,
 15 laudem vero bonorum: quia sic est voluntas Dei, ut benefacientes obmutescere faciatis imprudentium
 16 hominum ignorantiam: quasi liberi, et non quasi velamen habentes malitiæ libertatem, sed sicut servi
 17 Dei. Omnes honorate: fraternitatem diligite: Deum timete: Regem honorificate.

18 Servi, subditi estote in omni timore dominis, non tantum bonis et modestis, sed etiam dyscolis. Haec est enim gratia, si propter Dci conscientiam sustinet quis tristitias, patiens injuste. Quæ enim est gloria, si peccantes, et colaphizati, suffertis? Sed si bene facientes patienter sustinetis, hæc est gratia apud Deum. In hoc enim vocati estis: quia et Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia ejus: qui peccatum non fecit, nec in ventus est dolus in ore ejus: qui cum maledicetur, non maledicebat: cum pateretur, non comminabatur: tradebat autem judicanti se injuste: qui peccata nostra ipse pertulit in corpore suo super lignum: ut peccatis mortui, justitiæ vivamus: cuius livore sanati estis.
 25 Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem, et episcopum animarum vestrarum.

3 Similiter et mulieres subditæ sint viris suis: ut et si qui non credunt verbo, per mulierum conversationem sine verbo lucrariant, considerantes in timore castam conversationem vestram. Quarum non sit extrinsecus capillatura, aut circumdatio auri, aut indumenti vestimentorum cultus: sed qui absconditus est cordis homo, in incorruptibilitate quieti et modesti spiritus, qui est in conspectu Dei locuples. Sic enim aliquando et sanctæ mulieres, sperantes in Deo, ornabant se, subjectæ propriis viris. Sicut Sara obediebat Abraham, dominum cum vocans: cuius estis filiae benefacientes, et non pertinentes ullam perturbationem.
 7 Viri similiter cohabitantes secundum scientiam, quasi infirmiori vaculo muliebri impartientes honorem, tamquam et coheredibus gratiæ vitae: ut non impediatur orationes vestrae.

8 In fine autem, omnes unanimes, compatientes,

¹¹ My dearest, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, ¹² having your conversation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good works considering you, they may glorify God in the day of visitation. ¹³ Be subject therefore to every human creature for God: whether it be to king, as excelling: ¹⁴ or to rulers as sent by him to the revenge of malefactors, but to the praise of the good: ¹⁵ for so is the will of God, that doing well you may make the ignorance of unwise men to be dumb: ¹⁶ as free, and not as having the freedom for a cloke of malice, but as the servants of God. ¹⁷ Honour all men. Love the fraternity. Fear God. Honour the king.

¹⁸ Servants be subject in all fear to your masters; not only to the good and modest, but also to the wayward. ¹⁹ For this is thank, if for conscience of God a man sustain sorrows, suffering unjustly. ²⁰ For what glory is it, if sinning, and buffeted you suffer? but if doing well, you sustain patiently, this is thank before God. ²¹ For unto this are you called: because Christ also suffered for us, leaving you an example that you may follow his steps; ²² who did no sin, neither was guile found in his mouth. ²³ Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. ²⁴ Who himself bare our sins in his body upon the tree: that dead to sins, we may live to justice: by whose stripes you are healed. ²⁵ For you were as sheep straying: but you be converted now to the Pastor and Bishop of your souls.

In like manner also let the women be subject to their husbands: that if any believe not the word, by the conversation of the women without the word they may be won, ² considering your chaste conversation in fear. ³ Whose trimming let it not be outwardly the plaiting of hair, or laying on gold round about, or of putting on vestures: ⁴ but the man of the heart that is hidden, in the incorruptibility of a quiet and a modest spirit, which is rich in the sight of God. ⁵ For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands. ⁶ As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any perturbation. ⁷ Husbands likewise, dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were to the co-heirs also of the grace of life: that your prayers be not hindered.

⁸ And in fine all of one mind, having com-

passion, lovers of the fraternity, merciful, modest, humble. ⁹Not rendering evil for evil, nor curse for curse: but contrariwise, blessing: for unto this are you called, that you may by inheritance possess a benediction. ¹⁰For he that will love life, and see good days: let him refrain his tongue from evil, and his lips that they speak not guile. ¹¹Let him decline from evil, and do good: let him enquire peace, and follow it: ¹²because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things. ¹³And who is he that can hurt you, if you be emulators of good? ¹⁴But and if you suffer ought for justice, blessed are ye. And the fear of them fear ye not, and be not troubled. ¹⁵But sanctify our Lord Christ in your hearts, ready always to satisfy every one that asketh you a reason of that hope which is in you: ¹⁶but with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ. ¹⁷For it is better to suffer as doing well (if the will of God will have it so) than doing ill.

¹⁸Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified certes in flesh, but quickened in spirit. ¹⁹In the which spirit coming he preached to them also that were in prison: ²⁰which had been incredulous sometime, when they expected the patience of God in the days of Noe, when the ark was a building: in the which, few, that is, eight souls were saved by water. ²¹Whereunto Baptism being of the like form now saveth you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Jesus Christ. ²²Who is on the right hand of God, swallowing death, that we might be made heirs of life everlasting: being gone into heaven, Angels and Potentates and Powers subjected to him.

Christ therefore having suffered in the flesh, be you also armed with the same cogitation: because he that hath suffered in the flesh, hath ceased from sins: ²that now not after the desires of men, but according to the will of God he live the rest of his time in the flesh. ³For the time past sufficeth (to accomplish the will of the Gentiles) them that have walked in riotousness, desires, excess of wine, banqueting, potations, and unlawful services of idols. ⁴Wherein they marvel blaspheming, you not concurring into the same confusion of riotousness. ⁵Who shall render account to him, which is ready to judge the living and the dead. ⁶For, for this cause also was it evangelized to the dead: that they may be judged indeed according to men, in the flesh:

fraternitatis amatores, misericordes, modesti, humiles: non redditentes malum pro malo, nec maledictum pro ⁹maledicto, sed econtrario benedicentes: quia in hoc vocati estis, ut benedictionem hereditate possideatis. Qui enim vult vitam diligere, et dies videre bonos, ¹⁰coerceat linguam suam a malo, et labia ejus ne loquantur dolum. Declinet a malo, et faciat bonum: ¹¹inquirat pacem, et sequatur eam: quia oculi Domini ¹²super justos, et aures ejus in preces eorum: vultus autem Domini super facientes mala. Et quis est qui ¹³vobis noceat, si boni æmulatoris fueritis? Sed et si ¹⁴quid patimini propter justitiam, beati. Timorem autem eorum ne timueritis, et non conturbemini. Dominum autem Christum sanctificate in cordibus ¹⁵vestris, parati semper ad satisfactionem omni poscenti vos rationem de ea, quæ in vobis est, spe. Sed cum ¹⁶modestia, et timore, conscientiam habentes bonam: ut in eo, quod detrahunt vobis, confundantur, qui calumniantur vestram bonam in Christo conversationem. Melius est enim benefacientes (si voluntas Dei velit) ¹⁷pati, quam malefacientes.

Quia et Christus semel pro peccatis nostris mortuus ¹⁸est, justus pro injustis: ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu. In quo et ¹⁹his, qui in carcere erant, spiritibus veniens praedicavit: qui increduli fuerant aliquando, quando ex- ²⁰pectabant, Dei patientiam in diebus Noe, cum fabricaretur arca: in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod et vos nunc similis ²¹formæ salvos facit baptisma: non carnis depositio sordium, sed conscientiae bonæ interrogatio in Deum per resurrectionem Jesu Christi, qui est in dextera Dei, ²²deglutiens mortem ut vitæ aeternæ heredes efficeremur: profectus in cœlum subjectis sibi angelis, et potestatis, et virtutibus.

Christo igitur passo in carne, et vos eadem cogita- ⁴tione armamini: quia qui passus est in carne, desiit a peccatis: ut jam non desideriis hominum, sed voluntati ²Dei, quod reliquum est in carne vivat temporis. Sufficit ³enim præteritum tempus ad voluntatem Gentium consummandam his, qui ambulaverunt in luxuriis, desideriis, vinolentiis, comessationibus, potionibus, et illicitis idolorum cultibus. In quo admirantur non ⁴concurrentibus vobis in eandem luxuria confusionem, blasphemantes. Qui reddit rationem ei, qui paratus ⁵est judicare vivos et mortuos. Propter hoc enim et ⁶mortuis evangelizatum est: ut judicentur quidem secundum homines in carne, vivant autem secundum

7 Deum in Spiritu. Omnia autem finis appropinquarebat.

Estote itaque prudentes, et vigilate in orationibus.
8 Ante omnia autem, mutuam in vobis metipsis charitatem continuam habentes: quia caritas operit multitudinem peccatorum. Hospitalis invicem sine muratione: unusquisque sicut accepit gratiam, in alterutrum illam administrantes, sicut boni dispensatores multifloris gratiae Dei. Si quis loquitur, quasi sermones Dei: si quis ministrat, tamquam ex virtute, quam administrat Deus: ut in omnibus honorificetur Deus per Jesum Christum: cui est gloria, et imperium in saecula saeculorum: Amen.

12 Charissimi, nolite peregrinari in fervore, qui ad tentationem vobis fit, quasi novi aliquid vobis contingat: sed communicantes Christi passionibus gaudete, ut et in revelatione gloriae ejus gaudeatis exultantes.
13 Si exprobramini in nomine Christi, beati eritis: quoniam quod est honoris, gloriae, et virtutis Dei, et 14 qui est ejus Spiritus, super vos requiescit. Nemo autem vestrum patiatur ut homicida, aut fur, aut 15 maledicus, aut alienorum appetitor. Si autem ut Christianus, non erubescat: glorificet autem Deum in 16 isto nomine. Quoniam tempus est ut incipiat judicium a domo Dei. Si autem primum a nobis: quis finis eorum, qui non credunt Dei Evangelio? Et si justus 17 vix salvabitur, impius et peccator ubi parebunt? Itaque et hi, qui patiuntur secundum voluntatem Dei, fidei Creatori commendent animas suas in benefactis.

5 Seniores ergo, qui in vobis sunt, obsecro, consenior et testis Christi passionum, qui et ejus, quae in futuro 2 revelanda est, gloriae communicator: pascite qui in vobis est gregem Dei, providentes non coacte, sed sponte secundum Deum: neque turpis lucri gratia, 3 sed voluntarie: neque ut dominantes in cleris, sed forma 4 facti gregis ex animo. Et cum apparuerit princeps pastorum, percipietis immarcescibilem gloriae coronam.

5 Similiter, adolescentes, subditi estote senioribus. Oinnes autem invicem humilitatem insinuate, quia Deus superbis resistit, humiliis autem dat gratiam. 6 Humiliamini igitur sub potenti manu Dei, ut vos exaltet in tempore visitationis: oinnes sollicitudinem vestram projicientes in eum, quoniam ipsi cura est de 8 vobis. Sobrii etsi tote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, querens 9 quem devoret: cui resistite fortes in fide: scientes eandem passionem ei, quae in mundo est, vestrae fraternitati sieri. Deus autem omnis gratiae, qui vocavit nos

but may live according to God in the Spirit.
7 And the end of all shall approach.

8 Be wise, therefore: and watch in prayers. But before all things, having mutual charity continual among yourselves: because charity covereth the multitude of sins. 9 Using hospitality one toward another without murmuring. 10 Every one as he hath received grace, ministering the same one toward another: as good dispensers of the manifold grace of God. 11 If any man speak, as the words of God: if any man minister, as of the power, which God administereth. That in all things God may be honoured by Jesus Christ: to whom is glory and empire for ever and ever. Amen.

12 My dearest, think it not strange in the fervour which is to you for a temptation, as though some new thing happened to you: 13 but communicating with the passions of Christ, be glad, that in the revelation also of his glory you may be glad rejoicing. 14 If you be reviled in the name of Christ, you shall be blessed: because that which is of the honour, glory, and virtue of God, and the Spirit which is his, shall rest upon you. 15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. 16 But if as a Christian, let him not be ashamed, but let him glorify God in this name; 17 for the time is that judgment begin of the house of God. And if first of us: what shall be the end of them that believe not the Gospel of God? 18 And if the just man shall scarce be saved: where shall the impious and sinner appear? 19 Therefore they also that suffer according to the will of God, let them commend their souls to the faithful Creator, in good deeds.

The seniors therefore that are among you, I beseech, myself a fellow senior with them and a witness of the passions of Christ, who am also partaker of that glory which is to be revealed in time to come: 2 feed the flock of God which is among you, providing not by constraint, but willingly, according to God: neither for filthy lucre sake, but voluntarily: 3 neither as overruling the Clergy, but made examples of the flock from the heart. 4 And when the prince of pastors shall appear, you shall receive the incorruptible crown of glory.

5 In like manner ye young men be subject to the seniors. And do ye all insinuate humility one to another, because God resisteth the proud: and to the humble he giveth grace. 6 Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: 7 casting all your carefulness upon him, because he hath care of you. 8 Be sober and watch: because your adversary the Devil as a roaring lion goeth about, seeking whom he may devour. 9 Whom resist ye, strong in faith: knowing that the selfsame affliction is made to all your fraternity which is in the world. 10 But the God of all grace, which hath called

us unto his eternal glory in Christ Jesus, he will perfect you having suffered a little, and confirm, and stablish you. ¹¹To him be glory and empire for ever and ever. Amen.

¹² By Silvannus, a faithful brother to you, as I think, I have briefly written: beseeching and testifying that this is the true grace of God, wherein you stand. ¹³ The Church saluteth you, that is in Babylon, eo-elect: and Mark my son. ¹⁴ Salute one another in a holy kiss. Grace be to all you which are in Christ Jesus. Amen.

in aeternam suam gloriam in Christo Jesu, modicum passos ipse perficiet, confirmabit, solidabitque. Ipsi et gloria, et imperium in secula seculorum: Amen.

Per Silvanum fidelen fratrem vobis, ut arbitror, ¹² breviter scripsi: obsecrans et contestans, hanc esse veram gratiam Dei, in qua statis. Salutat vos Ecclesia, ¹³ quae est in Babylone colecta, et Marcus filius meus. Salutate invicem in osculo sancto: Gratia vobis omnibus, qui estis in Christo Jesu. Amen. ¹⁴

EPISTOLA SECUNDA

PETRI.

SIMON PETER, servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ. ² Grace to you and peace be accomplished in the knowledge of God and Christ Jesus our Lord.

³ As all things of his divine power which pertain to life and godliness, are given us by the knowledge of him which hath called us by his own proper glory and virtue, by whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature, fleeing the corruption of that concupiscence which is in the world. ⁵ And you employing all care, minister ye in your faith, virtue: and in virtue, knowledge: ⁶ and in knowledge, abstinen^ce: and in abstinen^ce, patience: and in patience, piety: ⁷ and in piety, love of the fraternity: and in the love of the fraternity, charity. ⁸ For if these things be present with you, and abound: they shall make you not vacant, nor without fruit in the knowledge of our Lord Jesus Christ. ⁹ For he that hath not these things ready, is blind, and groping with his hand, having forgotten the purging of his old sins.

¹⁰ Wherefore, brethren, labour the more that by good works you may make sure your vocation and election: for, doing these things, you shall not sin at any time. ¹¹ For so there shall be ministered to you abundantly an entrance into the everlasting kingdom of our

SIMON Petrus, servus et Apostolus Jesu Christi, iis, 1 qui coæqualem nobiscum sortiti sunt fidem in justitia Dei nostri et Salvatoris Jesu Christi: Gratia vobis, et 2 pax adimpleatur in cognitione Dei, et Christi Jesu Domini nostri:

Quomodo omnia nobis divinae virtutis sue, quæ ad 3 vitam, et pietatem donata sunt, per cognitionem ejus, qui vocavit nos propria gloria, et virtute, per quam 4 maxima, et pretiosa nobis promissa donavit: ut per hæc efficiamini divinae consortes naturæ: fugientes ejus, quæ in mundo est, concupiscentiæ corruptionem. Vos 5 autem eum omnem subinferentes, ministrate in fide vestra virtutem, in virtute autem scientiam, in scientia 6 autem abstinentiam, in abstinentia autem patientiam in patientia autem pietatem, in pietate autem amorem fraternitatis, in amore autem fraternitatis charitatem. Haec 8 enim si vobiscum adsint, et superent, non vacuos, nec sine fructu vos constituent in Domini nostri Jesu Christi cognitione. Cui enim non præsto sunt hæc, cæcus est, 9 et manu tentans, oblivionem accipiens purgationis veterum suorum delictorum.

Quapropter, fratres, magis satagite ut per bona opera 10 certam vestram vocationem et electionem faciatis: haec enim facientes, non peccabis aliquando. Sic enim 11 abundanter ministrabitur vobis introitus in aeternum regnum Domini nostri et Salvatoris Jesu Christi.

12 Propter quod incipiam vos semper commonere de his:
et quidem scientes et confirmatos vos in præsenti veri-
13 tate. Justum autem arbitror, quandiu sum in hoc
14 tabernaculo, suscitare vos in commonitione: certus
quod velox est depositio tabernaculi mei, secundum
quod et Dominus noster Jesus Christus significavit
15 mihi. Dabo autem operam et frequenter habere vos
post obitum meum, ut horum memoriam faciatis.

16 Non enim doctas fabulus securi notam fecimus vobis
Domini nostri Jesu Christi virtutem, et præsentiam;
17 sed speculatori facti illius magnitudinis. Accipiens
enim a Deo Patre honorem, et gloriam, voce delapsa
ad eum hujuscemodi a magnifica gloria: Hic est
Filius meus dilectus, in quo mihi complacui, ipsum
18 audite. Et hanc vocem nos audivimus de cœlo allatam,
19 cum essemus cum ipso in monte sancto. Et habemus
firniorem propheticum sermonem: cui benefacitis at-
tendentes quasi lucernæ lucenti in caliginoso loco
donec dies clucescat, et lucifer oriatur in cordibus
20 vestris: hoc primum intelligentes quod omnis prophetia
21 Scripturæ propria interpretatione non sit. Non enim
voluntate humana allata est aliquando prophetia:
sed Spiritu sancto inspirati locuti sunt sancti Dei
homines.

2 Fuerunt vero et pseudoprophetæ in populo, sicut et
in vobis erunt magistri mendaces, qui introducent
sectas perditionis, et cum, qui emit eos, Dominum
2 negant: superducentes sibi celerem perditionem. Et
multi sequentur eorum luxurias, per quos via veritatis
3 blasphemabitur: et in avaritia fictis verbis de vobis
negotiabuntur: quibus judicium jam olim non cessat:
4 et perditio eorum non dormitat. Si enim Deus angelis
peccantibus non pepercit, sed rudentibus inferni de-
tractos in tartarum tradidit cruciandos, in judicium
5 reservari. Et originali mundo non pepercit, sed
octauum Noe justitiae præconem custodivit, diluvium
6 mundo impiorum inducens. Et civitates Sodomorum
et Gomorrhæorum in cinerem redigens, eversione
damnavit: excinplum eorum, qui impie acturi sunt,
7 ponens: et justum Lot, oppressum a nefandorum in-
8 juria ac luxuriosa conversatione, eripuit: aspectu enim
et auditu justus erat: habitans apud eos, qui de die
in diem animam justam iniquis operibus cruciabant.

9 Novit Dominus pios de tentatione eripere: iniquos
10 vero in diem judicii reservare cruciandos: magis autem
eos, qui post carnem in concupiscentia immunditiae
ambulant, dominationemque contemnunt, audaces, sibi
placentes, sectas non metuant introducere, blasphæ-

Lord and Saviour Jesus Christ. ¹² For the
which cause I will begin to admonish you
always of these things: and you indeed
knowing and being confirmed in the present
truth. ¹³ But I think it meet as long as I am
in this tabernacle, to stir you up by admoni-
tion: ¹⁴ being certain that the laying away of
my tabernacle is at hand, according as our
Lord Jesus Christ also signified to me.
¹⁵ And I will do my diligence, you to have
often after my decease also, that you may
keep a memory of these things.

¹⁶ For, not having followed unlearned fables,
have we made the power and presence of our
Lord Jesus Christ known to you: but made
beholders of his greatness. ¹⁷ For, he re-
ceiving from God his father honour and
glory, this manner of voice coming down to
him from the magnificient glory, *This is my
beloved son in whom I have pleased myself:
hear him.* ¹⁸ And this voice we heard brought
from heaven, when we were with him in the
holy mount. ¹⁹ And we have the prophetical
word more sure: which you do well attending
unto, as to a candle shining in a dark place,
until the day dawn, and the day star arise in
your hearts: ²⁰ understanding this first that
no prophecy of scripture is made by private
interpretation. ²¹ For, not by man's will was
prophecy brought at any time: but the holy
men of God spake, inspired with the Holy
Ghost.

But there were also false prophets in the
people, as also in you there shall be lying
masters, which shall bring in sects of per-
dition, and deny him that hath bought them,
the Lord: bringing upon themselves speedy
perdition. ² And many shall follow their
riotousnesses, by whom the way of truth
shall be blasphemed; ³ and in avarice shall
they with feigned words make merchandise
of you unto whom the judgment now long
since ceaseth not: and their perdition slum-
bereth not. ⁴ For if God spared not Angels
sinning: but with the ropes of Hell being
drawn down into Hell delivered them to be
tormented, that they should be reserved unto
judgment: ⁵ and he spared not the original
world, but kept the eight, Noe, the preacher
of justice, bringing in the deluge upon the
world of the impious. ⁶ And bringing the
cities of the Sodomites and of the Gomorrhe-
ites into ashes, he damned them with sub-
version, putting an example of them that
shall do impiously: ⁷ and delivered just Lot,
oppressed by the injury and luxurious con-
versation of the abominable men; ⁸ for in
sight and hearing he was just: dwelling
with them who from day to day vexed the
just soul with unjust works.

⁹ Our Lord knoweth to deliver the godly
from temptation, but to reserve the unjust unto
the day of judgment to be tormented: ¹⁰ and
especially them which walk after the flesh
in concupiscence of uncleanness, and con-
tempt dominion, bold, self-pleasers: they fear

not to bring in sects, blaspheming.¹¹ Whereas Angels, being greater in strength and power, bear not the execrable judgment against them.¹² But these men, as unreasonable beasts, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shall perish in their corruption,¹³ receiving the reward of injustice, esteeming for a pleasure the delights of a day: coinquinations and spots, flowing in delicacies, in their feastings rioting with you,¹⁴ having eyes full of adultery and incessant sin: alluring unstable souls, having their heart exercised with avarice, the children of malediction:¹⁵ leaving the right way they have erred, having followed the way of Balaam of Bosor, which loved the reward of iniquity,¹⁶ but had a check of his madness; the dumb beast under the yoke, speaking with man's voice, prohibited the foolishness of the prophet.

¹⁷ These are fountains without water, and clouds, tossed with whirlwinds, to whom the mist of darkness is reserved.¹⁸ For, speaking the proud things of vanity, they allure in the desires of fleshly riotousness, those that escape a little, which converse in error:¹⁹ promising them liberty, whereas themselves are the slaves of corruption; for wherewith a man is overcome, of that he is the slave also.²⁰ For if fleeing from the coinquinations of the world in the knowledge of our Lord and Saviour Jesus Christ, they again entangled with the same be overcome: the later things are become unto them worse than the former.²¹ For it was better for them not to know the way of justice, than after the knowledge, to turn back from that holy commandment which was delivered to them.²² For, that of the true proverb is chanced to them, The dog returned to his vomit: and, The sow washed into her wallowing in the mire.

This, lo, the second epistle I write to you, my dearest, in which I stir up by admonition your sincere mind:² that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour.³ Knowing this first, that in the last days shall come mockers in deceit, walking according to their own concupiscentes,⁴ saying, Where is his promise or his coming?⁵ For since the time that the fathers slept, all things do so persevere from the beginning of creature. For they are wilfully ignorant of this, that the heavens were before, and the earth, out of water, and through water, consisting by the word of God:⁶ by the which, that world then, being overflowed with water, perished.⁷ But the heavens which now are, and the earth, are by the same word kept in store, reserved to fire unto the day of judgment and of the perdition of the impious men.⁸ But this one thing be not ignorant of, my dearest, that one day with our Lord is as a thousand years, and a thousand years as one day.⁹ Our Lord slacketh not his promise, as

mantes: ubi angeli, fortitudine et virtute cum sint ¹¹ maiores, non portant adversum se execrabile judicium. Hi vero velut irrationabilia pecora, naturaliter in cap- ¹² tionem et in pernicie, in his quæ ignorant blas- ¹³ phemantes in corruptione sua peribunt, percipientes mercedem ¹⁴ injustitiae, voluptatem existimantes dei delicias: coinquinationes, et maculæ deliciis affluen- ¹⁵ tes, in conviviis suis luxuriantes vobiscum, oculos habentes plenos adulterii, et incessabilis delicti. Pel- ¹⁶ lientes animas instabiles, cor exercitatum avaritia habentes, maledictionis filii: dereliquentes rectam viam erraverunt, secuti viam Balaam ex Bosor, qui mercede iniquitatis amavit: correptionem vero habuit ¹⁷ suæ vesaniae: subjugale mutum animal, hominis voce loquens, prohibuit prophetæ insipientiam.

Hi sunt fontes sine aqua, et nebulæ turbinibus exagitatae, quibus caligo tenebrarum reservatur. Superba enim vanitatis loquentes, pelliciunt in de- ¹⁸ sideriis carnis luxurie eos, qui paululum effugiunt, qui in errore conversantur: libertatem illis promittentes, ¹⁹ cum ipsi servi sint corruptionis: a quo enim quis superatus est, hujus et servus est. Si enim refugientes ²⁰ coinquinationes mundi in cognitione Domini nostri et Salvatoris Jesu Christi, his rursus implicati superantur: facta sunt eis posteriora prioribus. Melius enim erat ²¹ illis non cognoscere viam justitiae, quam post agnitionem, retrorsum converti ab eo, quod illis traditum est, sancto mandato. Contigit enim eis illud veri pro- ²² verbii: Canis reversus ad suum vomitum: et, Sus lota in volutabro luti.

Hanc ecce vobis, charissimi, secundam scribo epis- ³ tolam, in quibus vestram excito in commonitione sinceram mentem: ut memores sitis eorum, quæ præ- ² dixi, verborum a sanctis Prophetis, et Apostolorum vestrorum, præceptorum Domini et Salvatoris. Hoc ³ primum scientes, quod venient in novissimis diebus in deceptione illusores, juxta proprias concupiscentias ambulantes, dicentes: Ubi est promissio, aut adventus ⁴ ejus? ex quo enim patres dormierunt, omnia sic perseverant ab initio creature. Latet enim eos hoc volentes, ⁵ quod cœli erant prius, et terra de aqua et per aquam consistens, Dei verbo: per quæ, ille tunc mundus aqua ⁶ inundatus periit. Cœli autem, qui nunc sunt, et terra, ⁷ eodem verbo repositi sunt, igni reservati in diem judicii et perditionis impiorum hominum. Unum vero hoc ⁸ non lateat vos, charissimi, quia unus dies apud Dominum sicut mille anni, et mille anni sicut dies unus. Non tardat Dominus promissionem suam, sicut ⁹

quidam existimant: sed patienter agit propter vos, nolens aliquos perire, sed omnes ad pœnitentiam re*10* verti. Adveniet autem dies Domini ut fur: in quo cœli magno impetu transient, elementa vero calore solventur, terra autem et quæ in ipsa sunt opera, exurentur.

11 Cum igitur hæc omnia dissolvenda sint, quales oportet vos esse in sanctis conversationibus, et pietati*12* bus, expectantes, et properantes in adventum diei Domini, per quem cœli ardentes solventur, et elementa*13* ignis ardore tabescunt? Novos vero cœlos, et novam terram secundum promissa ipsius expectamus, in quibus justitia habitat.

14 Propter quod, charissimi, hæc expectantes, satagit*15* immaculati et inviolati ei inveniri in pace. Et Domini nostri longanimitatem salutem arbitremini: sicut et charissimus frater noster Paulus secundum datam sibi*16* sapientiam seripsit vobis, sicut et in omnibus epistolis, loquens in eis de his, in quibus sunt quædam difficilia intellectu, quæ indocti et instabiles depravant, sicut et ceteras Scripturas, ad suam ipsorum perditionem.
17 Vos igitur, fratres, præscientes custodite, ne, insipientium errore traducti, excidatis a propria firmitate.
18 Crescite vero in gratia, et in cognitione Domini nostri et Salvatoris Jesu Christi. Ipsi gloria et nunc et in diem æternitatis. Amen.

some do esteem it: but he doth patiently for you, not willing that any perish, but that all return to penance.¹⁰ And the day of our Lord shall come as a thief, in the which the heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the works which are in it, shall be burnt.

¹¹ Therefore whereas all these things are to be dissolved: what manner of men ought you to be in holy conversations and godliness,¹² expecting and hastening unto the coming of the day of our Lord, by which the heavens burning shall be resolved, and the elements shall melt with the heat of fire?¹³ But we expect new heavens and a new earth, according to his promises, in which justice inhabiteth.

¹⁴ For the which cause, my dearest, expecting these things, labour earnestly to be found immaculate and unspotted to him in peace:¹⁵ and the longanimity of our Lord, do ye account salvation, as also our most dear brother Paul according to the wisdom given him hath written to you:¹⁶ as also in all epistles, speaking in them of these things, in the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition.¹⁷ You therefore brethren, foreknowing, take heed lest led aside by the error of the unwise you fall away from your own steadfastness;¹⁸ but grow in grace, and in knowledge of our Lord and saviour Jesus Christ. To him be glory, both now and unto the day of eternity. Amen.

EPISTOLA PRIMA

JOANNIS.

1 QUOD fuit ab initio, quod audivimus, quod vidimus oculis nostris, quod perspeximus, et manus nostræ con*2* trectaverunt de verbo vitæ: et vita manifestata est, et vidimus, et testamur, et annunciamus vobis vitam æternam, quæ erat apud Patrem, et apparuit nobis:
3 quod vidi et audivimus, annunciamus vobis, ut et vos societatem habeatis nobiscum, et societas nostra sit cum Patre, et cum Filio ejus Jesu Christo.
4 Et haec scribimus vobis ut gaudeatis, et gaudium vestrum sit plenum.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (and the life was manifested: and we have seen, and do testify, and declare unto you the life eternal which was with the Father, and hath appeared to us) ²that which we have seen and have heard, we declare unto you, that you also may have society with us, and our society may be with the Father and with his Son Jesus Christ. ⁴And these things we write to you, that you may rejoice, and your joy may be full.

⁵ And this is the annunciation which we have heard of him, and declare unto you, That God is light, and in him there is no darkness. ⁶ If we shall say that we have society with him, and walk in darkness: we lie, and do not the truth. ⁷ But if we walk in the light, as he also is in the light: we have society one toward another, and the blood of Jesus Christ his son cleanseth us from all sin. ⁸ If we shall say that we have no sin, we seduce ourselves, and the truth is not in us. ⁹ If we confess our sins: he is faithful and just, for to forgive us our sins, and to cleanse us from all iniquity. ¹⁰ If we shall say that we have not sinned: we make him a liar, and his word is not in us.

My little children, these things I write to you, that you sin not. But and if any man shall sin, we have an advocate with the Father, Jesus Christ the just: ² and he is the propitiation for our sins: and not for our's only, but also for the whole world's. ³ And in this we know that we have known him, if we observe his commandments. ⁴ He that saith he knoweth him, and keepeth not his commandments: is a liar, and the truth is not in him: ⁵ but he that keepeth his word, in him in very deed the charity of God is perfected: in this we know that we be in him. ⁶ He that saith he abideth in him: ought even as he walked, himself also to walk.

⁷ My dearest, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. ⁸ Again a new commandment write I to you, which thing is true both in him and in you: because the darkness is passed, and the true light now shineth. ⁹ He that saith he is in the light, and hateth his brother: is in the darkness even until now. ¹⁰ He that loveth his brother, abideth in the light, and scandal is not in him. ¹¹ But he that hateth his brother: is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

¹² I write unto you, little children, because your sins are forgiven you for his name. ¹³ I write unto you, fathers, because you have known him which is from the beginning. I write unto you, young men, because you have overcome the wicked one. ¹⁴ I write to you, infants, because you have known the Father; I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. ¹⁵ Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him; ¹⁶ because all that is in the world, is the concupiscentia of the flesh, and the concupiscentia of the eyes,

Et hæc est annunciation, quam audivimus ab eo, et 5 annunciamus vobis: Quoniam Deus lux est, et tenebrae in eo non sunt ullæ. Si dixerimus quoniam societatem 6 habemus cum eo, et in tenebris ambulamus, mentimur, et veritatem non facimus. Si autem in luce ambula- 7 mus sicut et ipse est in luce, societatem habemus ad invicem, et sanguis Jesu Christi, Filii ejus, emundat nos ab omni peccato. Si dixerimus quoniam peccatum 8 non habemus, ipsi nos seducimus, et veritas in nobis non est. Si confiteamur peccata nostra, fidelis est, et 9 justus, ut remittat nobis peccata nostra, et emundet nos ab omni iniquitate. Si dixerimus quoniam non 10 peccavimus, mendacem facimus eum, et verbum ejus non est in nobis.

Filioli mei, hæc scribo vobis, ut non peccetis. Sed 2 et si quis peccaverit, advocationem habemus apud Patrem, Jesum Christum justum: et ipse est propitiatio pro 2 peccatis nostris: non pro nostris autem tantum, sed etiam pro totius mundi. Et in hoc scimus quoniam 3 cognovimus cum, si mandata ejus observemus. Qui 4 dicit se nosse eum, et mandata ejus non custodit, mendax est, et in hoc veritas non est. Qui autem servat 5 verbum ejus, vere in hoc charitas Dei perfecta est: et in hoc scimus quoniam in ipso sumus. Qui dicit se in 6 ipso manere, debet, sicut ille ambulavit, et ipse ambulare

Charissimi, non mandatum novum scribo vobis, sed 7 mandatum vetus, quod habuistis ab initio: Mandatum vetus est verbum, quod audistis. Iterum mandatum 8 novum scribo vobis, quod verum est et in ipso, et in vobis: quia tenebrae transierunt, et verum lumen jam luet. Qui dicit se in luce esse, et fratrem suum odit, 9 in tenebris est usque adhuc. Qui diligit fratrem suum, 10 in lumine manet, et scandalum in eo non est. Qui 11 autem odit fratrem suum, in tenebris est, et in tenebris ambulat, et nescit quo cat: quia tenebrae obsecaverunt oculos ejus.

Scribo vobis, filioli, quoniam remittuntur vobis 12 peccata propter nomen ejus. Scribo vobis, patres, 13 quoniam cognovistis eum, qui ab initio est. Scribo vobis, adolescentes, quoniam vicistis malignum. Scribo 14 vobis, infantes, quoniam cognovistis patrem. Scribo vobis, juvenes, quoniam fortes estis, et verbum Dei manet in vobis, et vicistis malignum. Nolite diligere 15 mundum, neque ea, quæ in mundo sunt. Si quis diligit mundum, non est charitas Patris in eo: quoniam 16 omne, quod est in mundo, concupiscentia carnis est, et concupiscentia oculorum, et superbia vitae: quæ non

17 est ex Patre, sed ex mundo est. Et mundus transit, et concupiscentia ejus. Qui autem facit voluntatem Dei, manet in æternum.

18 Filioli, novissima hora est: et sicut audistis quia Anti-christus venit: et nunc Antichristi multi facti sunt:

19 unde scimus, quia novissima hora est. Ex nobis pro-dierunt, sed non erant ex nobis: nam, si fuissent ex nobis, permanissent utique nobiscum: sed ut manifesti

20 sint quoniam non sunt omnes ex nobis. Sed vos unc-21 tionem habetis a Sancto, et nostis omnia. Non scripsi

vobis quasi ignorantibus veritatem, sed quasi scientibus cam: et quoniam omne mendacium ex veritate non est.

22 Quis est mendax, nisi is, qui negat quoniam Jesus est Christus? Hic est Antichristus, qui negat Patrem, et

23 Filium. Omnis, qui negat Filium, nec Patrem habet:

24 qui confitetur Filium, et Patrem habet. Vos quod audistis ab initio, in vobis permaneat: Si in vobis

permanserit quod audistis ab initio, et vos in Filio, et

25 Patre manebitis. Et hæc est repromissio, quam ipse pollicitus est nobis, vitam æternam.

26, 27 Hæc scripsi vobis de his, qui seducunt vos. Et vos unctionem quam accepistis ab eo, maneat in vobis.

Et non necesse habetis ut aliquis doceat vos: sed sicut unctio ejus docet vos de omnibus, et verum est, et non est mendacium. Et sicut docuit vos: manete in eo.

28 Et nunc, filioli, manete in eo: ut cum apparuerit, habeamus fiduciam, et non confundamur ab eo in ad-

29 ventu ejus. Si scitis quoniam justus est, scitote quoniam et omnis, qui facit justitiam, ex ipso natus est.

3 Videte qualem charitatem dedit nobis Pater, ut filii Dei nominemur et simus. Propter hoc mundus non

2 novit nos: quia non novit eum. Charissimi, nunc filii Dei sumus: et nondum apparuit quid erimus.

Scimus quoniam cum apparuerit, similes ei erimus: 3 quoniam videbimus eum sicuti est. Et omnis, qui

habet hanc spem in eo, sanctificat se, sicut et ille sanctus 4 est. Omnis, qui facit peccatum, et iniquitatem facit:

5 et peccatum est iniquitas. Et scitis quia ille apparuit ut peccata nostra tolleret: et peccatum in eo non est.

6 Omnis, qui in eo manet, non peccat: et omnis, qui 7 peccat, non vidit eum, nec cognovit eum. Filioli, nemo vos seducat. Qui facit justitiam, justus est:

8 sicut et ille justus est. Qui facit peccatum, ex diabolo est: quoniam ab initio diabolus peccat. In hoc ap-

9 paruit Filius Dei, ut di solvat opera diaboli. Omnis, qui natu- et ex Deo, peccatum non facit: quoniam

10 semen eius in eo manet, et non potest peccare,

10 quoniam ex Deo natus est. In hoc manifesti sunt filii

and the pride of life, which is not of the Father, but is of the world. ¹⁷ And the world passeth, and the concupiscentia thereof. But he that doeth the will of God, abideth for ever.

¹⁸ Little children, it is the last hour, and as you have heard, that Antichrist cometh: now there are become many antichrists: whereby we know, that it is the last hour.

¹⁹ They went out from us: but they were not of us; for if they had been of us, they would surely have remained with us: but that they may be manifest that they are not all of us.

²⁰ But you have the unction from the Holy one, and know all things. ²¹ I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. ²² Who is a liar, but he which denieth that Jesus is not Christ? This is Antichrist, which denieth the Father and the Son. ²³ Every one that denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also.

²⁴ You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son and the Father. ²⁵ And this is the promise which he promised us, life everlasting.

²⁶ These things have I written to you concerning them that seduce you. ²⁷ And you, the unction which you have received from him, let it abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide in him. ²⁸ And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded of him in his coming. ²⁹ If you know that he is just, know ye that every one also which doeth justice, is born of him.

See what manner of charity the Father hath given us, that we should be named and be the sons of God. For this cause the world doth not know us, because it hath not known him. ² My dearest, now we are the sons of God: and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him: because we shall see him as he is. ³ And every one that hath this hope in him, sanctifieth himself, as he also is holy. ⁴ Every one that committeth sin, committeth also iniquity: and sin is iniquity. ⁵ And you know that he appeared to take away our sins: and sin in him there is none. ⁶ Every one that abideth in him, sinneth not: and every one that sinneth, hath not seen him, nor known him. ⁷ Little children, let no man seduce you. He that doeth justice, is just: even as he also is just. ⁸ He that committeth sin, is of the devil: because the devil sinneth from the beginning. For this, appeared the Son of God, that he might dissolve the works of the devil. ⁹ Every one that is born of God, committeth not sin; because his seed abideth in him; and he cannot sin, because he is born of God. ¹⁰ In this are the children of God

manifest, and the children of the devil. Every one that is not just, is not of God, and he that loveth not his brother; ¹¹ because this is the annunciation, which you have heard from the beginning, That you love one another. ¹² Not as Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his works were wicked: but his brother's, just.

¹³ Marvel not, brethren, if the world hate you. ¹⁴ We know that we are translated from death to life, because we love the brethren. He that loveth not, abideth in death. ¹⁵ Whoever hateth his brother: is a murderer. And you know that no murderer hath life everlasting abiding in himself. ¹⁶ In this we have known the charity of God, because he hath yielded his life for us: and we ought to yield our lives for the brethren. ¹⁷ He that shall have the substance of the world, and shall see his brother have need, and shall shut his bowels from him: how doth the charity of God abide in him?

¹⁸ My little children, let us not love in word, nor in tongue, but in deed and truth; ¹⁹ In this we know that we are of the truth: and in his sight we shall persuade our hearts. ²⁰ For if our heart do reprehend us: God is greater than our heart, and knoweth all things. ²¹ My dearest, if our heart do not reprehend us, we have confidence toward God; ²² and whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing before him. ²³ And this is his commandment, that we believe in the name of his son Jesus Christ: and love one another, as he hath given commandment unto us. ²⁴ And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

My dearest, believe not every spirit, but prove the spirits if they be of God: because many false prophets are gone out into the world. ² In this is the spirit of God known; every spirit that confesseth Jesus Christ to have come in flesh, is of God: ³ and every spirit that dissolveth Jesus, is not of God: and this is antichrist, of whom you have heard that he cometh, and now he is in the world. ⁴ You are of God, little children, and have overcome him; because greater is he that is in you, than he that is in the world. ⁵ They are of the world: therefore of the world they speak, and the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth us not; in this we know the spirit of truth, and the spirit of error.

⁷ My dearest, let us love one another: because charity is of God. And every one that loveth, is born of God, and knoweth God. ⁸ He that loveth not, knoweth not God:

Dei, et filii diaboli. Omnis, qui non est justus, non est ex Deo, et qui non diligit fratrem suum: quoniam ¹¹ haec est annuntiatio, quam audistis ab initio, ut diligatis alterutrum. Non sicut Cain, qui ex maligno ¹² erat, et occidit fratrem suum. Et propter quid occidit eum? Quoniam opera ejus maligna erant: fratribus autem ejus, justa.

Nolite mirari, fratres, si odit vos mundus. Nos ¹³, ¹⁴ scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte: Omnis, qui odit fratrem suum, homicida est. ¹⁵ Et scitis quoniam omnis homicida non habet vitam æternam in semetipso manentem. In hoc cognovimus ¹⁶ charitatem Dei, quoniam ille animam suam pro nobis posuit: et nos debemus pro fratribus animas ponere. Qui habuerit substantiam hujus mundi, et viderit ¹⁷ fratrem suum necessitatem habere, et clauerit viscera sua ab eo: quomodo charitas Dei manet in eo?

Filioli mei, non diligamus verbo, neque lingua, sed ¹⁸ opere et veritate. In hoc cognoscimus quoniam ex ¹⁹ veritate sumus: et in conspectu ejus suadebimus corda nostra. Quoniam si reprehendit nos cor nostrum: ²⁰ major est Deus corde nostro, et novit omnia. Charissimi, ²¹ si cor nostrum non reprehenderit nos, fiduciam habemus ad Deum: et quidquid petierimus, accipiemus ab ²² eo: quoniam mandata ejus custodimus, et ea, quæ sunt placa coram eo, facimus. Et hoc est mandatum ejus: ²³ Ut credamus in nomine Filii ejus Jesu Christi: et diligamus alterutrum, sicut dedit mandatum nobis. Et qui servat mandata ejus, in illo manet, et ipse in eo: ²⁴ et in hoc scimus quoniam manet in nobis, de Spiritu quem dedit nobis.

Charissimi, nolite omni spiritui credere, sed probate ⁴ spiritus si ex Deo sint: quoniam multi pseudoprophetae exierunt in mundum. In hoc cognoscitur spiritus ² Dei: omnis spiritus qui confitetur Jesum Christum in carne venisse, ex Deo est: et omnis spiritus, qui solvit ³ Jesum, ex Deo non est, et hic est Antichristus, de quo audistis quoniam venit, et nunc jam in mundo est. Vos ex Deo estis, filioli, et vicistis eum, quoniam ⁴ major est qui in vobis est, quam qui in mundo. Ipsi ⁵ de mundo sunt: ideo de mundo loquuntur, et mundus eos audit. Nos ex Deo sumus. Qui novit Deum, ⁶ audit nos: qui non est ex Deo, non audit nos: in hoc cognoscimus Spiritum veritatis, et spiritum erroris.

Charissimi, diligamus nos invicem: quia charitas ex ⁷ Deo est. Et omnis, qui diligit, ex Deo natus est, et cognoscit Deum. Qui non diligit, non novit Deum: ⁸

9 quoniam Deus charitas est. In hoc apparuit charitas
Dei in nobis, quoniam Filium suum unigenitum misit
10 Deus in mundum, ut vivamus per eum. In hoc est
charitas: non quasi nos dilexerimus Deum, sed
11 quoniam ipse prior dilexit nos, et misit Filium suum
propitiationem pro peccatis nostris.
12 Charissimi, si sic Deus dilexit nos: et nos debemus
13 alterutrum diligere. Deum nemo vidi umquam. Si
diligamus invicem, Deus in nobis manet, et charitas
14 ejus in nobis perfecta est. In hoc cognoscimus quoniam
in eo manemus, et ipse in nobis: quoniam de Spiritu
15 suo dedit nobis. Et nos vidimus, et testificamur quo-
niam Pater misit Filium suum Salvatorem mundi.
16 Quisquis confessus fuerit quoniam Jesus est Filius Dei,
17 Deus in eo manet, et ipse in Deo. Et nos cognovimus,
et credidimus charitati, quam habet Deus in nobis.
Deus charitas est: et qui manet in charitate, in Deo
18 manet, et Deus in eo. In hoc perfecta est charitas
Dei nobiscum, ut fiduciam habeamus in die judicii:
19 quia sicut ille est, et nos sumus in hoc mundo. Timor
non est in charitate: sed perfecta charitas foras mittit
timorem, quoniam timor poenam habet: qui autem
20 timet, non est perfectus in charitate. Nos ergo dili-
gamus Deum, quoniam Deus prior dilexit nos. Si
quis dixerit quoniam diligo Deum, et fratrem suum
oderit, mendax est. Qui enim non diligit fratrem suum
quem videt, Deum, quem non videt, quomodo potest
21 diligere? Et hoc mandatum habemus a Deo; ut qui
diligit Deum, diligit et fratrem suum.

4 Omnis, qui credit, quoniam Jesus est Christus, ex
Deo natus est. Et omnis, qui diligit eum qui genuit,
2 diligit et eum qui natus est ex eo. In hoc cognoscimus
3 quoniam diligimus natos Dei, cum Deum dili-
gamus, et mandata ejus faciamus. Haec est enim
charitas Dei, ut mandata ejus custodiamus: et man-
4 data ejus gravia non sunt. Quoniam omne, quod
natum est ex Deo, vincit mundum: et haec est victoria,
5 quae vincit mundum, fides nostra. Quis est, qui vincit
mundum, nisi qui credit quoniam Jesus est filius Dei?
6 Hic est, qui venit per aquam et sanguinem, Jesus
Christus: non in aqua solum, sed in aqua et sanguine. Et
Spiritus est qui testificatur, quoniam Christus est veritas.

7 Quoniam tres sunt, qui testimonium dant in celo:
Pater, Verbum, et Spiritus sanctus: et hi tres unum
8 sunt. Et tres sunt, qui testimonium dant in terra:
9 Spiritus, et aqua, et sanguis: et hi tres unum sunt. Si
testimonium hominum accipimus, testimonium Dei
majus est: quoniam hoc et testimonium Dei, quod

because God is charity. ⁹In this hath the charity of God appeared in us, because God hath sent his only-begotten son into the world, that we may live by him. ¹⁰In this is charity: not as though we have loved him, but because he hath loved us, and sent his son a propitiation for our sins.

¹¹ My dearest, if God hath so loved us: we also ought to love one another. ¹²God no man hath seen at any time. If we love one another, God abideth in us, and his charity in us is perfected. ¹³In this we know that we abide in him, and he in us: because he of his Spirit hath given to us. ¹⁴And we have seen, and do testify, that the Father hath sent his Son the Saviour of the world. ¹⁵Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. ¹⁶And we have known and have believed the charity, which God hath in us. God is charity: and he that abideth in charity, abideth in God, and God in him. ¹⁷In this is charity perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in the world. ¹⁸Fear is not in charity: but perfect charity casteth out fear, because fear hath painfulness; and he that feareth, is not perfect in charity. ¹⁹Let us therefore love God, because God first hath loved us. ²⁰If any man shall say, that I love God: and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth: God whom he seeth not, how can he love? ²¹And this commandment we have from God: that he which loveth God, love also his brother.

Whosoever believeth that Jesus is Christ, is born of God. And every one that loveth him which begat: loveth him also which was born of him. ²In this we know that we love the children of God: when as we love God, and keep his commandments. ³For this is the charity of God, that we keep his commandments: and his commandments are not heavy. ⁴Beeause all that is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. ⁵Who is he that overcometh the world, but he that believeth that Jesus is the son of God? ⁶This is he that came by water and blood, Jesus Christ: not in water only, but in water and blood. And it is the Spirit which testifieth, that Christ is the truth.

⁷ For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost; and these three be one. ⁸And there be three which give testimony in earth: the spirit, water, and blood: and these three be one. ⁹If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God which is

greater, that he hath testified of his son.
¹⁰ He that believeth in the son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his son.
¹¹ And this is the testimony, that God hath given us life everlasting. And this life is in his son. ¹² He that hath the Son, hath life: he that hath not the son of God, hath not life.

¹³ These things I write to you, that you may know that you have eternal life which believe in the name of the son of God. ¹⁴ And this is the confidence which we have toward him: that whatsoever we shall ask according to his will, he heareth us. ¹⁵ And we know that he heareth us whatsoever we shall ask: we know that we have the petitions which we request of him.

¹⁶ He that knoweth his brother to sin a sin not to death, let him ask, and life shall be given him, sinning not to death. There is a sin to death: for that I say not that any man ask. ¹⁷ All iniquity is sin. And there is a sin to death. ¹⁸ We know that every one which is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. ¹⁹ We know that we are of God, and the whole world is set in wickedness. ²⁰ And we know that the son of God cometh: and he hath given us understanding, that we may know the true God, and may be in his true son. This is the true God, and life everlasting. ²¹ My little children, keep yourselves from Idols. Amen.

majus est, quoniam testificatus est de Filio suo. Qui ¹⁰ credit in filium Dei, habet testimonium Dei in se. Qui non credit Filio, mendacem facit eum: quia non credit in testimonium, quod testificatus est Deus de Filio suo. Et hoc est testimonium, quoniam vitam æternam dedit ¹¹ nobis Deus. Et haec vita in Filio ejus est. Qui habet ¹² Filium, habet vitam: qui non habet Filium, vitam non habet.

Hæc scribo vobis: ut sciatis quoniam vitam habetis ¹³ æternam, qui creditis in nomine Filii Dei. Et haec ¹⁴ est fiducia, quam habemus ad eum: Quia quodcumque petierimus secundum voluntatem ejus, audit nos. Et ¹⁵ scimus quia audit nos quidquid petierimus: scimus quoniam habemus petitiones quas postulamus ab eo.

Qui scit fratrem suum peccatum non ad ¹⁶ mortem, petat, et dabitur ei vita peccanti non ad mortem. Est peccatum ad mortem: non pro illo dico ut roget quis. Omnis iniquitas peccatum est: et est ¹⁷ peccatum non ad mortem. Scimus quia omnis, qui ¹⁸ natus est ex Deo, non peccat: sed generatio Dei conservat eum, et malignus non tangit eum. Scimus ¹⁹ quoniam ex Deo sumus: et mundus totus in maligno positus est. Et scimus quoniam Filius Dei venit, et ²⁰ dedit nobis sensum ut cognoscamus verum Deum, et simus in vero Filio ejus. Ille est verus Deus, et vita æterna. Filioli, custodite vos a simulaclris. ²¹ Amen.

EPISTOLA SECUNDA JOANNIS.

THE Senior to the lady Fleet and her children, whom I love in truth, and not I only, but also all that have known the truth, ² for the truth which abideth in us, and shall be with us for ever. ³ Grace be with you, mercy, peace from God the Father, and from Christ Jesus the son of the Father in truth, and charity.

⁴ I was exceeding glad, because I have found of thy children walking in truth, as

SENIOR Electæ dominæ, et natis ejus, quos ego diligo in veritate, et non ego solus, sed et omnes, qui cognoverunt veritatem, propter veritatem, quæ permanet in nobis, et nobiscum erit in æternum. Sit ³ vobiscum gratia, misericordia, pax, a Deo Patre, et a Christo Jesu Filio Patris, in veritate, et charitate.

Gavisus sum valde, quoniam inveni de filiis tuis ⁴ ambulantes in veritate, sicut mandatum accepimus a

5 Patre. Et nunc rogo te, domina, non tamquam mandatum novum scribens tibi, sed quod habuimus ab initio, ut diligamus alterutrum. Et haec est charitas, ut ambulemus secundum mandata ejus. Hoc est enim mandatum, ut quemadmodum audistis ab initio, in eo ambuletis: quoniam multi seductores exierunt in mundum, qui non confitentur Jesum Christum venisse in carnem: hic est seductor, et antichristus. Videte vosmetipos, ne perdatis quæ operati estis: sed ut mercedem plenam accipiatis. Omnis, qui recedit, et non permanet in doctrina Christi, Deum non habet: qui permanet in doctrina, hic et Patrem et Filium habet. Si quis venit ad vos, et hanc doctrinam non affert, nolite recipere eum in domum, nec Ave ei dixeritis. Qui enim dicit illi Ave, communicat operibus ejus malignis.

12 Plura habens vobis scribere, nolui per chartam, et atramentum: spero enim me futurum apud vos, et os ad os loqui ut gaudium vestrum plenum sit. Salutant te filii sororis tuæ Electæ.

we have received commandment of the Father. ⁵ And now I beseech thee Lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. ⁶ And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same: ⁷ because many seducers are gone out into the world, which do not confess Jesus Christ to have come into flesh: this is a seducer and an antichrist.

⁸ Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward. ⁹ Every one that revolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Son. ¹⁰ If any man come to you, and bring not this doctrine: receive him not into the house, nor say, *God save you, unto him.* ¹¹ For he that saith unto him, *God save you,* communicateth with his wicked works.

¹² Having more things to write unto you: I would not by paper and ink: for I hope that I shall be with you, and speak mouth to mouth: that your joy may be full. ¹³ The children of thy sister elect salute thee.

EPISTOLA TERTIA

JOANNIS.

SENIOR Gaio charissimo, quem ego diligo in veritate.

THE Senior to Gaius the dearest, whom I love in truth.

2 Charissime, de omnibus orationem facio prospere te ingredi, et valere, sicut prospere agit anima tua. 3 Gavisus sum valde venientibus fratribus, et testimonium perhibentibus veritati tuæ, sicut tu in veritate ambulas. Majorem horum non habeo gratiam, quam ut andiam filios meos in veritate ambulare. 5 Charissime, fideliter facis quidquid operaris in fratres, 6 et hoc in peregrinos, qui testimonium reddiderunt charitati tuæ in conspectu Ecclesiae: quos benefacies 7 deducens digne Deo. Pro nomine enim ejus profecti sunt, nihil accipientes a Gentibus. Nos ergo debemus suscipere hujusmodi, ut cooperatores simus veritatis. 9 Scripti em foritan Ecclesie: sed is, qui amat primatum gerere in eis, Diotrephe, non recipit nos.

² My dearest, concerning all things I make my prayer that thou proceed prosperously; and fare well, as thy soul doth prosperously. ³ I was exceeding glad when the brethren came, and gave testimony to thy truth, even as thou walkest in truth. ⁴ Greater thank have I not of them, than that I may hear my children do walk in truth. ⁵ My dearest, thou doest faithfully whatsoever thou workest on the brethren, and that upon strangers; ⁶ they have rendered testimony to thy charity in the sight of the Church: whom, thou shalt do well, bringing on their way in manner worthy of God. ⁷ For, for his name did they depart, taking nothing of the Gentiles. ⁸ We therefore ought to receive such: that we may be conditors of the truth.

⁹ I had written perhaps to the Church: but he that loveth to bear primacy among

them, Diotrebes, doth not receive us. ¹⁰ For this cause, if I come, I will advertise his works which he doeth: with malicious words chattering against us; and as though these things suffice him not: neither himself doth receive the brethren, and them that do receive, he prohibiteth, and casteth out of the Chureh. ¹¹ My dearest, do not imitate evil, but that which is good. He that doeth well, is of God: he that doeth ill, hath not seen God. ¹² To Demetrius testimony is given of all, and of the truth itself, yea and we give testimony: and thou knowest that our testimony is true.

¹³ I had many things to write unto thee: but I would not by ink and pen write to thee. ¹⁴ But I hope forthwith to see thee, and we will speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

Propter hoc si venero, commonebo ejus opera, quæ ¹⁰ facit, verbis malignis garriens in nos: et quasi non ci ista sufficient, neque ipse suscipit fratres, et eos, qui suscipiunt, prohibet, et de Ecclesia ejicit. Charissime, ¹¹ noli imitari malum, sed quod bonum est. Qui beneficat, ex Deo est: qui malefacit, non vidit Deum. Demetrio testimonium redditur ab omnibus, et ab ¹² ipsa veritate, sed et nos testimonium perhibemus: et nosti quoniam testimonium nostrum verum est.

Multa habui tibi scribere: sed nolui per atramentum ¹³ et calatum scribere tibi. Spero autem protinus te ¹⁴ videre, et os ad os loquemur. Pax tibi. Salutant te amici. Saluta amicos nominatim.

EPISTOLA CATHOLICA J U D A E.

JUDE the servant of Jesus Christ, and brother of James: to them that are in God the Father beloved, and in Jesus Christ preserved, and called. ² Mercy to you, and peace and charity be accomplished.

JUDAS Jesu Christi servus, frater autem Jacobi, his, qui sunt in Deo Patre, dilectis, et Christo Jesu conservatis, et vocatis: Misericordia vobis, et pax, et charitas ² adimpleatur.

³ My dearest, taking all care to write unto you of your common salvation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints. ⁴ For there are certain men secretly entered in (which were long ago prescribed unto this judgment), impious, transferring the grace of our God into riotousness, and denying the only Dominator, and our Lord Jesus Christ. ⁵ But I will admonish you, that once know all things, that Jesus, saving the people out of the land of Egypt, secondly destroyed them which believed not. ⁶ But the Angels which kept not their principality, but forsook their own habitation, he hath reserved under darkness in eternal bonds unto the judgment of the great day. ⁷ As Sodom and Gomorrah, and the cities adjoining in like manner having fornicated, and going after other flesh, were made an example, sustaining the pain of eternal fire. ⁸ In like manner these also despise the flesh, and despise dominion, and blaspheme majesty. ⁹ When Michael the Archangel, disputing with the

Charissimi, omnem solicitudinem faciens scribendi ³ vobis de communis vestra salute, necesse habui scribere vobis: deprecans supercertari semel traditæ sanctis fidei. Subintroierunt enim quidam homines (qui ⁴ olim præscripti sunt in hoc judicium) impii, Dei nostri gratiam transferentes in luxuriam, et solum Dominatorem, et Dominum nostrum Jesum Christum negantes. Commonere autem vos volo, scientes semel omnia, ⁵ quoniam Jesus populum de terra Ægypti salvans, secundo eos, qui non crediderunt, perdidit: Angelos ⁶ vero, qui non servaverunt suum principatum, sed dereliquerunt suum domicilium, in judicium magni diei, vinculis æternis sub caligine reservavit. Sicut Sodoma, ⁷ et Gomorrah, et finitimæ civitates simili modo exfornicatae, et abeentes post carnem alteram, factæ sunt exemplum, ignis æterni pœnam sustinentes. Similiter ⁸ et hi carnem quidem maculant, dominationem autem spernunt, majestatem autem blasphemant. Cum ⁹ Michael Archangelus cum diabolo disputans alter-

- caretur de Moysi corpore, non est ausus judicium inferre blasphemiae: sed dixit: Imperet tibi Dominus.
- 10 Hi autem quæcumque quidem ignorant, blasphemant: quæcumque autem naturaliter, tamquam muta animalia, norunt, in his corrumpuntur.
- 11 Væ illis, quia in via Cain abierunt, et errore Balaam mercede effusi sunt, et in contradictione Core perierunt:
- 12 hi sunt in epulis suis maculæ, convivantes sine timore, semetipsos pascentes, nubes sine aqua, quæ a ventis circumferuntur, arbores autumnales, infruituosæ, bis
- 13 mortuæ, eradicatoræ, fluctus feri maris, despumantes suas confusiones, sidera errantia, quibus procella tene-
- 14 brarum servata est in æternum. Prophetavit autem et de his septimus ab Adam Enoch, dicens: Ecce venit
- 15 Dominus in sanctis millibus suis, facere judicium contra omnes, et arguere omnes impios de omnibus operibus impietatis eorum, quibus impie egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores
- 16 impii. Hi sunt murmuratores querulosi, secundum desideria sua ambulantes, et os eorum loquitur superba, mirantes personas quæstus causa.
- 17 Vos autem, charissimi, memores estote verborum, quæ prædicta sunt ab Apostolis Domini nostri Jesu
- 18 Christi, qui dicebant vobis, quoniam in novissimo tempore venient illusores, secundum desideria sua
- 19 ambulantes in impietatibus. Hi sunt, qui segregant
- 20 semetipsos, animales, Spiritum non habentes. Vos autem, charissimi, superædificantes vosmetipsos sanc-
- 21 tissimæ vestræ fidei, in Spiritu sancto orantes, vosmetipsos in dilectione Dei servate, expectantes misericordiam Domini nostri Jesu Christi in vitam æternam.
- 22, 23 Et hos quidem arguite judicatos: illos vero salvate, de igni rapientes. Aliis autem miseremini in timore: odientes et earn, quæ carnalis est, maculatam tunicam.
- 24 Ei autem, qui potens est vos conservare sine peccato, et constituere ante conspectum gloriae suæ immaculatos in exultatione in adventu Domini nostri Jesu
- 25 Christi, soli Deo Salvatori nostro, per Jesu Christum Dominum nostrum, gloria et magnificencia, imperium et potestas, ante omne sæculum, et nunc, et in omnia sæcula sæculorum. Amen.

Devil, made altercation for the body of Moyses: he durst not infer judgment of blasphemy, but said, Our Lord command thee. ¹⁰ But these, what things soever certes they are ignorant of, they blaspheme: and what things soever naturally, as dumb beasts, they know, in those they are corrupted.

¹¹ Woe unto them, which have gone in the way of Cain: and with the error of Balaam, have for reward poured out themselves, and have perished in the contradiction of Core. ¹² These are in their banquets, spots, feasting together without fear, feeding themselves, clouds without water which are carried about of winds, trees of autumn, unfruitful, twice dead, plucked up by the roots, ¹³ raging waves of the sea, foaming out their own confusions, wandering stars: to whom the storm of darkness is reserved for ever. ¹⁴ And of these prophesied Enoch, the seventh from Adam, saying, Behold our Lord is come in his holy thousands, ¹⁵ to do judgment against all, and to reprove all the impious, of all the works of their impiety whereby they have done impiously, and of all the hard things which impious sinners have spoken against him. ¹⁶ These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh pride, admiring persons for gain sake.

¹⁷ But you, my dearest, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ, ¹⁸ who told you, that in the last time shall come mockers, according to their own desires walking in impieties. ¹⁹ These are they which segregate themselves, sensual, having not the Spirit. ²⁰ But you, my dearest, building yourselves upon our most holy faith, in the holy Ghost, praying, ²¹ keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ unto life everlasting. ²² And these certes reprove being judged: ²³ but them save, pulling out of the fire. And on other have mercy in fear; hating also that which is carnal, the spotted cout.

²⁴ And to him that is able to preserve you without sin, and to set you immaculate before the sight of his glory in exultation in the coming of our Lord Jesus Christ, ²⁵ to the only God our Saviour by Jesus Christ our Lord be glory and magnificence, empire and power before all worlds, and now and for all worlds evermore. Amen.

A P O C A L Y P S I S.

THE Apocalypse of Jesus Christ which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant John,² who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. ³Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which be written in it: for the time is nigh.

⁴John to the seven churches which are in Asia. Grace to you and peace from him that is, and that was, and that shall come, and from the seven spirits which are in the sight of his throne,⁵ and from Jesus Christ who is the faithful witness, the first-born of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his blood,⁶ and hath made us a kingdom and priests to God and his father, to him be glory and empire for ever and ever. Amen. ⁷Behold he cometh with the clouds, and every eye shall see him, and they that pricked him. And all the tribes of the earth shall bewail themselves upon him: yea, Amen. ⁸I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shall come, the omnipotent.

⁹I John, your brother and partaker in tribulation, and the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God and the testimony of Jesus. ¹⁰I was in spirit on the dominical day, and heard behind me a great voice as it were of a trumpet,¹¹ saying, That which thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodiceia. ¹²And I turned, to see the voice that spake with me. And being turned I saw seven candlesticks of gold:¹³ and in the midst of the seven candlesticks of gold, one like to the Son of man, vested in a priestly garment to the foot, and girded about near to the paps with a girdle of gold;¹⁴ and his head and hairs were white, as white wool, and as snow, and his eyes as the flame of fire;¹⁵ and his feet like to latten, as in a burning furnace: and his voice, as the voice of many waters:¹⁶ and he had in his right hand seven

APOCALYPSIS Jesu Christi, quam dedit illi Deus 1 palam facere servis suis, quæ oportet fieri cito: et significavit, mittens per Angelum suum servo suo Joanni, qui testimonium perhibuit verbo Dei, et testimonium Jesu Christi, quæcumque vidit. Beatus, qui 3 legit, et audit verba prophetiae hujus: et servat ea, quæ in ea scripta sunt: tempus enim prope est.

Joannes septem Ecclesiis, quæ sunt in Asia. Gratia 4 vobis, et pax ab eo, qui est, et qui erat, et qui venturus est: et a septem spiritibus, qui in conspectu throni ejus sunt: et a Jesu Christo, qui est testis fidelis, 5 primogenitus mortuorum, et princeps regum terræ, qui dilexit nos, et lavit nos a peccatis nostris in sanguine suo, et fecit nos regnum, et sacerdotes Deo et 6 Patri suo: ipsi gloria et imperium in sæcula sæculorum: Amen. Ecce venit cum nubibus, et videbit eum omnis 7 oculus, et qui cum pupugerunt. Et plangent se super eum omnes tribus terræ: Etiam: Amen. Ego sum 8 a, et ω, principium, et finis: dicit Dominus Deus: qui est, et qui erat, et qui venturus est, omnipotens.

Ego Joannes frater vester, et particeps in tribula- 9 tione, et regno, et patientia in Christo Jesu, sui in insula, quæ appellatur Patmos, propter verbum Dei, et testimonium Jesu: sui in spiritu in Dominica die, et 10 audivi post me vocem magnam tamquam tubæ, dicentis: quod vides, scribe in libro: et mitte septem 11 Ecclesiis, quæ sunt in Asia, Epheso, et Smyrnæ, et Pergamo, et Thyatiræ, et Sardis, et Philadelphia, et Laodiciæ. Et conversus sum ut viderem vocem, quæ 12 loquebatur mecum: Et conversus vidi septem candelabra aurea: et in medio septem candelabrorum 13 aureorum similem filio hominis, vestitum podere, et præcinctum ad mamillas zona aurea: caput autem 14 ejus, et capilli erant candidi tamquam lana alba, et tamquam nix, et oculi ejus tamquam flamma ignis, et 15 pedes ejus similes aurichalco, sicut in camino ardenti, et vox illius tamquam vox aquarum multarum: et 16

habebat in dextera sua stellas septem: et de ore ejus gladius utraque parte acutus exibat: et facies ejus sicut sol lucet in virtute sua. Et cum vidi sem eum, cecidi ad pedes ejus tamquam mortuus. Et posuit dexteram suam super me, dicens: Noli timere: ego sum primus, et novissimus, et vivus, et fui mortuus, et ecce sum vivens in sæcula sæculorum, et habeo claves mortis, et inferni. Scribe ergo quæ vidisti, et quæ sunt, et quæ oportet fieri post hæc. Sacramentum septem stellarum, quas vidisti in dextera mea, et septem candelabra aurea: septem stellæ Angeli sunt septem Ecclesiarum: et candelabra septem, septem Ecclesiæ sunt.

2 Angelo Ephesi Ecclesiæ scribe: Hæc dicit, qui tenet septem stellas in dextera sua, qui ambulat in medio septem candelabrorum aureorum: scio opera tua, et laborem, et patientiam tuam, et quia non potes sustinere malos: et tentasti eos, qui se dicunt Apostolos esse, et non sunt: et invenisti eos mendaces: et patientiam habes et sustinuisti propter nomen meum, et non defecisti. Sed habeo adversum te, quod charitatem tuam primam reliquisti. Memor esto itaque unde excideris: et age pœnitentiam, et prima opera fac: sin autem, venio tibi, et movebo candelabrum tuum de loco suo, nisi pœnitentiam egeris. Sed hoc habes, quia odisti facta Nicolitarum, quæ et ego odi. Qui habet aurem, audiat quid Spiritus dicat Ecclesiis: Vincenti dabo edere de ligno vitæ, quod est in Paradiso Dei mei.

8 Et Angelo Smyrnæ Ecclesiæ scribe: Hæc dicit primus, et novissimus, qui fuit mortuus, et vivit: Scio tribulationem tuam, et paupertatem tuam, sed dives es: et blasphemaris ab his, qui se dicunt Judæos esse, et non sunt, sed sunt synagoga satanæ. Nihil horum timeas quæ passurus es. Ecce missurus est diabolus aliquos ex vobis in carcerem, ut tentemini: et habebitis tribulationem diebus decem. Esto fidelis usque ad mortem, et dabo tibi coronam vitæ. Qui habet aurem, audiat quid spiritus dicat Ecclesiis: Qui vicerit, non lœdetur a morte secunda.

12 Et Angelo Pergami Ecclesiæ scribe: Hæc dicit qui habet rhomphaeum utraque parte acutum: Scio ubi habitas, ubi sedes est satanæ: et tenes nomen meum, et non negasti fidem meam. Et in diebus illis Antipas testi meus fidelis, qui occisus est apud vos, ubi satanas habitat. Sed habeo adversus te pauca: quia habes illic tenentes doctrinam Balaam, qui docebat Balac mittere scandalum coram filiis Israel, edere, et forniciari: ita habes et tu tenentes doctrinam Nicolitarum.

stars: and from his mouth proceeded a sharp two-edged sword: and his face, as the sun shineth in his virtue.¹⁷ And when I had seen him, I fell at his feet as dead. And he put his right hand upon me, saying, Fear not. I am the first and the last,¹⁸ and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.¹⁹ Write therefore the things which thou hast seen, and that are, and that must be done after these.²⁰ The sacrament of the seven stars, which thou hast seen in my right hand, and the seven candlesticks of gold. The seven stars, are the angels of the seven churches: and the seven candlesticks, are the seven churches.

And to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seven stars in his right hand, which walketh in the midst of the seven candlesticks of gold,²¹ I know thy works and labour, and thy patience: and that thou canst not bear evil men, and hast tried them which say themselves to be Apostles, and are not, and hast found them liars:²² and thou hast patience, and hast borne for my name, and hast not fainted.²³ But I have against thee a few things, because thou hast left thy first charity.²⁴ Be mindful therefore from whence thou art fallen: and do penance, and do the first works. But if not: I come to thee, and will move thy candlestick out of his place, unless thou do penance;²⁵ but this thou hast, because thou hatest the facts of the Nicolaites, which I also hate.²⁶ He that hath an ear, let him hear what the Spirit saith to the Churches, To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God.

⁸ And to the Angel of the Church of Smyrna write, Thus saith the first and the last, who was dead, and liveth,⁹ I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed of them that say themselves to be Jews, and are not, but are the synagogue of Satan.¹⁰ Fear none of these things which thou shalt suffer. Behold the Devil will send some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.¹¹ He that hath an ear, let him hear what the Spirit saith to the Churches, He that shall overcome, shall not be hurt of the second death.

¹² And to the Angel of the Church of Pergamus write, Thus saith he that hath the sharp two-edged sword,¹³ I know where thou dwellest, where the seat of Satan is: and thou holdest my name, and hast not denied my faith. And in those days Antipas my faithful witness, who was slain among you, where Satan dwelleth.¹⁴ But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eat and commit fornication;¹⁵ so hast thou also them that hold the doctrine of

the Nicolaites. ¹⁶ In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth. ¹⁷ He that hath an ear, let him hear what the Spirit saith to the Churches. To him that overcometh I will give the hidden manna, and will give him a white counter: and in the counter, a new name written, which no man knoweth, but he that receiveth it.

¹⁸ And to the Angel of the Church of Thyatira write, Thus saith the Son of God, which hath eyes as a flame of fire, and his feet like to latten. ¹⁹ I know thy works, and thy faith, and thy charity, and ministry, and thy patience, and thy last works more than the former. ²⁰ But I have against thee a few things: because thou permittest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to fornicate, and to eat of things sacrificed to idols. ²¹ And I gave her a time that she might do penance: and she will not repent from her fornication. ²² Behold I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their works: ²³ and her children I will kill unto death, and all the Churches shall know that I am he that searcheth the reins and hearts; and I will give to every one of you according to his works. ²⁴ But I say to you the rest which are at Thyatira, whosoever have not this doctrine, which have not known the depth of Satan, as they say, I will not cast upon you another weight. ²⁵ Yet that which you have, hold till I come. ²⁶ And he that shall overcome and keep my works unto the end, I will give him power over the nations; ²⁷ and he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken, ²⁸ as I also have received of my father: and I will give him the morning star. ²⁹ He that hath an ear, let him hear what the Spirit saith to the Churches.

And to the Angel of the Church of Sardis, write, Thus saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast the name that thou livest, and thou art dead. ² Be vigilant, and confirm the rest of the things which were to die. For I find not thy works full before my God. ³ I have in mind therefore in what manner thou hast received and heard: and keep, and do penance. If therefore thou wateh not, I will come to thee as a thief, and thou shalt not know what hour I will come to thee. ⁴ But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in whites, because they are worthy. ⁵ He that shall overcome, shall thus be vested in white garments, and I will not put his name out of the book of life, and I will confess his name before my father, and before his Angels. ⁶ He that hath an ear, let him hear what the Spirit saith to the Churches.

⁷ And to the Angel of the Church of Philadelphia write, Thus saith the Holy One and the True One, he that hath the key of

Similiter pœnitentiam age: si quominus, veniam tibi cito, et pugnabo cum illis in gladio oris mei. Qui habet aurem, audiat quid Spiritus dicat Ecclesiis: Vincenti dabo manna absconditum, et dabo illi calcum candidum: et in calculo nomen novum scriptum, quod nemo scit, nisi qui accipit.

Et Angelo Thyatiræ Ecclesiæ scribe: Haec dicit Filius Dei, qui habet oculos tamquam flammam ignis: et pedes ejus similes aurichalco: Novi opera tua, et fideim, et charitatem tuam, et ministerium, et patientiam tuam, et opera tua novissima plura prioribus. Sed habeo adversus te pauca: quia permittis mulierem Jezabel, quæ se dicit propheten, docere, et seducere servos meos, fornicari, et manducare de idolothytis. Et dedi illi tempus ut pœnitentiam ageret: et non vult pœnitere a fornicatione sua. Ecce mittam cam in lectum: et qui mœchantur cum ea, in tribulacione maxima erunt, nisi pœnitentiam ab operibus suis egerint, et filios ejus interficiam in morte, et scient omnes Ecclesiæ, quia ego sum scrutans renes, et corda: et dabo unicuique vestrum secundum opera sua. Vobis autem dico, et ceteris qui Thyatiræ estis: Quicumque non habent doctrinam hanc, et qui non cognoverunt altitudines satanæ, quemadmodum dicunt, non mittam super vos aliud pondus: tamen id, quod habetis, tenete donec veniam. Et qui vicerit, et custodierit usque in finem opera mea, dabo illi potestatem super Gentes, et reget eas in virga ferrea, et tamquam vas siguli confringentur, sicut et ego accepi a Patre meo: et dabo illi stellam matutinam. Qui habet aurem, audiat quid Spiritus dicat Ecclesiis.

Et Angelo Ecclesiæ Sardis scribe: Haec dicit qui habet septem Spiritus Dei, et septem stellas: Seio opera tua, quia nomen habes quod vivas, et mortuus es. Esto vigilans, et confirma cetera, quæ moritura erant. Non enim invenio opera tua plena coram Deo meo. In mente ergo habe qualiter acceperis, et audieris, et serva, et pœnitentiam age. Si ergo non vigilaveris, veniam ad te tamquam sur, et nescies qua hora veniam ad te. Sed habes pauca nomina in Sardis, qui non inquinaverunt vestimenta sua: et ambulabunt mecum in albis, quia digni sunt. Qui vicerit, sic vestietur vestimentis albis, et non delebo nomen ejus de Libro vitae, et confitebor nomen ejus coram Patre meo, et coram angelis ejus. Qui habet aurem, audiat quid Spiritus dieat Ecclesiis.

Et Angelo Philadelphia ecclesiæ: scribe: Haec dicit Sanctus et Verus, qui habet clavem David: qui

8 aperit, et nemo claudit: claudit, et nemo aperit: Scio opera tua. Ecce dedi coram te ostium apertum, quod nemo potest claudere; quia modicam habes virtutem, et servasti verbum meum, et non negasti nomen meum. Ecce dabo de synagoga satanæ, qui dicunt se Judæos esse, et non sunt, sed mentiuntur: Ecce faciam illos ut veniant, et adorent ante pedes tuos: et scient quia ego dilexi te. Quoniam servasti verbum patientiae meæ, et ego servabo te ab hora tentationis, quæ ventura est in orbem universum tentare habitantes in terra. 11 Ecce venio cito: tene quod habes, ut nemo accipiat coronam tuam. Qui vicerit, faciam illum columnam in templo Dei mei, et foras non egredietur amplius: et scribam super eum nomen Dei mei, et nomen civitatis Dei mei novæ Jerusalem, quæ descendit de cælo a Deo 13 meo, et nomen meum novum. Qui habet aurem, audiat quid Spiritus dicat Ecclesiis.

14 Et Angelo Laodiciæ ecclesiæ scribe: Hæc dicit Amen, testis fidelis, et verus: qui est principium creaturæ Dei. 15 Seio opera tua: quia neque frigidus es, neque calidus: 16 utinam frigidus es, aut calidus: sed quia tepidus es, et nec frigidus, nec calidus, incipiam te evomere ex ore meo. Quia dicis: quod dives sum, et locupletatus, et nullius egeo: et nescis quia tu es miser, et miserabilis, et pauper, et cæcus, et nudus. Suadeo tibi emere a me aurum ignitum probatum ut locuples fias, et vestimentis albis induaris, et non appareat confusio nuditatis tuæ, et collyrio inunge oculos tuos ut videas. 19 Ego quos amo, arguo, et castigo. Æmulare ergo, et 20 penitentiam age. Ecce sto ad ostium, ut pulso: si quis audierit vocem meam et aperuerit mihi januam, intrabo ad illum, et cœnabo cum illo, et ipse mecum. Qui vicerit, dabo ei sedere mecum in throno meo: sicut et 22 ego vici, et sedi cum patre meo in throno ejus. Qui habet aurem, audiat quid Spiritus dicat Ecclesiis.

4 Post hæc vidi: et ecce ostium apertum in cælo et vox prima, quam audivi, tamquam tubæ loquentis mecum, dicens: Ascende huc, et ostendam tibi quæ 2 oportet fieri post hæc. Et statim fui in spiritu: et ecce sedes posita erat in cælo, et supra sedem sedens. 3 Et qui sedebat similis erat aspectui lapidis jaspidis, et sardiniæ: et iris erat in circuitu sedis, similis visioni 4 sinaragdinae. Et in circuitu sedis sedilia vigintiquattuor: et super thronos vigintiquattuor seniores sedentes, circumnamicti vestimentis albis, et in capitibus 5 corum coronæ aureæ. Et de throno procedebant fulgura, et voces, et tonitrua: et septem lampades ardentes ante thronum, qui sunt septem spiritus Dei.

David: he that openeth, and no man shutteth: shutteth, and no man openeth. ⁹I know thy works. Behold I have given before thee a door opened which no man can shut: because thou hast a little power, and hast kept my word, and hast not denied my name. ¹⁰Behold I will give of the synagogue of Satan, which say they be Jews, and are not, but do lie. Behold I will make them come and adore before thy feet, and they shall know that I have loved thee. ¹¹Because thou hast kept the word of my patience, and I will keep thee from the hour of temptation, which shall come upon the whole world to tempt the inhabitants on the earth. ¹²Behold I come quickly: hold that which thou hast, that no man take thy crown. ¹³He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which descendeth out of heaven from my God, and my new name. ¹⁴He that hath an ear, let him hear what the Spirit saith to the Churches.

¹⁴ And to the Angel of the Church of Laodicia write, Thus saith Amen, the faithful and true witness, which is the beginning of the creature of God. ¹⁵I know thy works, that thou art neither cold nor hot. I would thou were cold or hot. ¹⁶But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. ¹⁷Because thou sayest, That I am rich, and enriched, and lack nothing: and knowest not that thou art a miser, and miserable, and poor, and blind, and naked. ¹⁸I counsel thee to buy of me gold fire-tried, that thou mayest be made rich: and mayest be clothed in white garments, that the confusion of thy nakedness appear not: and with eye-salve anoint thine eyes, that thou mayest see. ¹⁹I, whom I love, do rebuke and chastise. Be zealous, therefore, and do penance. ²⁰Behold I stand at the door, and knock. If any man shall hear my voice, and open the gate, I will enter in to him, and will sup with him, and he with me. ²¹He that shall overcome, I will give unto him to sit with me in my throne: as I also have overcome, and have sitten with my father in his throne. ²²He that hath an ear, let him hear what the Spirit saith to the Churches.

After these things I looked, and behold a door open in heaven; and the first voice which I heard, was as it were of a trumpet speaking with me, saying, Come up hither, and I will shew thee the things which must be done quickly after these. ²Immediately I was in spirit: and behold there was a seat set in heaven, and upon the seat one sitting. ³And he that sat was like in sight to the Jasper stone, and the Sardine: and there was a rainbow round about the seat, like to the sight of an Emerald. ⁴And round about the seat, four and twenty seats: and upon the thrones, four and twenty seniors sitting, clothed about in white garments, and on their heads crowns of gold. ⁵And from the throne proceeded lightnings, and voices, and thunders: and seven lamps burning before the throne, which are the seven Spirits of

God. ⁶ And in the sight of the seat, as it were a sea of glass like to crystal: and in the midst of the seat, and round about the seat, four beasts, full of eyes before and behind. ⁷ And the first beast, like to a lion: and the second beast, like to a calf: and the third beast, having the face as it were of a man: and the fourth beast, like to an eagle flying. ⁸ And the four beasts, every one of them had six wings round about: and within they are full of eyes: and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which shall come. ⁹ And when those beasts gave glory and honour and benediction to him that sitteth upon the throne, that liveth for ever and ever, ¹⁰ the four and twenty seniors fell down before him that sitteth in the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying, ¹¹ Thou art worthy, O Lord our God, to receive glory and honour and power: because thou hast created all things, and for thy will they were and have been created.

And I saw in the right hand of him that sat upon the throne, a book written within and without, sealed with seven seals. ² And I saw a strong Angel, preaching with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ³ And no man was able, neither in heaven nor in earth, nor under the earth, to open the book, nor look on it. ⁴ And I wept much, because no man was found worthy to open the book, nor to see it. ⁵ And one of the seniors said to me, Weep not: behold the lion of the tribe of Juda, the root of David, hath won, to open the book, and to loose the seven seals thereof.

⁶ And I saw, and behold in the midst of the throne and of the four beasts, and in the midst of the seniors, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent into all the earth. ⁷ And he came, and received the book out of the right hand of him that sat in the throne. ⁸ And when he had opened the book, the four beasts and the four and twenty seniors fell before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of saints: ⁹ and they sang a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation; ¹⁰ and hast made us to our God a kingdom and priests, and we shall reign upon the earth.

¹¹ And I looked, and heard the voice of many Angels round about the throne, and of the beasts and of the seniors: and the number of them was thousands of thousands, ¹² saying with a loud voice, The Lamb that was

Et in conspectu sedis tamquam mare vitreum simile ⁶ crystallo: et in medio sedis, et in circuitu sedis quatuor animalia plena oculis ante et retro. Et animal ⁷ primum simile leoni, et secundum animal simile vitulo, et tertium animal habens faciem quasi hominis, et quartum animal simile aquilæ volanti. Et quattuor ⁸ animalia, singula eorum habebant alas senas: et in circuitu, et intus plena sunt oculis: et requiem non habebant die ac nocte, dicentia: Sanctus, Sanctus, Sanctus, Dominus Deus omnipotens, qui erat, et qui est, et qui venturus est. Et cum darent illa animalia ⁹ gloriam, et honorem, et benedictionem sedenti super thronum, viventi in sæcula sæculorum, procidebant ¹⁰ vigintiquatuor seniores ante sedentem in throno, et adorabant vivente in sæcula sæculorum, et mittebant coronas suas ante thronum, dicentes: Dignus es, Domine ¹¹ Deus noster, accipere gloriam, et honorem, et virtutem: quia tu creasti omnia, et propter voluntatem tuam erant, et creata sunt.

Et vidi in dextera sedentis supra thronum, librum ⁵ scriptum intus et foris, signatum sigillis septem. Et ² vidi Angelum fortis, prædicantem voce magna: Quis est dignus aperire librum, et solvere signacula ejus? Et nemo poterat neque in cœlo, neque in terra, neque ³ submersus terram, aperire librum, neque respicere illum. Et ego flebam multum, quoniam nemo dignus inventus ⁴ est aperire librum, nec videre eum. Et unus de senioribus ⁵ dixit mihi: Ne fleveris: ecce vicit leo de tribu Juda, radix David, aperire librum, et solvere septem signacula ejus.

Et vidi: et ecce in medio throni et quattuor animalium, et in medio seniorum, agnum stantem tamquam occisum, habentem cornua septem, et oculos septem: qui sunt septem spiritus Dei, missi in omnem terram. Et venit: et accepit de dextera sedentis in ⁷ throno librum. Et cum aperuisset librum, quattuor ⁸ animalia, et vigintiquatuor seniores ceciderunt coram agno, habentes singuli citharas, et phialas aureas plenas odoramentorum, quæ sunt orationes sanctorum: et ⁹ cantabant canticum novum, dicentes: Dignus es, Domine, accipere librum, et aperire signacula ejus: quoniam occisus es, et redemisti nos Deo in sanguine tuo ex omni tribu, et lingua, et populo, et natione: et ¹⁰ fecisti nos Deo nostro regnum, et sacerdotes: et regnabimus super terram.

Et vidi, et audivi vocem angelorum multorum in ¹¹ circuitu throni, et animalium, et seniorum: et erat numerus eorum millia millium. Dicentium voce ¹²

magna: Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem, et gloriam, et benedictionem. Et omnem creaturam, quæ in cœlo est, et super terram, et sub terra, et quæ sunt in mari, et quæ in eo: omnes audivi dicentes: Sedenti in throno, et Agno, benedictio, et honor, et gloria, et potestas, in sœcula sœculorum. Et quattuor animalia dicebant: Amen. Et viginti quatuor seniores ceciderunt in facies suas: et adoraverunt viventem in sœcula sœculorum.

6 Et vidi quod aperuisset Agnus unum de septem sigillis, et audivi unum de quattuor animalibus, dicens, tamquam vocem tonitru: Veni, et vide. Et vidi: et ecce equus albus, et qui sedebat super illum habebat arcum, et data est ei corona, et exivit vincens ut vinceret.

3 Et cum aperuisset sigillum secundum, audivi secundum animal, dicens: Veni, et vide. Et exivit aliis equus rufus: et qui sedebat super illum, datum est ei ut sumeret pacem de terra, et ut invicem se interficiant, et datus est ei gladius magnus.

5 Et cum aperuisset sigillum tertium, audivi tertium animal, dicens: Veni, et vide. Et ecce equus niger: et qui sedebat super illum, habebat stateram in manu sua. Et audivi tamquam vocem in medio quattuor animalium dicentium: Bilibris tritici denario, et tres bilibres hordei denario, et vinum et oicum ne lœseris.

7 Et cum aperuisset sigillum quartum, audivi vocem quarti animalis dicentis: Veni, et vide. Et ecce equus pallidus: et qui sedebat super eum, nomen illi Mors, et infernus sequebatur eum, et data est illi potestas super quattuor partes terræ, interficere gladio, fame, et morte, et bestiis terræ.

9 Et cum aperuisset sigillum quintum, vidi subtus altare animas intersectorum propter verbum Dei, et propter testimoniun, quod habebant. Et clamabant voce magna, dicentes: Usquequo, Domine, (sanctus, et verus) non judicas, et non vindicias sanguinem nostrum de iis, qui habitant in terra? Et datae sunt illis singulæ stolæ albae: et dictum est illis ut requiescerent adhuc tempus modicum donec compleantur conserviorum, et fratres eorum, qui interficiendi sunt sicut et illi.

12 Et vidi cum aperuisset sigillum sextum: et ecce terræ motu magnus factus est, et sol factus est niger tamquam saccus cilicinus: et luna tota facta est sicut sanguis: et stellæ de celo ceciderunt super terram, sicut siccus emittit

slain, is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.¹³ And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I hear saying, To him that sitteth in the throne, and to the Lamb, benediction and honour and glory and power for ever and ever.¹⁴ And the four beasts said, Amen. And the four and twenty seniors fell on their faces: and adored him that liveth for ever and ever.

And I saw that the Lamb had opened one of the seven seals, and I heard one of the four beasts, saying, as it were the voice of thunder, Come, and see.¹ And I saw: And behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

² And when he had opened the second seal, I heard the second beast, saying, Come, and see.³ And there went forth another horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

⁴ And when he had opened the third seal, I heard the third beast, saying, Come, and see. And behold a black horse, and he that sat upon him, had a balance in his hand.⁵ And I heard as it were a voice in the midst of the four beasts, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine and oil hurt thou not.

⁶ And when he had opened the fourth seal, I heard a voice of the fourth beast, saying, Come, and see.⁷ And behold a pale horse: and he that sate upon him, his name was death, and hell followed him; and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with beasts of the earth.

⁸ And when he had opened the fifth seal: I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had;⁹ and they cried with a loud voice, saying, How long, Lord, holy and true, judgest thou not and revengest thou not our blood of them that dwell on the earth.¹⁰ And white stoles were given, to every one of them one: and it was said to them, that they should rest yet a little time, till their fellow-servants be complete, and their brethren, that are to be slain even as they.

¹¹ And I saw, when he had opened the sixth seal, and behold there was made a great earthquake, and the sun became black as it were sackcloth of hair: and the whole moon became as blood;¹² and the stars from heaven fell upon the earth, as the fig tree casteth her

green sigs when it is shaken of a great wind : ¹³ and heaven departed as a book folded together : and every hill, and islands were moved out of their places. ¹⁴ And the kings of the earth, and princes, and tribunes, and the rich, and the strong, and every bondman, and freeman, hid themselves in the dens and the rocks of mountains. ¹⁵ And they say to the mountains and the rocks : Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb : ¹⁶ because the great day of their wrath is come, and who shall be able to stand ?

After these things I saw four Angels standing upon the four corners of the earth, holding the four winds of the earth that they should not blow upon the land, nor upon the sea, nor on any tree. ² And I saw another Angel ascending from the rising of the sun, having the sign of the living God : and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, ³ saying, Hurt not the earth and the sea, nor the trees, till we sign the servants of our God in their foreheads.

⁴ And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. ⁵ Of the tribe of Juda, twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. ⁶ Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. ⁷ Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. ⁸ Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed.

⁹ After these things I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues : standing before the throne, and in the sight of the Lamb, clothed in white robes, and palms in their hands. ¹⁰ And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb ; ¹¹ and all the Angels stood in the circuit of the throne and of the seniors and of the four beasts : and they fell in the sight of the throne upon their faces, and adored God, ¹² saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour and power, and strength to our God for ever and ever. Amen.

¹³ And one of the seniors answered, and said to me, These that are clothed in the white robes, who be they ? and whence came they ? ¹⁴ And I said to him, My Lord, thou knowest. And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and

grossos suos cum a vento magno movetur. Et cœlum ¹⁴ recessit sicut liber involutus : et omnis mons, et insulæ de locis suis motæ sunt. Et reges terræ, et principes, ¹⁵ et tribuni, et divites, et fortes, et omnis servus, et liber, absconderunt se in speluncis, et in petris montium : et ¹⁶ dicunt montibus, et petris : Cadite super nos, et ab-scondite nos a facie sedentis super thronum, et ab ira Agni : quoniam venit dies magnus iræ ipsorum : et ¹⁷ quis poterit stare ?

Post hæc vidi quattuor Angelos stantes super quat-tuor angulos terræ, tenentes quattuor ventos terræ, ne flarent super terram, neque super mare, neque in ullam arborem. Et vidi alterum Angelum ascendentem ab ortu solis, habentem signum Dei vivi : et clamavit voce magna quattuor Angelis, quibus datum est nocere terræ, et mari, dicens : Nolite nocere terræ, et mari, ³ neque arboribus, quoadusque signemus servos Dei nostri in frontibus eorum.

Et audivi numerum signatorum, centum quadraginta ⁴ quattuor millia signati, ex omni tribu filiorum Israel. Ex tribu Juda duodecim millia signati : ex tribu ⁵ Ruben duodecim millia signati : ex tribu Gad duodecim millia signati : ex tribu Aser duodecim millia ⁶ signati : ex tribu Nephthali duodecim millia signati : ex tribu Manasse duodecim millia signati : et tribu ⁷ Simeon duodecim millia signati : ex tribu Levi duodecim millia signati : ex tribu Issachar duodecim millia signati : ex tribu Zabulon duodecim millia ⁸ signati : ex tribu Joseph duodecim millia signati : ex tribu Benjamin duodecim millia signati.

Post hæc vidi turbam magnam, quam dinumerare ⁹ nemo poterat, ex omnibus gentibus, et tribubus, et populis, et linguis : stantes ante thronum, et in conspectu Agni, amicti stolis albis, et palmae in manibus eorum : et clamabant voce magna dicentes : Salus Deo ¹⁰ nostro, qui sedet super thronum, et Agno. Et omnes ¹¹ Angeli stabant in circuitu throni, et seniorum, et quattuor animalium : et ecclaverunt in conspectu throni in facies suas, et adoraverunt Deum, dicentes, ¹² Amen. Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et virtus, et fortitudo, Deo nostro in saecula saeculorum. Amen.

Et respondit unus de senioribus, et dixit mihi : Hi, ¹³ qui amicti sunt stolis albis, qui sunt ? et unde venerunt ? Et dixi illi : Domine mi, tu scis. Et dixit mihi : Hi ¹⁴ sunt, qui venerunt de tribulatione magna, et laverunt stolas suas, et dealbaverunt eas in sanguine Agni. Ideo ¹⁵ sunt ante thronum Dei, et serviant ei die ac nocte in

templo ejus: et qui sedet in throno, habitabit super
 16 illos: non esurient, neque sient amplius, nec cadet
 17 super illos sol, neque ullus aestus: quoniam Agnus,
 qui in medio throni est, reget illos, et deducet eos ad
 vitæ fontes aquarum, et absterget Deus omnem lacry-
 mam ab oculis eorum.

8 Et cum aperuisset sigillum septimum, factum est
 2 silentium in cœlo, quasi media hora. Et vidi septem
 Angelos stantes in conspectu Dei: et datae sunt illis
 3 septem tubæ. Et aliis Angelus venit, et stetit ante
 altare habens thuribulum aureum: et data sunt illi in-
 censa multa, ut daret de orationibus sanctorum
 omnium super altare aureum, quod est ante thronum
 4 Dei. Et ascendit fumus incensorum de orationibus
 5 sanctorum de manu Angeli coram Deo. Et accepit
 angelus thuribulum, et implevit illud de igne altaris,
 et misit in terram, et facta sunt tonitrua, et voces, et
 6 fulgura, et terrænotus magnus. Et septem Angeli,
 qui habebant septem tubas, præparaverunt se ut tuba
 canerent.

7 Et primus Angelus tuba cecinit, et facta est grando,
 et ignis, mista in sanguine, et missum est in terram, et
 tertia pars terræ combusta est, et tertia pars arborum
 concremata est, et omne fœnum viride combustum est.

8 Et secundus Angelus tuba cecinit: et tamquam
 mons magnus igne ardens missus est in mare, et facta
 9 est tertia pars maris sanguis, et mortua est tertia pars
 creaturæ eorum, quæ habebant animas mari, et tertia
 pars navium interiit.

10 Et tertius Angelus tuba cecinit: et cecidit de cœlo
 stella magna, ardens tamquam facula, et cecidit in
 11 tertiam partem fluminum, et in fontes aquarum: et
 nomen stellæ dicitur Absinthium; et facta est tertia pars
 aquarum in absinthium: et multi hominum mortui
 sunt de aquis, quia amaræ factæ sunt.

12 Et quartus Angelus tuba cecinit: et percussa est
 tertia pars solis, et tertia pars lunæ, et tertia pars stel-
 larum, ita ut obscuraretur tertia pars eorum, et dici
 13 non luceret pars tertia, et noctis similiter. Et vidi, et
 audivi vocem unius aquilæ volantis per medium cœli,
 dicentis voce magna: Væ, vae, vae, habitantibus in
 terra de ceteris vocibus trium Angelorum, qui erant
 tuba canituri.

9 Et quintus Angelus tuba cecinit: et vidi stellam de
 cœlo cecidisse in terrain, et data est ei clavis putei
 2 abyssi. Et aperuit puteum abyssi: et ascendit fumus
 putei, sicut sumus fornacis magnæ: et obscuratus est
 3 sol et aer de fumo putei: et de fumo putei exierunt

they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them: ¹⁶ they shall no more hunger nor thirst, neither shall the sun fall upon them, nor any heat; ¹⁷ because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and God will wipe away all tears from their eyes.

And when he had opened the seventh seal, there was made silence in heaven, as it were half an hour. ² And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. ³ And another Angel came, and stood before the altar, having a golden censer: and there were given to him many incenses, that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God. ⁴ And the smoke of the incenses of the prayers of the saints ascended from the hand of the Angel before God. ⁵ And the Angel took the censer, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet.

⁷ And the first Angel sounded with the trumpet, and there was made hail and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt.

⁸ And the second Angel sounded with the trumpet: and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea was made blood: ⁹ and the third part of those creatures died, which had lives in the sea, and the third part of the ships perished.

¹⁰ And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the floods, and on the fountains of waters: ¹¹ and the name of the star is called wormwood: and the third part of the waters was made into wormwood: and many men died of the waters, because they were made bitter.

¹² And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner. ¹³ And I looked, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

And the fifth Angel sounded with the trumpet, and I saw a star to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomless depth. ² And he opened the pit of the bottomless depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened and the air with the smoke of the pit. ³ And from the smoke

of the pit there issued forth locusts into the earth; and power was given to them, as the scorpions of the earth have power: ⁴and it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only men which have not the sign of God in their foreheads. ⁵And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man. ⁶And in those days men shall seek for death, and shall not find it: and they shall desire to die, and death shall flee from them.

⁷ And the similitudes of the locusts, like to horses prepared into battle: and upon their heads as it were crowns like to gold: and their faces as the faces of men. ⁸ And they had hair as the hair of women: and their teeth were as of lions. ⁹ And they had habergeons as habergeons of iron, and the voice of their wings as the voice of the chariots of many horses running into battle; ¹⁰ and they had tails like to scorpions, and stings were in their tails: and their power was to hurt men five months; ¹¹ and they had over them a king, the Angel of the bottomless depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin having the name *Exterminans*. ¹² One woe is gone, and behold two woes come yet after these.

¹³ And the sixth Angel sounded with the trumpet: and I heard one voice from the four horns of the golden altar, which is before the eyes of God, ¹⁴ saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates. ¹⁵ And the four Angels were loosed, who were prepared for an hour, and a day, and a month, and a year: that they might kill the third part of men. ¹⁶ And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them. ¹⁷ And so I saw the horses in the vision: and they that sat upon them, had habergeons of fire and of hyacinth and brimstone. And the heads of the horses were as it were the heads of lions: and from their mouth proceedeth fire, and smoke, and brimstone.

¹⁸ And by these three plagues was slain the third part of men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth. ¹⁹ For the power of the horses is in their mouth, and in their tails: for, their tails be like to serpents, having heads: and in these they hurt.

²⁰ And the rest of men which were not slain with these plagues, neither have done penance from the works of their hands, not to adore Devils and Idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk, ²¹ and have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

locustæ in terram, et data est illis potestas, sicut habent potestatem scorpiones terræ: et præceptum est illis ne 4 laederent sœnum terræ, neque omne viride, neque omnem arborem: nisi tantum homines, qui non habent signum Dei in frontibus suis: et datum est illis ne 5 occiderent eos: sed ut cruciarent mensibus quinque: et cruciatus corum, ut cruciatus scorpiorum cum percutit hominem. Et in diebus illis querent homines mortem, ⁶ et non invenient eam: et desiderabunt mori, et fugiet mors ab eis.

Et similitudines locustarum, similes equis paratis in 7 prælium: et super capita earum tamquam coronæ similes auro: et facies earum tamquam facies hominum. Et habebant capillos sicut capillos mulierum: et dentes 8 earum sicut dentes leonum erant: et habebant loricæ 9 sicut loricæ ferreas, et vox alarum earum sicut vox curruum equorum multorum currentium in bellum: et 10 habebant caudas similes scorpionum, et aculei erant in caudis earum: et potestas earum nocere hominibus mensibus quinque: et habebant super se regem angelum abyssi, cui nomen Hebraice Abaddon, Graece autem Apollyon, Latine habens nomen Exterminans. Væ 12 unum abiit, et ecce veniunt adhuc duo vae post haec.

Et sextus Angelus tuba ecceinit: et audivi vocem 13 unam ex quattuor cornibus altaris aurei, quod est ante oculos Dei, dicentem sexto Angelo, qui habebat tubam: 14 Solve quattuor angelos, qui alligati sunt in flumine magno Euphrate. Et soluti sunt quattuor Angeli, 15 qui parati erant in horam, et diem, et mensem, et annum: ut occiderent tertiam partem hominum. Et 16 numerus equestris exercitus vicies millies dena millia. Et audivi numerum eorum. Et ita vidi equos in 17 visione: et qui sedebant super eos, habebant loricæ igneas, et hyacinthinas, et sulphureas, et capita equorum erant tamquam capita leonum: et de ore eorum procedit ignis, et fumus, et sulphur.

Et ab his tribus plagiis occisa est tertia pars hominum 18 de igne, et de fumo, et sulphure, quæ procedebant de ore ipsorum. Potestas enim equorum in ore eorum 19 est, et in caudis eorum: nam cauda eorum similes serpentibus, habentes capita: et in his nocent.

Et ceteri homines, qui non sunt occisi in his plagiis, 20 neque poenitentiam egerunt de operibus manuum suarum, ut non adorarent daemona, et simulacra aurea, et argentea, et ærea, et lapidea, et lignea, quæ neque videre possunt, neque audire, neque ambulare, et non 21 egerunt poenitentiam ab homicidiis suis, neque a veneficiis suis, neque a fornicatione sua, neque a furtis suis.

10 Et vidi alium Angelum fortem descendentem de cœlo amictum nube, et iris in capite ejus, et facies ejus 2 erat ut sol, et pedes ejus tamquam columnæ ignis: et habebat in manu sua libellum apertum: et posuit pedem suum dextrum super mare, sinistrum autem super 3 terram: et clamavit voce magna, quemadmodum cum leo rugit. Et cum clamasset, locuta sunt septem toni- 4 trua voces suas. Et cum locuta fuissent septem toni- trua voces suas, ego scripturus eram: et audivi vocem de cœlo dicentem mihi: Signa quæ locuta sunt septem tonitrua: et noli ea scribere.

5 Et angelus, quem vidi stantem super mare, et super 6 terram, levavit manum suam ad cœlum: et juravit per viventem in sœcula sœculorum, qui creavit cœlum, et ea quæ in eo sunt: et terram, et ea quæ in ea sunt: et mare, et ea quæ in eo sunt: Quia tempus non erit 7 amplius: sed in diebus vocis septimi angelii, cum cœperit tuba canere, consummabitur mysterium Dei, sicut evangelizavit per servos suos Prophetas.

8 Et audivi vocem de cœlo iterum loquentem mecum, et dicentem: Vade, et accipe librum apertum de 9 manu angeli stantis super mare, et super terram. Et abii ad angelum, dicens ei, ut daret mihi librum. Et dixit mihi: Accipe librum, et devora illum: et faciet amaricari ventrem tuum, sed in ore tuo erit dulce tam- 10 quam mel. Et accepi librum de manu angeli, et devoravi illum: et erat in ore meo tamquam mel dulce: et cum devorasse eum, amaricatus est venter 11 meus. Et dixit mihi: Oportet te iterum prophetare Gentibus, et populis, et linguis, et regibus multis.

11 Et datus est mihi calamus similis virgæ, et dictum est mihi: Surge, et metire templum Dei, et altare, et 2 adorantes in eo. Atrium autem, quod est foris templum, ejice foras, et ne metiaris illud: quoniam datum est Gentibus, et civitatem sanctam calcabunt incensibus 3 quadraginta duobus: et dabo duobus testibus meis, et prophetabunt diebus mille ducentis sexaginta, amicti 4 saccis. Hi sunt duæ olivæ, et duo candelabra in con- 5 spectu Domini terræ stantes. Et si quis voluerit eos nocere, ignis exiet de ore eorum, et devorabit inimicos eorum: et si quis voluerit eos lœdere, sic oportet eum 6 occidi. Hi habent potestatem claudendi cœlum, ne pluat diebus prophetie ipsorum: et potestatem habent super aquas convertendi eas in sanguinem, et percutere terram omini plaga quotiescumque voluerint.

7 Et cum finierint testimonium suum, bestia, quæ ascendit de abyso, faciet adversum eos bellum, et vincet 8 illos, et occidet eos. Et corpora eorum jacebunt in

And I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rainbow on his head, and his face was as the sun, and his feet as a pillar of fire; ² and he had in his hand a little book opened: and he put his right foot upon the sea, and his left upon the land: ³ and he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices. ⁴ And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Sign the things which the seven thunders have spoken: and write them not.

⁵ And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, ⁶ and he sware by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more: ⁷ but in the days of the voice of the seventh Angel, when the trumpet shall begin to sound, the mystery of God shall be consummate, as he hath evangelized by his servants the Prophets.

⁸ And I heard a voice from heaven again speaking with me, and saying: Go, and take the book that is opened, of the hand of the Angel standing upon the sea and upon the land. ⁹ And I went to the Angel, saying unto him, that he should give me the book. And he said to me, Take the book, and devour it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were honey. ¹⁰ And I took the book of the hand of the Angel, and devoured it: and it was in my mouth as it were honey, sweet; and when I had devoured it, my belly was made bitter: ¹¹ and he said to me, Thou must again prophesy to Nations, and peoples, and tongues, and many kings.

And there was given me a reed like unto a rod: and it was said to me, Arise, and measure the temple of God, and the altar, and them that adore in it; ² but the court which is without the temple, cast forth, and measure not that: because it is given to the Gentiles, and they shall tread under foot the holy city two and forty months: ³ and I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed with sackcloth. ⁴ These are the two olive trees and the two candlesticks that stand in the sight of the Lord of the earth. ⁵ And if any man will hurt them, fire shall come forth out of their mouths, and shall devour their enemies; and if any man will hurt them, so must he be slain. ⁶ These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with all plague as often as they will.

⁷ And when they shall have finished their testimony: the beast which ascended from the depth, shall make war against them, and shall overcome them, and kill them. ⁸ And their bodies shall lie in the streets of the

great city, which is called spiritually Sodom and Ægypt, where their Lord also was crucified. ⁹ And there shall of tribes, and peoples, and tongues, and Gentiles, see their bodies for three days and a half: and they shall not suffer their bodies to be laid in monuments. ¹⁰ And the inhabitants of the earth shall be glad upon them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth. ¹¹ And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. ¹² And they heard a loud voice from heaven saying to them, Come up hither. And they went up into heaven in a cloud: and their enemies saw them. ¹³ And in that hour there was made a great earthquake: and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

¹¹ The second woe is gone: and behold the third woe will come quickly. ¹⁵ And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven, saying, The kingdom of this world is made our Lord's and his Christ's, and he shall reign for ever and ever. Amen.

¹⁶ And the four and twenty seniors which sit on their seats in the sight of God, fell on their faces, and adored God, ¹⁷ saying: We thank thee, Lord God omnipotent, which art, and which wast, and which shalt come: because thou hast received thy great power, and hast reigned. ¹⁸ And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and to render reward to thy servants the prophets and saints, and to them that fear thy name, little and great, and to destroy them that have corrupted the earth.

¹⁹ And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were made lightnings, and voices, and an earthquake, and great hail.

And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: ² and being with child, she cried also travailing, and is in anguish to be delivered. ³ And there was seen another sign in heaven, and behold a great red dragon having seven heads, and ten horns: and on his heads seven diadems, ⁴ and his tail drew the third part of the stars of heaven, and cast them to the earth, and the dragon stood before the woman which was ready to be delivered: that when she should be delivered, he might devour her son. ⁵ And she brought forth a man child, who was to govern all nations in an iron rod: and her son was taken up to God and

plateis civitatis magnæ, quæ vocatur spiritualiter Sodoma, et Ægyptus, ubi et dominus eorum crucifixus est. ⁹ Et videbunt de tribubus, et populis, et linguis, et Gentibus, corpora eorum per tres dies et dimidium: et corpora eorum non sinent poni in monumentis. Et ¹⁰ inhabitantes terram gaudebunt super illos, et jucundabuntur: et munera mittent invicem, quoniam hi duo prophetæ cruciaverunt eos, qui habitabant super terram. Et post dies tres, et dimidium, spiritus vitæ a Deo in- ¹¹ travit in eos. Et steterunt super pedes suos, et timor magnus cecidit super eos, qui viderunt eos. Et ¹² audierunt vocem magnam de cœlo, dicentem eis: Ascendite huc. Et ascenderunt in cœlum in nube: et viderunt illos inimici eorum, et in illa hora factus est ¹³ terræmotus magnus, et decima pars civitatis cecidit: et occisa sunt in terræmotu nominata hominum septem millia: et reliqui in timorem sunt missi, et dederunt gloriam Deo cœli.

Væ secundum abiit: et ecce vae tertium veniet cito. ¹⁴ Et septimus angelus tuba cecinit: et factæ sunt voces ¹⁵ magnæ in cœlo dicentes: Factum est regnum hujus mundi, Domini nostri et Christi ejus, et regnabit in sæcula sæculorum: Amen.

Et viginti quattuor seniores, qui in conspectu Dei ¹⁶ sedent in sedibus suis, ceciderunt in facies suas, et adoraverunt Deum, dicentes: Gratias agimus tibi, ¹⁷ Domine Deus omnipotens, qui es, et qui eras, et qui venturus es: quia accepisti virtutem tuam magnam, et regnasti. Et iratae sunt Gentes, et advenit ira tua, ¹⁸ et tempus mortuorum judicari, et reddere mercedem servis tuis Prophetis, et sanctis, et timentibus nomen tuum pusillis, et magnis, et exterminandi eos, qui corrupserunt terram.

Et apertum est templum Dei in cœlo: et visa est arca testamenti ejus in templo ejus, et facta sunt fulgura, et voces, et terræmotus, et grando magna.

Et signum magnum apparuit in cœlo: Mulier amicta ¹² sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim: et in utero habens, clamabat parturiens, et cruciabatur ut pariat. Et visum est aliud ³ signum in cœlo: et ecce draco magnus rufus habens capita septem, et cornua decem: et in capitibus ejus diademata septem. Et cauda ejus trahebat tertiam ⁴ partem stellarum cœli, et misit eas in terram, et draco stetit ante mulierem, quæ erat paritura: ut cum peperisset, filium ejus devoraret. Et peperit filium masculum, qui recturus erat omnes Gentes in virga ferrea: et raptus est filius ejus ad Deum, et ad thronum ejus,

6 et mulier fugit in solitudinem ubi habebat locum paratum a Deo, ut ibi pascant eam diebus mille ducentis sexaginta.

7 Et factum est prælium magnum in cœlo: Michael et angeli ejus præliabantur cum dracone, et draco pugnabat, et angeli ejus: et non valuerunt, neque locus inventus est eorum amplius in cœlo. Et projectus est draco ille magnus, serpens antiquus, qui vocatur diabolus, et satanas, qui seducit universum orbem: et projectus est in terram, et angeli ejus cum illo missi sunt.
 10 Et audivi vocem magnam in cœlo dicentem: Nunc facta est salus, et virtus, et regnum Dei nostri, et potestas Christi ejus: quia projectus est accusator fratrum nostrorum, qui accusabat illos ante conspectum
 11 Dei nostri die ac nocte. Et ipsi vicerunt eum propter sanguinem Agni, et propter verbum testimonii sui, et
 12 non dilexerunt animas suas usqué ad mortem. Propterea lætamini, cœli, et qui habitatis in eis. Væ terræ, et mari, quia descendit diabolus ad vos, habens iram magnam, sciens quod modicum tempus habet.

13 Et postquam vidit draco quod projectus esset in terram, persecutus est mulierem, quæ peperit masculum: 14 et datae sunt mulieri alæ duæ aquilæ magnæ, ut volaret in desertum in locum suum, ubi alitur per tempus et
 15 tempora et dimidium temporis, a facie serpentis. Et misit serpens ex ore suo post mulicrem aquam tamquam flumen, ut eam facheret trahi a flumine. Et adjuvit terra mulierem, et aperuit terra os suum, et
 17 absorbuit flumen, quod misit draco de ore suo. Et iratus est draco in mulierem: et abiit facere prælium cum reliquis de semine ejus, qui custodiunt mandata
 18 Dei, et habent testimonium Iesu Christi. Et stetit supra arenam maris.

13 Et vidi de mari bestiam ascendentem, habentem capita septem, et cornua decem, et super cornua ejus decem diademata, et super capita ejus nomina blasphemie. Et bestia, quam vidi, similis erat pardo, et pedes ejus sicut pedes ursi, et os ejus sicut os leonis. Et dedit illi draco virtutem suam, et potestatem imaginam. Et vidi unum de capitibus suis quasi occisum in mortem: et plaga mortis ejus curata est. Et admirata est universa terra post bestiam. Et adoraverunt draconem, qui dedit potestatem bestiae: et adoraverunt bestiam, dicentes: Quis similis bestie? et quis poterit pugnare cum ea? Et datum est ei os loquens magna, et blasphemias: et data est ei potestas facere inenses quadraginta quos. Et aperuit os suum in blasphemias ad Deum, blasphemare nomen ejus, et tabernaculum

to his throne, ⁶and the woman fled into the wilderness where she had a place prepared of God, that there they might feed her a thousand two hundred sixty days.

⁷ And there was made a great battle in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: ⁸ and they prevailed not, neither was their place found any more in heaven. ⁹ And that great dragon was cast forth, the old serpent, which is called the Devil and Satan, which seduceth the whole world: and he was cast into the earth, and his Angels were thrown down with him. ¹⁰ And I heard a great voice in heaven saying: Now is there made salvation and force, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. ¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death. ¹² Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth and to the sea, because the Devil is descended to you, having great wrath, knowing that he hath a little time.

¹³ And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man-child: ¹⁴ and there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time from the face of the serpent. ¹⁵ And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her to be carried away with the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷ And the dragon was angry against the woman: and went to make battle with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. ¹⁸ And he stood upon the sand of the sea.

And I saw a beast coming up from the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. ² And the beast which I saw, was like to a leopard, and his feet as of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own force, and great power. ³ And I saw one of his heads as it were slain to death: and the wound of his death was cured. And all the earth was in admiration after the beast. ⁴ And they adored the dragon which gave power to the beast: and they adored the beast, saying, Who is like to the beast? and who shall be able to fight with it? ⁵ And there was given to it a mouth speaking great things and blasphemies: and power was given to it to work two and forty months. ⁶ And he opened his mouth unto blasphemies toward God, to blaspheme his name, and his tabernacle, and

those that dwell in heaven. ⁷ And it was given unto him to make battle with the saints, and to overcome them. And power was given him upon every tribe and people, and tongue, and nation: ⁸ and all that inhabit the earth, adored it, whose names be not written in the book of life of the Lamb, which was slain from the beginning of the world.

⁹ If any man have an ear, let him hear. ¹⁰ He that shall lead into captivity, goeth into captivity: he that shall kill in the sword, he must be killed with the sword: here is the patience and the faith of saints.

¹¹ And I saw another beast coming up from the earth: and he had two horns, like to a lamb, and he spake as a dragon. ¹² And all the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. ¹³ And he did many signs, so that he made also fire to come down from heaven unto the earth in the sight of men. ¹⁴ And he seduceth the inhabitants on the earth through the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived. ¹⁵ And it was given him to give spirit to the image of the beast, and that the image of the beast should speak: and should make, that whosoever shall not adore the image of the beast, be slain. ¹⁶ And he shall make all, little and great, and rich, and poor, and freemen, and bondmen, to have a character in their right hand, or in their foreheads; ¹⁷ and that no man may buy or sell, but he that hath the character, or the name of the beast, or the number of his name. ¹⁸ Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty six.

And I looked, and behold a Lamb stood upon mount Sion, and with him an hundred forty-four thousand having his name, and the name of his Father written in their foreheads. ² And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harps. ³ And they sang as it were a new song before the seat, and before the four beasts, and the seniors, and no man could say the song, but those hundred forty-four thousand, that were bought from the earth. ⁴ These are they which were not defiled with women: for they are virgins. These follow the Lamb whithersoever he shall go. These were bought from among men, the first fruits to God and the Lamb: ⁵ and in their mouth there was found no lie; for they are without spot before the throne of God.

⁶ And I saw another Angel flying through

ejus, et eos, qui in cœlo habitant. Et est datum illi ⁷ bellum facere cum sanctis, et vincere eos. Et data est illi potestas in omnem tribum, et populum, et linguam, et gentem. Et adoraverunt eam omnes, qui inhabitant ⁸ terram: quorum non sunt scripta nomina in Libro vitæ Agni, qui occisus est ab origine mundi.

Si quis habet aurem, audiat. Qui in captivitatem ⁹, ¹⁰ duxerit, in captivitatem vadet: qui in gladio occiderit, oportet cum gladio occidi. Hic est patientia, et fides Sanctorum.

Et vidi aliam bestiam ascendentem de terra, et habebat cornua duo similia Agni, et loquebatur sicut draco. Et potestatem prioris bestiae omnem faciebat in conspectu ejus: et fecit terram, et habitantes in ea, adorare bestiam primam, cuius curata est plaga mortis. Et ¹³ fecit signa magna, ut etiam ignem facheret de cœlo descendere in terram in conspectu hominum. Et seduxit ¹⁴ habitantes in terra propter signa, quæ data sunt illi facere in conspectu bestiæ, dicens habitantibus in terra, ut faciant imaginem bestiæ, quæ habet plagam gladii, et vixit: et datum est illi ut daret spiritum imagini ¹⁵ bestiæ, et ut loquatur imago bestiæ: et faciat ut quicumque non adoraverint imaginem bestiæ, occiduntur. Et faciet omnes pusillos, et magnos, et ¹⁶ divites, et pauperes, et liberos, et servos habere characterem in dextera manu sua, aut in frontibus suis. Et ¹⁷ nequis possit emere, aut vendere, nisi qui habet characterem, aut nomen bestiæ, aut numerum nominis ejus. Hic sapientia est. Qui habet intellectum, computet numerum bestiæ. Numerus enim hominis est: et numerus ejus sexcenti sexaginta sex.

Et vidi: et ecce Agnus stabat supra montem Sion, ¹⁴ et cum eo centum quadraginta quattuor millia habentes nomen ejus, et nomen Patris ejus scriptum in frontibus suis. Et audivi vocem de cœlo, ² tamquam vocem aquarum multarum, et tamquam vocem tonitri magni: et vocem, quam audivi, sicut citharoëdorum citharizantium in citharis suis. Et ³ cantabant quasi canticum novum ante sedem, et ante quattuor animalia, et seniores: et nemo poterat dicere canticum, nisi illa centum quadragintaquattuor millia, qui empti sunt de terra. Hi sunt, qui cum mulieribus ⁴ non sunt coquinati: Virgines enim sunt. Hi sequuntur Agnum quocumque ierit. Hi empti sunt ex hominibus primitiae Deo, et Agno. Et in ore ⁵ eorum non est inventum mendacium: sine macula enim sunt ante thronum Dei.

Et vidi alterum Angelum volantem per medium ⁶

cæli, habentem Evangelium æternum, ut evangelizaret sedentibus super terram, et super omnem gentem, et 7 tribum, et linguam, et populum: dicens magna voce: Timete Dominum, et date illi honorem, quia venit hora judicii ejus: et adorate eum, qui fecit cœlum, et terram, mare, et fontes aquarum.

8 Et alius Angelus secutus est dicens: Cecidit, cecidit Babylon illa magna: quæ a vino iræ fornicationis suæ potavit omnes gentes.

9 Et tertius Angelus secutus est illos, dicens voce magna: Si quis adoraverit bestiam, et imaginem ejus, et acceperit characterem in fronte sua, aut in manu 10 sua: et hic bibet de vino iræ Dei, quod mistum est mero in calice iræ ipsius, et cruciabitur igne et sulphure in conspectu Angelorum sanctorum, et ante 11 conspectum Agni: et fumus tormentorum eorum ascendet in sœcula sœculorum: nec habent requiem die ac nocte, qui adoraverunt bestiam et imaginem ejus, et 12 si quis acceperit characterem nominis ejus. Hic patientia Sanctorum est, qui custodiunt mandata Dei, et fidem Jesu.

13 Et audivi vocem de cœlo dicentem mihi: Scribe: Beati mortui, qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos.

14 Et vidi et ecce nubem candidam: et super nubem sedentem similem Filio hominis, habentem in capite suo coronam auream, et in manu sua falçem acutam.

15 Et alius Angelus exivit de templo, clamans voce magna ad sedentem super nubem: Mitte falçem tuam, et mete, quia venit hora ut metatur, quoniam aruit 16 messis terræ. Et misit qui sedebat super nubem falçem suam in terram, et demessa est terra. Et alius Angelus exivit de templo, quod est in cœlo, habens et ipse 18 falçem acutam. Et alius Angelus exivit de altari, qui habebat potestatem supra ignem: et clamavit voce magna ad eum, qui habebat falçem acutam, dicens: Mitte falçem tuam acutam, et vindemia botros vineæ 19 terræ: quoniam naturæ sunt uvæ ejus. Et misit Angelus falçem suam acutam in terram, et vendemavit 20 vineam terræ, et misit in lacum iræ Dei magnum: et calcatus est lacus extra civitatem, et exivit sanguis de lacu usque ad frenos equorum per stadia mille sexcenta.

15 Et vidi aliud signum in cœlo magnum, et mirabile, Angelos septem, habentes plagas septem novissimas: 2 Quoniam in illis consummata est ira Dei. Et vidi tamenquam mare vitreum mistum igne, et eos, qui vice-runt bestiam, et imaginem ejus, et numerum nominis

the midst of heaven, having the eternal Gospel, to evangelize unto them that sit upon the earth, and upon every nation, and tribe, and tongue, and people: 7 saying with a loud voice, Fear our Lord, and give him honour, because the hour of his judgment is come: and adore ye him that made heaven and earth, the sea and all things that are in them, and the fountains of waters.

8 And another Angel followed, saying, Fallen, fallen is that great Babylon, which of the wine of the wrath of her fornication made all nations to drink.

9 And the third Angel followed them saying with a loud voice, If any man adore the beast and his image, and receive the character in his forehead, or in his hand: 10 he also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath; and shall be tormented with fire and brimstone in the sight of the holy Angels and before the sight of the Lamb: 11 and the smoke of their torments shall ascend for ever and ever: neither have they rest day and night, which have adored the beast, and his image, and if any man take the character of his name. 12 Here is the patience of saints, which keep the commandments of God and the faith of Jesus.

13 And I heard a voice from heaven, saying to me, Write, Blessed are the dead which die in our Lord; from henceforth now, saith the Spirit, that they rest from their labours; for their works follow them.

14 And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15 And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud, Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is dry. 16 And he that sat upon the cloud, thrust his sickle into the earth, and the earth was reaped. 17 And another Angel came forth from the temple which is in heaven, himself also having a sharp sickle. 18 And another Angel came forth from the altar, which had power over the fire; and he cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe. 19 And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God: 20 and the press was trodden without the city, and blood came forth out of the press, up to the horse bridles, for a thousand six hundred furlongs.

And I saw another sign in heaven, great and marvellous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate. 2 And I saw as it were a sea of glass mingled with fire, and them that overcame the beast and his image and the number of his name, standing

upon the sea of glass, having the harps of God: ³ and singing the song of Moyses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God omnipotent: just and true are thy ways, King of the worlds. ⁴ Who shall not fear thee, O Lord, and magnify thy name? because thou only art holy: because all nations shall come, and adore in thy sight, because thy judgments be manifest.

⁵ And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven: ⁶ and there issued forth the seven Angels, having the seven plagues, from the temple: revested with clean and white stone, and girded about the breasts with girdles of gold. ⁷ And one of the four beasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth for ever and ever. ⁸ And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummate.

And I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. ² And the first went, and poured out his vial upon the earth; and there was made a cruel and very sore wound upon men that had the character of the beast: and upon them that adored the image thereof.

³ And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living soul died in the sea.

⁴ And the third poured out his vial upon the rivers, and the fountains of waters: and there was made blood. ⁵ And I heard the Angel of the waters, saying: Thou art just, O Lord, which art, and which wast, the holy one, because thou hast judged these things: ⁶ because they have shed the blood of the Saints and Prophets, and thou hast given them blood to drink; for they are worthy. ⁷ And I heard another, saying: Yea, Lord God omnipotent, true and just are thy judgments.

⁸ And the fourth Angel poured out his vial upon the sun; and it was given unto him to afflict men with heat and fire: ⁹ and men boiled with great heat, and blasphemed the name of God having power over these plagues, neither did they penance to give him glory.

¹⁰ And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom was made dark, and they together did eat their tongues for pain: ¹¹ and they blasphemed the God of heaven because of their pains and wounds, and did not penance from their works.

¹² And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared to the kings from the rising of the sun.

ejus, stantes super mare vitreum, habentes citharas Dei: et cantantes canticum Moysi servi Dei, et canticum Agni, dicentes: Magna et mirabilia sunt opera tua, Domine Deus omnipotens: justæ et veræ sunt viæ tuæ, Rex sacerdotum. Quis non timebit te, Domine, et magnificabit nomen tuum? quia es solus pius: quoniam omnes gentes venient, et adorabunt in conspectu tuo, quoniam judicia tua manifesta sunt.

Et post hæc vidi, et ecce apertum est templum tabernaculi testimonii in cœlo: et exierunt septem Angeli habentes septem plagas de templo, vestiti lino mundo et candido, et præcineti circa pectora zonis aureis. Et unum de quatuor animalibus dedit septem Angelis septem phialas aureas, plenas iracundiae Dei viventis in sæcula sæculorum. Et impletum est templum fumo a majestate Dei, et de virtute ejus: et nemo poterat introire in templum, donec consummarentur septem plagæ septem Angelorum.

Et audivi vocem magnam de templo, dicentem septem Angelis: Ite, et effundite septem phialas iræ Dei in terram. Et abiit primus, et effudit phialam suam in terram, et factum est vulnus sanguinum et pessimum in homines, qui habebant characterem bestiæ, et in eos, qui adoraverunt imaginem ejus.

Et secundus Angelus effudit phialam suam in mare, et factus est sanguis tamquam mortui: et omnis anima vivens mortua est in mari.

Et tertius effudit phialam suam super flumina, et super fontes aquarum, et factus est sanguis. Et audivi Angelum aquarum dicentem: Justus es Domine, qui es, et qui eras sanctus, qui hæc judicasti: quia sanguinem Sanctorum, et Prophetarum effuderunt, et sanguinem eis dedisti bibere: digni enim sunt. Et audivi alterum ab altari dicentem: Etiam, Domine Deus omnipotens, vera et justa judicia tua.

Et quartus Angelus effudit phialam suam in solem, et datum est illi aestu affligere homines, et igni: et aestuaverunt homines aestu magno, et blasphemaverunt nomen Dei habentis potestatem super has plagas, neque egerunt pœnitentiam ut darent illi gloriam.

Et quintus Angelus effudit phialam suam super sedem bestiæ: et factum est regnum ejus tenebrosum, et commanducaverunt linguas suas præ dolore: et blasphemaverunt Deum coeli præ doloribus, et vulneribus suis, et non egerunt pœnitentiam ex operibus suis.

Et sextus Angelus effudit phialam suam in flumen illud magnum Euphraten: et siccavit aquam ejus, ut præpararetur via regibus ab ortu solis.

13 Et vidi de ore draconis, et de ore bestiæ, et de ore pseudoprophetæ spiritus tres immundos in modum ranarum. Sunt enim spiritus dæmoniorum facientes signa, et procedunt ad reges totius terræ congregare illos in prælium ad diem magnum omnipotentis Dei.

14 Ecce venio sicut fur. Beatus, qui vigilat, et custodit vestimenta sua, ne nudus ambulet, et videant turpitudinem ejus. Et congregabit illos in locum, qui vocatur Hebraice Armagedon.

15 Et septimus Angelus effudit phialam suam in aerem, et exivit vox magna de templo a throno, dicens:

16 Factum est. Et facta sunt fulgura, et voces, et tonitrua, et terræmotus factus est magnus, qualis numquam fuit ex quo homines fuerunt super terram; talis terræ motus, sic magnus. Et facta est civitas magna in tres partes: et civitates Gentium ceciderunt, et Babylon magna venit in memoriam ante Deum, dare illi calicem vini indignationis iræ ejus. Et omnis insula fugit, et montes non sunt inventi. Et grando magna sicut talentum descendit de cœlo in homines: et blasphemaverunt Deum homines propter plagam grandinis: quoniam magna facta est vehementer.

17 Et venit unus de septem Angelis, qui habebant septem phalias, et locutus est mecum, dicens: Veni ostendam tibi damnationem meretricis magnæ, quæ sedet super aquas multas, cum qua fornicati sunt reges terræ, et inebrinati sunt qui inhabitant terram de vino prostitutionis ejus. Et abstulit me in spiritu in desertum. Et vidi mulierem sedentem super bestiam coccineam, plenam nominibus blasphemie, habentem capita septem, et cornua decem. Et mulier erat circumdata purpura, et coccino, et inaurata auro, et lapide pretioso, et margaritis, habens poculum aureum in manu sua, plenum abominatione, et immunditia fornicationis ejus. Et in fronte ejus nomen scriptum: Mysterium: Babylon magna, mater fornicationum et abominationum terræ.

6 Et vidi mulierem ebriam de sanguine sanctorum, et de sanguine martyrum Jesu. Et miratus sum cum 7 vidisse in illam admiratione magna. Et dixit mihi Angelus: Quare miraris? Ego dicam tibi sacramentum mulieris, et bestiæ, quæ portat eam, quæ habet capita septem, et cornua decem.

8 Bestia, quam vidisti, sicut, et non est, et ascensura est de abyso, et in interitum ibit: et mirabuntur inhabitantes terram (quorum non sunt scripta nomina in Libro vitæ a constitutione mundi) videntes bestiam, 9 quæ erat, et non est. Et hic est sensus, qui habet sapientiam. Septem capita: septem montes sunt,

¹³ And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet three unclean spirits in manner of frogs. ¹⁴ For they are the spirits of Devils working signs, and they go forth to the kings of the whole earth to gather them into battle at the great day of the omnipotent God. ¹⁵ Behold I come as a thief: Blessed is he that watcheth, and keepeth his garments, that he walk not naked, and they see his turpitude. ¹⁶ And he shall gather them into a place which in Hebrew is called *Armagedon*.

¹⁷ And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the temple from the throne, saying: It is done. ¹⁸ And there were made lightnings, and voices, and thunders, and a great earthquake was made, such an one as never hath been since men were upon the earth, such an earthquake, so great. ¹⁹ And the great city was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into memory before God, to give her the cup of wine of the indignation of his wrath. ²⁰ And every Island fled, and mountains were not found. ²¹ And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was made exceeding great.

And there came one of the seven Angels which had the seven vials, and spake with me, saying, Come, I will shew thee the damnation of the great harlot, which sitteth upon many waters,² with whom the kings of the earth have fornicated, and they which inhabit the earth have been drunk of the wine of her whoredom. ³ And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns. ⁴ And the woman was clothed round about with purple and scarlet, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. ⁵ And in her forehead a name written, *Mystery*: Babylon the great, mother of the fornications and the abominations of the earth. ⁶ And I saw the woman drunken of the blood of the Saints, and of the blood of the martyrs of Jesus. And I marvelled when I had seen her, with great admiration. ⁷ And the Angel said to me, Why dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

⁸ The beast which thou sawest, was, and is not, and shall come up out of the bottomless depth, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the making of the world) shall marvel, seeing the beast that was, and is not. ⁹ And here is understanding, that hath wisdom. The seven heads: are seven hills, upon which the

woman sitteth, and they are seven kings.
¹⁰ Five are fallen, one is, and another is not yet come: and when he shall come, he must tarry a short time. ¹¹ And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction. ¹² And the ten horns which thou sawest: are ten kings which have not yet received kingdom, but shall receive power as kings one hour after the beast. ¹³ These have one counsel and force: and their power they shall deliver to the beast. ¹⁴ These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him, called, and elect, and faithful. ¹⁵ And he said to me, The waters which thou sawest where the harlot sitteth: are peoples, and nations, and tongues. ¹⁶ And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire; ¹⁷ for God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be consummate. ¹⁸ And the woman which thou sawest: is the great city, which hath kingdom over the kings of the earth.

And after these things I saw another Angel coming down from heaven, having great power: and the earth was illuminated of his glory. ² And he cried out in force, saying, Fallen, fallen is Babylon the great: and it is become the habitation of Devils, and the custody of every unclean spirit, and the custody of every unclean and hateful bird: ³ because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made rich by the virtue of her delicacies.

⁴ And I heard another voice from heaven, saying, Go out from her, my people: that you be not partakers of her sins, and receive not of her plagues. ⁵ Because her sins are come even to heaven, and God hath remembered her iniquities. ⁶ Render to her as she also hath rendered to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double unto her. ⁷ As much as she hath glorified herself, and hath been in delicacies, so much give her torment and mourning: because she saith in her heart, I sit a queen, and widow I am not, and mourning I shall not see. ⁸ Therefore in one day shall her plagues come, death, and mourning, and famine, and with fire she shall be burnt: because God is strong that shall judge her.

⁹ And the kings of the earth, which have fornicated with her, and have lived in delicacies, shall weep, and bewail themselves upon her, when they shall see the smoke of her burning: ¹⁰ standing far off for the fear of her torments, saying, Woe, woe, that great

super quos mulier sedet, et reges septem sunt. Quinque ¹⁰ ceciderunt, unus est, et aliis nondum venit: et cum venerit, oportet illum breve tempus manere. Et bestia, ¹¹ quæ erat, et non est: et ipsa octava est: et de septem est, et in interitum vadit. Et decem cornua, quæ ¹² vidisti, decem reges sunt: qui regnum nondum acceperunt, sed potestatem tamquam reges una hora accipient post bestiam. Hi unum consilium habent, et virtutem, ¹³ et potestatem suam bestiæ tradent. Hi cum Agno ¹⁴ pugnabunt, et Agnus vincet illos: quoniam Dominus dominorum est, et Rex regum, et qui cum illo sunt, vocati, electi et fideles. Et dixit mihi: Aquæ, quas ¹⁵ vidisti ubi meretrix sedet, populi sunt, et Gentes, et linguae. Et decem cornua, quæ vidisti in bestia: hi ¹⁶ odient fornicariam, et desolatam facient illam, et nudam, et carnes ejus manducabunt, et ipsam igni concrebinabunt. Deus enim dedit in corda eorum ut faciant quod ¹⁷ placitum est illi: ut dent regnum suum bestiæ donec consummentur verba Dei. Et mulier, quam vidisti, ¹⁸ est civitas magna, quæ habet regnum super reges terræ.

Et post hæc vidi alium Angelum descendenter de ¹⁸ cœlo, habentem potestatem magnam: et terra illuminata est a gloria ejus. Et exclamavit in fortitudine ² dicens: Cecidit, cecidit Babylon magna: et facta est habitatio daemoniorum, et custodia omnis spiritus immundi, et custodia omnis volucris immundæ, et odibilis: quia de vino iræ fornicationis ejus biberunt omnes ³ gentes: et reges terræ cum illa fornicati sunt: et mercatores terræ de virtute deliciarum ejus divites facti sunt.

Et audivi aliam vocem de cœlo, dicentem: Exite de ⁴ illa populus meus: ut ne participes sitis delictorum ejus, et de plagis ejus non accipiatis. Quoniam per ⁵ venerunt peccata ejus usque ad cœlum, et recordatus est Dominus iniquitatem ejus. Reddite illi sicut et ⁶ ipsa reddidit vobis: et duplicate duplia secundum opera ejus: in poculo, quo misericordia illi duplum. Quantum glorificavit se, et in deliciis fuit, tantum date ⁷ illi tormentum et luctum: quia in corde suo dicit: Sedeo regina: et vidua non sum: et luctum non videbo. Ideo in una die venient plagæ ejus mors, et ⁸ luctus, et famæ, et igne comburetur: quia fortis est Deus, qui judicabit illam.

Et flebunt, et plangent se super illam reges terræ, ⁹ qui cum illa fornicati sunt, et in deliciis vixerunt, cum viderint fulmum incendii ejus: longe stantes propter ¹⁰ timorem tormentorum ejus, dicentes: Væ, vae, civitas

illa magna Babylon, civitas illa fortis: quoniam una hora venit judicium tuum.

11 Et negotiatores terræ flebunt, et lugebunt super illam: quoniam merces eorum nemo emet amplius: 12 merces auri, et argenti, et lapidis pretiosi, et margaritæ, et byssi, et purpuræ, et serici, et cocci, (et omne lignum thyinum, et omnia vasa eboris, et omnia vasa de lapide 13 pretioso, et æramento, et ferro, et marmore, et cinamomum) et odoramentorum, et unguenti, et thuris, et vini, et olei, et similæ, et tritici, et jumentorum, et ovium, et equorum, et rhedarum, et mancipiorum, et animarum 14 hominum. Et poma desiderii animæ tuæ discesserunt a te, et omnia pinguia et præclara perierunt a te, et 15 amplius illa jam non invenient. Mercatores horum, qui divites facti sunt, ab ea longe stabunt propter 16 timorem tormentorum ejus, flentes ac lugentes, et dicentes: Væ, vae civitas illa magna, quæ amicta erat byssø, et purpura, et ecco, et deaurata erat auro, et lapide pretioso, et margaritis: quoniam una hora destituta sunt tantæ divitiæ, et omnis gubernator, et omnis, qui in lacum navigat, et nautæ, et qui in mari operantur, 18 longe steterunt, et clamaverunt videntes locum incendii 19 ejus, dicentes: Quæ similis civitati huic magnæ? Et miserunt pulverem super capita sua, et clamaverunt flentes, et lugentes, dicentes: Væ, væ, civitas illa magna, in qua divites facti sunt omnes, qui habebant naves in mari de pretiis ejus: quoniam una hora desolata est.

20 Exulta super eam, cœlum, et sancti Apostoli, et Prophetæ: quoniam judicavit Deus judicium vestrum 21 de illa. Et sustulit unus Angelus fortis lapidem quasi molarem magnum, et misit in mare, dicens: Hoc impetu mittetur Babylon civitas illa magna, et ultra 22 jam non invenietur. Et vox eitharœdorum, et musicorum, et tibia canentium, et tuba, non audietur in te amplius: et omnis artifex omnis artis non invenietur in 23 te amplius: et vox molæ non audietur in te amplius: et lux lucernæ non lucebit in te amplius: et vox sponsæ et sponsæ non audietur adhue in te: quia mercatores tui erant principes terræ, quia in veneficiis tuis erraverunt omnes gentes. Et in ea sanguis prophetarum et sanctorum inventus est: et omnium, qui interfecti sunt in terra.

19 Post hæc audivi quasi vocem turbarum multarum in cœlo dicentium: Alleluia: Salus, et gloria, et virtus 2 Deo nostro est: Quia vera et justa judicia sunt ejus, qui judicavit de inertrice magna, quæ corrupit terram in prostitutione sua, et vindicavit sanguinem servorum 3 suorum de manibus ejus. Et iterum dixerunt: Alle-

city Babylon, that strong city: because in one hour is thy judgment come.

¹¹ And the merchants of the earth shall weep, and mourn upon her: because no man shall buy their merchandise any more, ¹² merchandise of gold and silver and precious stone, and of pearl, and fine linen, and purple, and silk, and scarlet, and all Thyne wood, and all vessels of ivory, and all vessels of precious stone and of brass and iron and marble, ¹³ and cinnamon, and of odours, and ointment, and frankincense, and wine, and oil, and flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. ¹⁴ And the apples of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall no more find them. ¹⁵ The merchants of these things which are made rich, shall stand far from her for fear of her torments, weeping and mourning, ¹⁶ and saying, Woe, woe, that great city, which was clothed with silk, and purple, and scarlet, and was gilded with gold, and precious stone, and pearls: ¹⁷ because in one hour are so great riches made desolate: and every governor, and every one that saileth into the lake, and the shipmen, and they that work in the sea, stood afar off, ¹⁸ and cried seeing the place of her burning, saying, What other is like to this great city? ¹⁹ And they threw dust upon their heads, and cried weeping and mourning, saying: Woe, woe, that great city, in the which all were made rich that had ships in the sea, of her prices: because in one hour she is desolate.

²⁰ Rejoice over her, heaven, and ye holy Apostles and Prophets: because God hath judged your judgment of her. ²¹ And one strong Angel took up as it were a great mill-stone, and threw it into the sea, saying, With this violence shall Babylon that great city be thrown, and shall now be found no more. ²² And the voice of harpers, and of Musicians, and of them that sing on shawm and trumpet, shall no moro be heard in thee, and every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, ²³ and the light of the lamp shall no more shine in thee, and the voico of the bridegroom and the bride shall no more be heard in thee: because thy merchants were the princes of the earth, because all nations have erred in thine enchantments. ²⁴ And in her is found the blood of the Prophets and Saints, and of all that were slain in the earth.

After these things I heard as it were the voice of many multitudes in heaven saying, *Alleluia*. Praise, and glory, and power is to our God: ² because true and just are his judgments which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the blood of his servants, of her hands. ³ And again they

said, *Alleluia*. And her smoke ascendeth for ever and over. ⁴ And the four and twenty seniors fell down, and the four beasts, and adored God sitting upon the throne, saying: *Amen, Alleluia*. ⁵ And a voice came out from the throne, saying: Say praise to our God all ye his servants: and you that fear him, little and great. ⁶ And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Alleluia*: because our Lord God the omnipotent hath reigned. ⁷ Let us be glad and rejoice, and give glory to him: because the marriage of the Lamb is come, and his wife hath prepared herself. ⁸ And it was given to her that she clothe herself with silk glittering and white. For the silk are the justifications of Saints.

⁹ And he said to me, Write, Blessed be they that are called to the supper of the marriage of the Lamb. And he said to me, These words of God, be true. ¹⁰ And I fell before his feet, to adore him. And he saith to me, See thou do not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

¹¹ And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth. ¹² And his eyes as a flame of fire, and on his head many diadems: having a name written, which no man knoweth but himself. ¹³ And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD. ¹⁴ And the hosts that are in heaven followed him on white horses clothed in white and pure silk. ¹⁵ And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentiles. And he shall rule them in a rod of iron: and he treadeth the wine press of the fury of the wrath of God omnipotent. ¹⁶ And he hath in his garment and in his thigh written, KING OF KINGS AND LORD OF LORDS.

¹⁷ And I saw one Angel standing in the sun, and he cried with a loud voice saying to all the birds that did fly by the midst of heaven, Come and assemble together to the great supper of God: ¹⁸ that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of all freemen and bondmen, and of little and great.

¹⁹ And I saw the beast and the kings of the earth, and their armies, gathered to make war with him that sat upon the horse, and with his army. ²⁰ And the beast was apprehended, and with him the false prophet: which wrought signs before him, wherewith he seduced them that took the character of

Iulia. Et sumus ejus ascendit in saecula saeculorum. Et ⁴ ceciderunt seniores vigintiquattuor, et quattuor animalia, et adoraverunt Deum sedentem super thronum, dicentes: Amen: Alleluia. Et vox de throno exivit, ⁵ dicens: Laudem dicite Deo nostro, omnes servi ejus: et qui timetis eum, pusilli et magni. Et audivi quasi ⁶ vocem turbæ magnæ, et sicut vocem aquarum multarum, et sicut vocem tonitruorum magnorum, dicentium: Alleluia: quoniam regnabit Dominus Deus noster omnipotens. Gaudeamus, et exultemus: et ⁷ demus gloriæ ei: quia venerunt nuptiæ Agni, et uxor ejus præparavit se. Et datum est illi ut cooperiat se ⁸ byssino splendenti et candido. Byssinum enim justifications sunt Sanctorum.

Et dixit mihi: Scribe: Beati, qui ad cœnam nuptiarum Agni vocati sunt: et dixit mihi: Hæc verba Dei vera sunt. Et cecidi ante pedes ejus, ut adorarem ¹⁰ eum. Et dicit mihi: Vide ne feceris: conservus tuus sum, et fratrum tuorum habentium testimonium Jesu. Deum adora. Testimonium enim Jesu est spiritus propheticæ.

Et vidi cœlum apertum, et ecce equus albus, et qui ¹¹ sedebat super eum, vocabatur Fidelis, et Verax, et cum justitia judicat, et pugnat. Oculi autem ejus sicut ¹² flamma ignis, et in capite ejus diademata multa, habens nomen scriptum, quod nemo novit nisi ipse. Et vestitus ¹³ erat ueste aspersa sanguine: et vocatur nomen ejus, Verbum Dei. Et exercitus qui sunt in cœlo, sequeruntur ¹⁴ eum in equis albis, uestiti byssino albo, et mundo. Et de ore ejus procedit gladius ex utraque ¹⁵ parte acutus: ut in ipso percutiat Gentes. Et ipse reget eas in virga ferrea: et ipse calcat torculari vini furoris iræ Dei omnipotentis. Et habet in vestimento, ¹⁶ et in semore suo scriptum: Rex regum, et Dominus dominantium.

Et vidi unum Angelum stantem in sole, et clamavit ¹⁷ voce magna, dicens omnibus avibus, quæ volabant per medium cœli: Venite, et congregamini ad cœnam magnam Dei: ut manducetis carnes regum, et carnes ¹⁸ tribunorum, et carnes fortium, et carnes equorum, et sedentium in ipsis, et carnes omnium liberorum, et servorum, et pusillorum, et magnorum.

Et vidi bestiam, et reges terræ, et exercitus eorum ¹⁹ congregatos ad faciendum prælium cum illo, qui sedebat in equo, et cum exercitu ejus. Et apprehensa est ²⁰ bestia, et cum ea pseudopropheta: qui fecit signa coram ipso, quibus seduxit eos, qui accepérunt characterem bestiæ, et qui adoraverunt imaginem ejus. Vivi

missi sunt hi duo in stagnum ignis ardentis sulphure:
21 et ceteri occisi sunt in gladio sedentis super equum,
qui procedit de ore ipsius: et omnes aves saturatae sunt
carnibus eorum.

20 Et vidi Angelum descendantem de cœlo, habentem
2 clavem abyssi, et catenam magnam in manu sua. Et
apprehendit draconem, serpentem antiquum, qui est
diabolus, et satanas, et ligavit eum per annos mille:
3 et misit eum in abyssum, et clausit, et signavit super
illum ut non seducat amplius gentes, donec consum-
mentur mille anni: et post hæc oportet illum solvi
modico tempore.

4 Et vidi sedes, et sederunt super eas, et judicium
datum est illis: et animas decollatorum propter testi-
monium Jesu, et propter verbum Dei, et qui non
adoraverunt bestiam, neque imaginem ejus, nec accep-
runt characterem ejus in frontibus, aut in manibus suis,
et vixerunt, et regnaverunt cum Christo mille annis.
5 Ceteri mortuorum non vixerunt, donec consummentur
6 mille anni: Hæc est resurrectio prima. Beatus, et
sanctus, qui habet partem in resurrectione prima: in
his secunda mors non habet potestatem: sed erunt
sacerdotes Dei et Christi, et regnabunt cum illo mille
annis.

7 Et cum consummati fuerint mille anni, solvetur
satanas de carcere suo, et exibit, et seducet Gentes,
quæ sunt super quattuor angulos terræ, Gog et Magog,
et congregabit eos in prælium, quorum numerus est
8 sicut arena maris. Et ascenderunt super latitudinem
terræ, et circuierunt castra sanctorum, et civitatem
9 dilectam. Et descendit ignis a Deo de cœlo, et de-
voravit eos: et Diabolus, qui seducebat eos, missus est
10 in stagnum ignis, et sulphuris, ubi et bestia, et
pseudopropheta cruciabantur die ac nocte in sæcula
sæculorum.

11 Et vidi thronum magnum candidum, et sedentem
super eum, a cuius conspectu fugit terra, et cœlum, et
12 locus non est inventus eis. Et vidi mortuos magnos et
pusillos stantes in conspectu throni, et libri aperti sunt:
et alias Liber apertus est, qui est vitæ: et judicati sunt
mortui ex his, quæ scripta erant in libris secundum
13 opera ipsorum. Et dedit mare mortuos, qui in eo
erant: et mors et infernus dederunt mortuos suos, qui
in ipsis erant: et judicatum est de singulis secundum
14 opera ipsorum. Et infernus et mors missi sunt in stag-
15 num ignis. Hæc est mors secunda. Et qui non
inventus est in Libro vitæ scriptus, missus est in stag-
num ignis.

the beast, and that adored his image. These
two were cast alive into the pool of fire
burning also with brimstone. ²¹ And the
rest were slain by the sword of him that
sitteth upon the horse, which proceedeth out
of his mouth: and all the birds were filled
with their flesh.

And I saw an Angel descending from hea-
ven, having the key of the bottomless depth,
and a great chain in his hand. ² And he
apprehended the dragon the old serpent,
which is the Devil and Satan, and bound
him for a thousand years. ³ And he threw
him into the depth, and shut him up, and
sealed over him, that he seduce no more the
nations, till the thousand years be consum-
mate: and after these things he must be
loosed a little time.

⁴ And I saw seats: and they sat upon them,
and judgment was given them, and the souls
of the beheaded for the testimony of Jesus,
and for the word of God, and that adored
not the beast, nor his image, nor received
his character in their foreheads or in their
hands, and have lived and reigned with
Christ a thousand years. ⁵ The rest of the
dead lived not, till the thousand years be
consummate. This is the first resurrection.
⁶ Blessed and holy is he that hath part in the
first resurrection; in these the second death
hath not power: but they shall be priests
of God and of Christ: and shall reign with
him a thousand years.

⁷ And when the thousand years shall be
consummate, Satan shall be loosed out of
his prison, and shall go forth, and seduce the
nations that are upon the four corners of the
earth, Gog and Magog, and shall gather them
into battle, the number of whom is as the
sand of the sea. ⁸ And they ascended upon
the breadth of the earth, and compassed the
camp of the Saints, and the beloved city.
⁹ And there came down fire from God out of
heaven, and devoured them: ¹⁰ and the Devil
which seduced them, was cast into the pool
of fire and brimstone, where both the beast
and the false prophet shall be tormented day
and night for ever and ever.

¹¹ And I saw a great white throne, and
one sitting upon it, from whose sight earth
and heaven fled, and there was no place found
for them. ¹² And I saw the dead, great and
little, standing in the sight of the throne,
and books were opened: and another book
was opened, which is of life: and the dead
were judged of those things which were
written in the books according to their
works. ¹³ And the sea gave the dead that
were in it, and death and hell gave their
dead that were in them, and it was judged
of every one according to their works. ¹⁴ And
hell and death were cast into the pool of
fire. This is the second death. ¹⁵ And he
that was not found written in the book of
life, was cast into the pool of fire.

And I saw a new heaven and a new earth: for the first heaven, and the first earth was gone, and the sea now is not. ² And I John saw the holy city Jerusalem new descending from heaven, prepared of God, as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and he God with them shall be their God; ⁴ and God shall wipe away all tears from their eyes: and death shall be no more: nor mourning, nor crying, neither shall there be sorrow any more, which first things are gone.

⁵ And he that sat in the throne, said: Behold I make all things new. And he said to me: Write, because these words be most faithful and true. ⁶ And he said to me: It is done: I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis. ⁷ He that shall overcome, shall possess these things: and I will be his God; and he shall be my son. ⁸ But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and Idolaters, and all liars, their part shall be in the pool burning with fire and brimstone, which is the second death.

⁹ And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. ¹⁰ And he took me up in spirit unto a mountain great and high: and he shewed me the holy city Jerusalem, descending out of heaven from God, ¹¹ having the glory of God; and the light thereof like to a precious stone, as it were to the jasper stone, even as crystal. ¹² And it had a wall great and high, having twelve gates: and in the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. ¹³ On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. ¹⁴ And the wall of the city having twelve foundations: and in them, twelve names, of the twelve Apostles of the Lamb.

¹⁵ And he that spake with me, had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall. ¹⁶ And the city is situated quadrangle-wise, and the length thereof is as great as also the breadth: and he measured the city with the reed for twelve thousand furlongs, and the length and height and breadth thereof be equal. ¹⁷ And he measured the wall thereof of an hundred forty-four cubits, the measure of a man, which is of an Angel. ¹⁸ And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to pure glass. ¹⁹ And the foundations of the wall of the city, were adorned with all precious stone. The first foundation, the jasper:

Et vidi cœlum novum, et terram novam. Primum ²¹ enim cœlum, et prima terra abiit, et mare jam non est. Et ego Joannes vidi sanctam civitatem Jerusalem ² novam descendenter de cœlo a Deo, paratam, sicut sponsam ornatam viro suo. Et audivi vocem magnam ³ de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus: et abster- ⁴ get Deus omnem lacrymam ab oculis eorum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abierunt.

Et dixit qui sedebat in throno: Ecce nova facio ⁵ omnia. Et dixit mihi: Scribe, quia haec verba fidelissima sunt, et vera. Et dixit mihi: Factum est: ego ⁶ sum α , et ω : initium, et finis. Ego sitienti dabo de fonte aquæ vitæ gratis. Qui vicerit, possidebit hæc, et ⁷ ero illi Deus, et ille erit mihi filius. Timidis autem, ⁸ et incredulis, et execratis, et homicidis, et fornicatoribus, et veneficis, et idololatris, et omnibus mendacibus, pars illorum erit in stagno ardenti igne, et sulphure; quod est mors secunda.

Et venit unus de septem Angelis habentibus phialas ⁹ plenas septem plagis novissimis, et locutus est tecum, dicens: Veni, et ostendam tibi sponsam, uxorem Agni. Et sustulit me in spiritu in montem magnum, et altum, ¹⁰ et ostendit mihi civitatem sanctam Jerusalem descendenter de cœlo a Deo, habentem claritatem Dei: et ¹¹ lumen ejus simile lapidi pretioso tamquam lapidi jaspidi, sicut crystallum. Et habebat murum magnum, ¹² et altum, habentem portas duodecim: et in portis Angelos duodecim, et nomina inscripta, quæ sunt nomina duodecim tribuum filiorum Israel. Ab Oriente ¹³ portæ tres: et ab Aquilone portæ tres: et ab Austro portæ tres: et ab Occasu portæ tres. Et murus civi- ¹⁴ tatis habens fundamenta duodecim, et in ipsis duodecim nomina duodecim Apostolorum Agni.

Et qui loquebatur tecum, habebat mensuram arun- ¹⁵ dineam auream, ut metiretur civitatem, et portas ejus, et murum. Et civitas in quadro posita est, et longi- ¹⁶ tudo ejus tanta est quanta et latitudo: et mensus est civitatem de arundine aurea per stadia duodecim millia: et longitudo, et altitudo, et latitudo ejus æqualia sunt. Et mensus est murum ejus centum quadraginta quat- ¹⁷ tuor cubitorum, mensura hominis, quæ est angeli. Et ¹⁸ erat structura muri ejus ex lapide jaspide: ipsa vero civitas aurum mundum simile vitro mundo. Et funda- ¹⁹ menta muri civitatis omni lapide pretioso ornata. Fundamentum primum, jaspis: secundum, sapphirus:

20 tertium, calcedonius: quartum, smaragdus: quintum, sardonyx: sextum, sardius: septimum, chrysolithus, octavum, beryllus: nonum, topazius: decimum, chrysoprasus: undecimum, hyacinthus: quodecimum,
 21 amethystus. Et duodecim portæ, duodecim margaritæ sunt, per singulas: et singulae portæ erant ex singulis margaritis: et platea civitatis aurum mundum, tamquam vitrum perlucidum. Et templum non vidi in ea. Dominus enim Deus omnipotens templum illius est, et Agnus. Et civitas non eget sole neque luna, ut luceant in ea: nam claritas Dei illuminavit eam, 24 et lucerna ejus est Agnus. Et ambulabunt gentes in lumine ejus: et reges terræ afferent gloriam suam et honorem in illam. Et portæ ejus non claudentur per diem: nox enim non erit illic. Et afferent gloriam et honorem gentium in illam. Non intrabit in eam aliquod coinquinatum, aut abominationem faciens, et mendacium, nisi qui scripti sunt in libro vitæ Agni.

22 Et ostendit mihi fluvium aquæ vitæ, splendidum tamquam crystallum, procedentem de sede Dei et Agni. 2 In medio plateæ ejus, et ex utraque parte fluminis lignum vitæ, afferens fructus duodecim, per menses singulos reddens fructum suum, et folia ligni ad sanitatem Gentium. Et omne maledictum non erit amplius: sed sedes Dei et Agni in illa crunt et servi ejus servient illi. Et videbunt faciem ejus: et nomen ejus in frontibus eorum. Et nox ultra non erit: et non egebunt lumine lucernæ, neque lumine solis, quoniam Dominus Deus illuminabit illos, et regnabunt in sæcula sæculorum. Et dixit mihi: Hæc verba fidelissima sunt, et vera. Et Dominus Deus spirituum prophetarum misit Angelum suum ostendere servis suis quæ oportet fieri cito. Et ecce venio velociter. Beatus, qui custodit verba prophetiæ libri hujus.

8 Et ego Joannes, qui audivi, et vidi hæc. Et postquam audissem et vidi sem, cecidi ut adorarem ante pedes angeli, qui mihi hæc ostendebat: Et dixit mihi: Vide ne feceris: conservus enim tuus sum, et fratum tuorum prophetarum, et eorum, qui servant verba prophetiæ libri hujus: Deum adora. Et dicit mihi: Ne signaveris verba prophetiæ libri hujus: tempus enim prope est. Qui nocet, noceat adhuc: et qui in sordibus est, sordescat adhuc: et qui justus est justificetur adhuc: et sanctus, sanctificetur adhuc. Ecce venio cito, et merces mea mecum est, reddere unicuique secundum opera sua. Ego sum α , et ω , primus, et novimus, principium, et finis. Beati, qui lavant stolas suas in sanguine Agni: ut sit

the second, the sapphire; the third, the calcedonius: the fourth, the emerald: ²⁰ the fifth, the sardonix: the sixth, the sardius: the seventh, the chrysolithus: the eighth, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleventh, the hyacinth: the twelfth, the amethyst. ²¹ And the twelve gates: there are twelve pearls, one to every one: and every gate was of one several pearl: and the street of the city pure gold, as it were transparent glass. ²² And temple I saw not therein; for our Lord the God omnipotent is the temple thereof, and the Lamb. ²³ And the city needeth not sun nor moon, to shine in it; for the glory of God hath illuminated it, and the Lamb is the lamp thereof. ²⁴ And the Gentiles shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. ²⁵ And the gates thereof shall not be shut by day: for there shall be no night there. ²⁶ And they shall bring the glory and honour of nations into it. ²⁷ There shall not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the book of life of the Lamb.

And he shewed me a river of living water, clear as crystal, proceeding from the seat of God and of the Lamb. ² In the midst of the street thereof, and on both sides of the river, the tree of life, yielding twelve fruits, rendering his fruit every month, and the leaves of the tree for the curing of the Gentiles. ³ And no curse shall be any more: and the seat of God and of the Lamb shall be in it, and his servants shall serve him. ⁴ And they shall see his face: and his name in their foreheads. ⁵ And night shall be no more: and they shall not need the light of lamp, nor the light of the sun, because our Lord God doth illuminate them, and they shall reign for ever and ever. ⁶ And he said to me, These words are most faithful and true. And our Lord the God of the spirits of the prophets, sent his Angel to shew his servants those things which must be done quickly. ⁷ And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

⁸ And I John which have heard, and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel which shewed me these things: ⁹ and he said to me, See thou do not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book. Adore God. ¹⁰ And he saith to me, Seal not the words of the prophecy of this book; for the time is near. ¹¹ He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is just, let him be justified yet: and let the holy be sanctified yet. ¹² Behold I come quickly; and my reward is with me, to render to every man according to his works. ¹³ I am Alpha and Omega, the first and the last, the beginning and the end. ¹⁴ Blessed are they that wash their stoles: that their power may

be in the tree of life, and they may enter by the gates into the city. ¹⁵ Without are dogs, and sorcerers, and the unchaste, and murderers, and servers of Idols, and every one that loveth and maketh a lie.

¹⁶ I Jesus have sent mine Angel, to testify to you these things in the Churches. I am the root and stock of David, the bright and morning star. ¹⁷ And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And be that thirsteth, let him come: and he that will, let him take the water of life gratis.

¹⁸ For I testify to every one hearing the words of the prophecy of this book, If any man shall add to these things, God shall add upon him the plagues written in this book. ¹⁹ And if any man shall diminish of the words of the book of this propheey: God shall take away his part out of the book of life, and out of the holy city, and of these things that be written in this book; ²⁰ saith he that giveth testimony of these things. Yea I come quickly: Amen. Come, Lord Jesus. ²¹ The grace of our Lord Jesus Christ be with you all. Amen.

potestas eorum in ligno vitæ, et per portas intrent in civitatem. Foris canes, et venefici, et impudici, et ¹⁵ homicidæ, et idolis servientes, et omnis, qui amat et facit mendacium.

Ego Jesus misi Angelum meum, testificari vobis ¹⁶ hæc in Ecclesiis. Ego sun radix, et genus David, stella splendida, et matutina. Et spiritus, et sponsa ¹⁷ dicunt: Veni. Et qui audit, dicat: Veni. Et qui sitit, veniat: et qui vult, accipiat aquam vitæ gratis.

Contestor enim omni audienti verba prophetiæ libri ¹⁸ hujus: Si quis apposuerit ad hæc, apponet Deus super illum plagas scriptas in libro isto. Et si quis diminu- ¹⁹ erit de verbis libri prophetiæ hujus, auferet Deus par- tem ejus de libro vitæ, et de civitate sancta, et de his, quæ scripta sunt in libro isto. Dicit qui testimonium ²⁰ perhibet istorum. Etiam venio cito: Amen. Veni, Domine Jesu. Gratia Domini nostri Jesu Christi cum ²¹ omnibus vobis. Amen.

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